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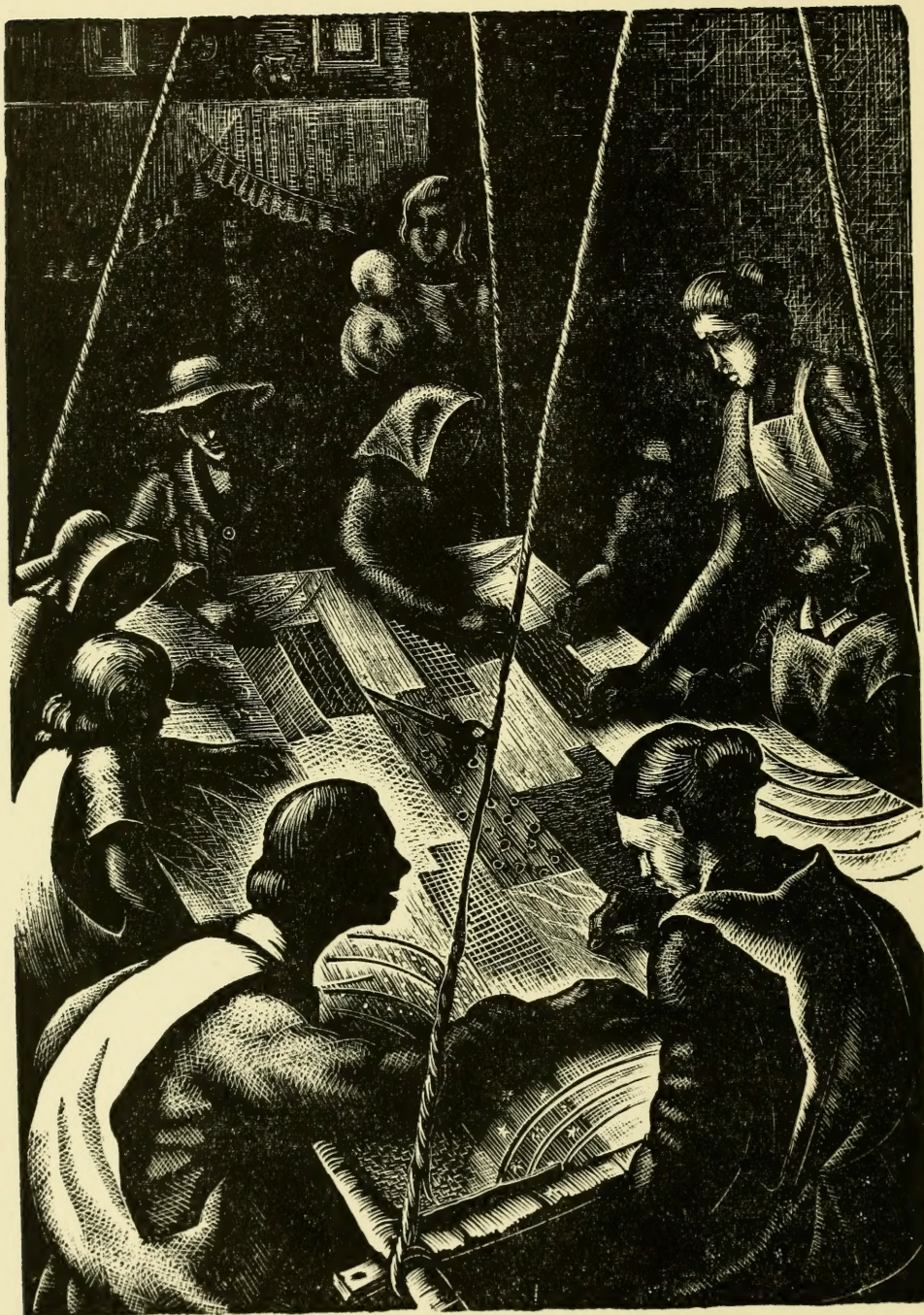


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The FRANK C. BROWN COLLECTION *of*
NORTH CAROLINA
FOLKLORE

VOLUME SIX

POPULAR BELIEFS
and SUPERSTITIONS
from NORTH CAROLINA

*

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Edited by

WAYLAND D. HAND

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TO THE MEMORY OF
MY FATHER

PREFACE

THE publication of the final volumes of the Brown Collection rounds out the most comprehensive general survey of folklore for any single state. Several of the individual volumes and parts of the Collection constitute not only basic compilations for North Carolina, but in default of broader surveys, are coming to be standard works of reference. By the same token the present two volumes may be thought of as the first general work along comparative lines to appear in the field of popular beliefs and superstitions in America.

When the vast materials accumulated by Dr. Brown over thirty years (*ca.* 1910-1940) were placed in my hands, the idea of annotation on a national scale soon suggested itself. From the outset this plan found favor with the general editor of the Brown Collection, the late Newman I. White, whom I had the pleasure of meeting in Pasadena in the summer of 1948 and showing sample treatments even before the richness of the Collection could be fully appreciated. As some twenty-five thousand items were committed to individual slips, gradually sorted and classified, and finally reduced to the present 8,520 numbers, and as comparative data were slowly and laboriously compiled, Professor Paull Franklin Baum, the present general editor, approved the effort, lending every kind of support and exhibiting Jobian patience. To him I am indebted for the sound and mature judgment with which he has faced the multifarious problems which have come up, including the decision to make a topical index that in its usefulness would surpass any yet compiled for a work of this kind. The suggestion for classificatory numbering at every page opening of the Index came from the sheer desperation of trying to find material with dispatch in the mammoth index to Hyatt's fine Illinois collection. No less am I indebted to Ashbel G. Brice, editor of the Duke University Press, and to his staff, for helping to bring unity into a work that had suffered so much from interruptions over many years.

For the countless hours of cutting and pasting and coding that were an inescapable preliminary to sorting, I am indebted to Viola and Jacqueline, and to Libby Robinson. Winifred came later to help with the stamping and labeling of reference materials. When box after box of 3 by 8½ inch slips were ready for sorting, I had found an able and indefatigable research

assistant in Rachel Baker. Mrs. Baker made the rough sorting of slips according to principles which were laid out, decoding the names of informants, and preparing the geographical entries at the beginning of the notes. She also compiled the topical index. But for her help at a time when my professional duties were heavier than at any time in my career, printed galleys, against which the notes were later to be compiled, might have been delayed in coming even more than they were.

Numerous research assistants have served over the years in excerpting collections—in foreign languages as well as in English. They are gratefully remembered here: Ray B. Browne, Diane Kestin Gordon, Audrey Greenwood, Edward A. Kahn, Mary JoAnne Lewis, Edith Geyler Potter, Ingeborg Ricker, Elsie Roertgen, Ada Haussmann Schmidt, Gaye Wong Steinman, Beverly Pont Wahlgren, Thordis Westhassel, Barbara Allen Woods, and Olwyn Orde Browne. Mrs. Browne, among other things, helped one summer in getting my vast files into shape for annotating Chapters VI and VII. Mrs. Ricker and Mrs. Roertgen are responsible for the careful searching of the *Handwörterbuch des deutschen Aberglaubens* for the only thorough European annotation that could be attempted. Miss Mimi Clar, a former student, and a knowledgeable young folklorist in her own right, has systematically read through complete files of most American folklore journals, and by the time this volume appears will have substantially worked through the *Journal of American Folklore* itself. The fruits of her labor begin to show in Chapters VI and VII, but are not really seen until after Chapter VIII. Like Rachel Baker, she shares with me more than any citation in a Preface can show the satisfaction of a big and important job completed.

Ellen Cole and her staff in the Central Stenographic Bureau at the University of California at Los Angeles typed the text, processing it from the basic entries on the original slips, as edited, and then went on to do the more routine though difficult typing encountered in some sixteen hundred pages of notes. But for their yeoman service the work could not have advanced through almost three thousand pages of typescript. Three understanding chairmen of my department (Germanic Languages), Frank H. Reinsch, Carl W. Hagge, and Victor A. Oswald, placed research assistants at my disposal whenever they could, and two secretaries, Rosemary Mazlo and the late Dorothea Lantos, were available at all times for emergencies. My wife Celeste shared with me the ordeal of reading proof.

My esteemed colleagues on the Faculty Committee on Research, three score or more over the years, have generously

backed the project, subscribing many, many thousands of dollars, and never turning down a single request for additional sums. To them, seeing the big work finally published after years of anticipation will be reward enough, as it will be, indeed, to the staff of the University Library who have brought together an admirable reference collection in folklore, not only for the field of superstition and folk belief, but for related fields as well. A fellowship from the John Simon Guggenheim Memorial Foundation in 1952-1953 gave me sorely needed time to work on the Collection in its early stages, and a renewal of the fellowship in 1960-1961 enabled me to bring the work of fifteen years to a conclusion. No words can express the full extent of my gratitude to the Foundation and to its hardy champion of humanistic scholarship in America, Henry Allen Moe, for this generous support. A grant-in-aid from the American Philosophical Society in 1951 provided research assistance which made possible a broadening of comparative data.

My colleagues, William A. Lessa and John Field, have given me the benefit of their wide reading in witchcraft and folk medicine, and Herbert Halpert has led me to many caches of choice material, and placed at my disposal his rare file of the *Bulletin of the Kentucky Folk-Lore Society*. In reading the Introduction Thelma James gave me the benefit of her wide knowledge of the field of folk belief and superstition. To these colleagues, I express my gratitude. Ernest W. Baughman was kind enough to place the manuscript of his unpublished dissertation, *A Comparative Study of the Folktales of England and North America*, in my hands, thus enabling me to trace out popular beliefs and superstitions as they occur in various kinds of folk narratives in the Anglo-American tradition. The searching of French and Spanish folktales for beliefs and customs, and also other ethnic stocks in America, including the vast Negro material, will constitute another phase of the overall study of popular beliefs and superstitions in America. I am grateful to Professor Baughman for the impetus in this direction which his fine tale-type and motif-index has given. Fortunately, this eagerly awaited work is soon to be published. Finally, I owe thanks to my esteemed teacher, Archer Taylor, who has poured many a reference from American and European belletristic literature into my files, and offered the sage advice on many points that only he can give. More than this, I am irreparably in his debt for the encouragement and inspiration which have enabled me to survive the physical and spiritual ordeal which this task has imposed.

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INTRODUCTION

I

IN a sense, superstitions and popular beliefs may be regarded as the least common denominators of folklore. Like items of folk speech, which are also short and turn up everywhere, folk beliefs are found in several genres of folklore, particularly in folk legend and related narrative forms. Child, Wimberly, Meier, and others have also shown how the action of ballads is often motivated by folk beliefs, and Lady Gomme, De Cock and Teirlinck, and Newell, among others, have traced out folk beliefs surviving in children's games and songs. In the wide-ranging field of custom and usage, Thiselton-Dyer, Feilberg, Sartori, and their confreres have been able to demonstrate the close relationship which ritualistic practices bear to underlying folk beliefs, and Eberhard Freiherr von Künssberg, following the leads of workers before him, including Jakob Grimm, has sketched the development of customary law in all its interesting connections. Many folk beliefs have even taken on the form of proverbs, as entries in proverb collections and dictionaries from many countries will show. Finally it has remained for psychologists and other workers in the behavioral sciences, no less than for anthropologists, ethnologists, and students of primitive religion, to account for the vagaries of the human mind as they are revealed in the elemental forms of folklore. In their inquiries into these irrational notions and odd human quirks these scholars have penetrated into the dark recesses of the mind and come face to face with the most basic emotions of man. From these studies, to emphasize the positive side, have come many rudimentary ideas leading to an understanding of the complexities of the modern mind as well as throwing light upon the dark past. It was precisely these "shadowy sides of human nature" that captured the fancy of eighteenth-century thinkers, and later challenged the thought of a succession of workers from Wundt and Laistner to Freud and finally to Jung and his disciples.

After more than a century and a half of scholarly activity, the subject fields of folklore have still not all been clearly drawn. In no field is the situation perhaps more vexed than in the realm of superstitions, since aberrations of the human mind involve primitive peoples as well as the members of civilized societies, and are encountered in the byways of religion no less than in the misapplications of learning and the perversions of science. Superstition is not the preserve of the unlettered only, but is a state of mind or a way of looking at things that may befall even the most sophisticated members of society. Professional people of all kinds,

no less than tradesmen, are prone to many of the same popular conceits and mental errors to which, for want of formal education, members of the humbler classes have fallen heir. If sailors, for example, create and perpetuate folklore because of their close confinement for long periods of time at sea, and in face of physical hazard and the fear of imminent death—as was the case in the days of the old sailing ships—actors too, particularly in the old stock companies, produced a comparable body of lore. And they did so for the same kinds of reasons. Here, however, it was not a case of physical hazard, but of psychological hazard—in its way much worse—which gave them the verve and *esprit de corps*, and set the stage mentally, so to speak, for the verbalizing and the symbolizing of their common apprehension as to whether the show would be able to make its way. In these circumstances each actor, as a member of a highly sensitive cast, and a self-contained economic unit, was put through a great spiritual ordeal. Any mental lapse, or any untoward happening before the show went on, might be enough to spell disaster; hence the creation of untold stage tabus and idle notions. Such a trifle, for example, as the belief that if an actor whistled upon entering the stage, he might whistle himself out of a job (No. 3477), must be viewed in terms of the great tension backstage at curtain time. Anyone causing a disturbance, or adding to the anxiety of the moment, might literally whistle himself out of a job by breaking one of the ancient tabus of the stage, and getting dismissed. This occupational tabu is not limited to the stage, and may actually have been borrowed from the widespread notion of sailors themselves, that it is bad luck to whistle aboard ship (No. 3467). The same belief is held by miners, and a friend of mine told me of a cub reporter's being mercilessly rebuked by an older hand for whistling in the city room of a big New York newspaper only twenty-five years ago. The tabu against whistling may stem from the old belief that one would whistle up the devil, just as sailors can whistle up "a breeze of wind" (cf. No. 3474). As one might expect, the beliefs and superstitions of sailors and the sea are not well represented in the Brown Collection, and the folklore of the stage hardly at all. To see the application of points raised here, therefore, one should consult the standard work on the folklore of sailors by Bassett; likewise, Ralph Freud's essay in *Western Folklore* (1954) contains a good survey of the folklore of the theater, and will bear out points made here.

In an illuminating essay in the first volume of the *Mitteldeutsche Blätter für Volkskunde* (1926), Eugen Mogk has treated the lapses of the man of science into the realm of folklore and fancy, and called attention to the general dichotomy between nature and culture, and between intuition and science. If he insists that every *Kultur-mensch* has within himself also the rudiments of a *Naturmensch*, and the proclivity to explain things as they suggest themselves to his mind, or to his fancy, he is only expressing ideas that go back

to the time of Rousseau and Herder, when in pre-Freudian innocence scholars untutored in the mental sciences speculated about the dark and unfathomed reaches of the human mind. This dichotomy within cultivated society itself—and not the basic differences between primitive and civilized peoples—has been one of the most difficult of all problems with which scholars have had to deal in establishing the discipline of folklore.

A closer look at the subject will reveal, on the one hand, that superstition has to do with beliefs and practices so patently false as to be at once personally injurious, or even socially harmful; yet in turn many of these superstitious notions, as Carveth Read (*Man and His Superstitions*) has observed, may be “of a negligible or frivolous kind.” The latter faiths and foibles are perhaps better to be described as “popular beliefs,” and in spite of advance notices running through the first five volumes of the Brown Collection, I have prevailed upon the editors to include this important (and predominant) category of beliefs in the title itself, along with the announced title of Volumes VI and VII centering around the word “superstition.”

Alfred Lehmann, one of the most learned students of superstition and magic, has a definition which has been widely accepted. “Superstition,” he writes, “is any general assumption, which cannot be justified in any specific religion, or which is at variance with the scientific conception of nature at a given time” (freely translated from the German, *Aberglaube und Zauberei von den ältesten Zeiten an bis in die Gegenwart*). Since it leaves many things unsaid, this formulation is only partially satisfying, but it does once and for all point up the spiritual and emotional side of superstition as well as its mental and intellectual aspects. Perhaps the most compelling kinds of superstitions are those which spring basically from religion, or rather its baser part, irreligion. This misbegotten form of religion is better expressed in the German word *Aberglaube* and the Danish word *Overtro*, which can be freely rendered as ‘false faith.’ It is false faith in its myriad forms which causes man to store his mind with the mental baggage of a bygone day and to hedge himself about with rituals and practices that will secure him favor or protect him from harm. Belief in the separable soul that can wander even in life, belief in the living dead, and in the awful powers that are thought to animate nature and to thwart and victimize man in a thousand ways obtain now only among aboriginal peoples. Many of these primitive beliefs, however, are still to be found among us in vestigial form, and are attested not only by numerous items in the chapters on “Birth, Infancy, and Childhood” (I), “Death and Funereal Customs” (VII), and “Witchcraft, Ghosts, and Magical Practices” (VIII), and in other chapters as well, but also by entries on police blotters all over America, and a wide variety of revelations wrung out in the confessional or elicited in a medical clinic or upon the psychiatrist’s couch.

Not all superstitions drawn from this vast reservoir of irrational thought, as has already been noted, have evil consequences. Many of them are idle conceits, or quaint notions kept alive for amusement and whimsy, and many may actually have been perpetrated to challenge the imagination. In a former day many of them were certainly nothing more than the childish soliloquies of old crones as they drove their geese across the village common. It will be up to the reader to decide in individual cases the esteem in which these views were held, and perhaps still are, and to what stratum of folk or primitive thought they are to be assigned.

Superstitions and popular beliefs may be classified under various convenient categories such as those employed in this collection, but they are best studied and understood as genres of folklore in terms of the fundamental views and thought processes by which they emerge in the first place. These so-called folk notions, after all, are the very things which differentiate folklore in all of its forms from the more orderly and rational view of the world and man as they are seen through the applications of science and its handmaidens in the various fields of learning. In the field of magic, which underlies many fields of folklore and which is a basic part of superstition, Frazer has brilliantly argued the misapplications of science. "In short," he says, "magic is a spurious system of natural law; it is a false science as well as an abortive art." This idea is elaborated in the first book of *The Golden Bough*, and particularly in the famous chapter on "Sympathetic Magic," in which the notions of Homœopathic or Sympathetic Magic are enunciated, and those of Contagious Magic as well. We shall see various applications of these principles in the North Carolina Collection, but first it might be best to discuss the somewhat simpler concepts of cause and effect as they apply to the vast and diverse materials at hand, and to see how they are thought to operate—and how they are supposed to function throughout the animal, vegetable, and mineral kingdoms,

I follow Eskeröd (*Årets Åring: Etnologiska studier i skördens och julens tro och sed*, Stockholm, 1947) in distinguishing between omens which of themselves—and without human agency—betoken various events or states of being, and human acts which bring on effects, whether for weal or for woe. The following simple examples from the Brown Collection will illustrate the difference between the essentially intransitive character of the subject clause in what Eskeröd, employing actional and perfective Latin participles, calls the *ominant-ominat* relationship, and the actional aspect in the introductory clause of the *causant-causat* sequence: "If bubbles rise to the top of a cup of coffee (*ominant*), you will be rich" (*ominat* [No. 3360]). "If you eat goose on New Year's Day (*causant*), you will be rich" (*causat* [No. 3358]). Since the second category usually involves a personal subject rather than an impersonal one, the range of action is wider and may include inadvertent failure to act or actual avoidance in order to prevent untoward happenings.

"If a farmer fails to plant a row of corn in the cornfield by oversight (*causant*), some member of his family will die before the harvest time" (*causat* [No. 5351]). "If you take the last piece of food on the dish (*causant*), you will be an old maid" (*causat* [No. 4665]). This notion was widely believed in former times, but no doubt was a tabu enjoined upon young girls by pranking women-folk to promote good manners.

Animals acting with human prescience may also figure, of course, in active and volitional situations, yet the degree of belief in the animal as a causative agent in matters affecting itself, or human beings, would depend upon the power of fancy in different individuals. The following examples suggest the range of these ideas. "When the squirrels bury their nuts early (*ominant* [even though the animal acts]), there will be a hard winter" (*ominat* [No. 6079]). Whereas in the folk mind the squirrel may be thought to exercise predictive powers, there is nothing to indicate a belief that his own provision for winter would in any way intensify the severity of the weather. On the other hand, where human destinies are vitally at stake, the animal might be thought to play an almost determinative role: "If a cat washes her face near a crowd of people (*causant* [?]), the one she looks at first will be the next to marry" (*causat* [No. 4469]); "If a bird pecks on the house (*causant* [?]), count the number of times, for they signify the number of days before a death will occur in that house" (*causat* [No. 5278]). In the first example, a determinative function is ascribed to the cat, and in the second a portentous knowledge is imputed to the bird as a messenger of death. With regard to the latter, most superstitious people would not take lightly any such death warnings, whether, for example, by the howling or barking of dogs (Nos. 5205 ff.), or by the hooting or screeching of owls (Nos. 5303 ff.). These creatures are so firmly fixed in the folk mind as messengers of death that it is but a simple matter for the untutored mind to extend upon this role and give them an active and almost personal part in indicating where death shall strike next.

Interesting though these speculations into animal wisdom and power are, it is not known how widely these primitive views are still held in the United States and how deep they go. Yet even in an age when animistic beliefs are thought not to have survived the Romantic Age, many thousands of rural folk in all parts of the country still cherish, for example, a belief in the quickening of animals on Christmas Eve so that they are made to know instinctively of the great events of the Holy Night (Nos. 6012 ff.). Further evidences of animate nature at this hallowed season are seen in the beliefs that on Old Christmas (January 6) hop vines spread out, even if there is snow on the ground (No. 6016), and that water is thought to turn into blood at midnight (No. 6017). These notions, particularly of animals kneeling in their stalls (Nos. 6013 f.), or of speaking (No. 6015), have survived from an earlier

age, and may be taken as manifestations of a human awareness extending through the whole universe—a faith expressed so well in ‘The Cherry Tree Carol’ (Child Ballad No. 54), wherein the unborn Christ child prophesies His birthday as falling “on old Christmas morning” or “the sixth day of January, / When the hills and high mountains shall bow unto me.”

Folk notions about animals, of course, do not extend into the field of totemism, yet the lucky white horse, itself all but gone from American streets, presents a good case study—perhaps the best that can be offered—of the close attachment of man to the dumb creation, and at the same time particularizes an almost anthropomorphic reverence for the once favored pride of street and pasture. From the Brown Collection alone, the following notions about white horses, among others, show the range of these ideas. “If you count one hundred white horses, you will find some silver” (No. 3415). This same idea is found in the next belief, but is elaborated to involve the favored “stamping” ritual: “If you see a white horse, kiss your right hand, and stamp it twice on your left hand, you will find money” (No. 3416). Another custom on seeing a white horse, even more strongly ritualized, involves spitting on the ground and crossing the feet over it (the saliva itself) as an essential step on the part of a child who expects to receive a gift after chancing to see such a horse (No. 473). In the assorted beliefs about white horses (Nos. 7099-7109) that have to do with one’s wishes coming true, and with the “stamping” ritual itself (No. 7105), there are two verbal charms, in which there is implicit belief on the part of the child that the horse will hear his or her entreaty, and “act” to bring it about, if the child says:

Lucky, lucky white horse, lucky, lucky, lee,

Lucky, lucky white horse, bring luck to me. (No. 7100)

The second one, also involving salivary magic, is as follows: If you see a white horse, spit on your finger and say, “Polly, polly, white horse” (No. 7107). No request is voiced, but the invocation is apparently one bespeaking confidence. An interesting instance of the faith in a white horse as a bringer of good fortune goes back to the presidential campaign of 1896, when supporters of William Jennings Bryan came up with the following political jingle:

Bryan rides the white horse,
McKinley rides a mule;
Bryan is elected,
McKinley is a fool.

(Knortz, 35). Knortz notes that the idea of the white “Wunschpferd” (“wishing horse” or “magic horse”) of Odin has been preserved in this quatrain, but one would be on far safer ground to think of this as resting on popular American conceptions of the white horse, and perhaps as even being based on existing folk rhymes. That there is such a folk poetic tradition has been shown

by Patricia Evans who was able to pick up a variant of this verse over sixty years later from the lips of San Francisco school children who celebrated the rivalry between California and Stanford in the following bit of street doggerel:

Berkeley rides a white horse,
Stanford rides a mule;
Berkeley is a gentleman,
Stanford is a fool.

(*Sticks & Stones*, 31).

These beliefs do not stop with childhood, where good fortune, lucky finds, and gifts of various kinds result from seeing a white horse, but extend into the realm of love and marriage. Seeing white horses as a prelude to meeting one's future intended (No. 4472), for example, or counting white horses (Nos. 4473 ff.), are beliefs widely known in America, and are of European derivation. An item of considerable interest in connection with the numerous divinatory love rituals enacted before mirrors, over glasses of water, or at wells and springs, depicts the white horse in a more active role, even as a "bringer," and reveals a singleness of purpose between humans and animal kind not often encountered in folklore outside the realm of fairy tales where such empathy is common. "Look into a well with the sun shining on the first day of May, and you will see your sweetheart riding on a white horse" (No. 4434). Of interest, in passing, is the unexplained connection, in the popular mind, of white horses and redheaded women (Nos. 3804, 4091, *passim*), but this belief may be taken as one more evidence of strong human ties with the white horse. Beliefs in the magical power of a white horse extend also into the field of folk medicine. A child with whooping cough, for example, may be cured if it is made to drink out of a vessel just used by a white horse (No. 2714). This notion verges closely on contagious magic, and is but one of hundreds of folk curative practices in America involving animals and animal products. Similar indications of contagious magic, although in somewhat attenuated form, are the childhood beliefs of the good fortune accruing from touching (No. 7103) or tagging (No. 7109) a white horse, the meaning of the latter not being entirely clear.

In keeping with the widely operative principle of reversal in magic, and in other fields of folk belief and folklore, one is not surprised to find the white horse also cast in more ominous roles. These views range all the way from bad luck (No. 7098), or bad news (No. 4099), if you dream of a white horse, to the notion that it is bad luck for a man to take his bride home behind a white horse (No. 4860), and finally to beliefs of various kinds about death itself (Nos. 5232 ff.), the most striking one being the personification of Death riding a white horse (No. 5234). Thus we have seen attached to a single domestic animal various odd be-

liefs, magical notions, and ritualistic practices. Most of the items mentioned are fragmentary in character, and all are without narrative matrix. Even so, the thoughtful reader of the great monographs of Schachermeyr, Koppers, Negelein, and other writers on the horse in Indo-Germanic mythology, and in modern European folklore, will not find it difficult to connect many of these beliefs and practices with a vigorous tradition going back at least three millennia, and encompassing many parts of southern Asia, the Near East, and all of Europe.

To a more limited degree, one could show a similar range of belief in the activity and power of lesser notables of the hearth and the barnyard such as the cat, the dog, and the rooster, and of many wild creatures as well. Of the wild animals figuring prominently in folk belief, perhaps the squirrel, the snake, the owl, and the spider are as well represented in North Carolina as any others, from the point of view of the range of belief and the ritualistic practices attaching to these animals. Here, as elsewhere in the South, the redbird is also the object of more than passing notice in matters of popular fancy. The cuckoo bird, on the other hand, well known in the British Isles and elsewhere in Europe for its numerous connections in folklore, is hardly encountered in North Carolina popular tradition (Nos. 6714 f.); nor does it figure much in folklore elsewhere in the United States even though several species of cuckoos are found.

Contagious magic was briefly mentioned in the discussion of the lucky white horse. Now we can look in more detail at some representative kinds of superstitions and beliefs in which the magic of contact operates. By this principle of contagion it is held that things once conjoined remain forever sympathetically attached, even though dissevered. As a corollary, it is believed that these separated parts, containing, as they do, an essence of the whole, may be utilized with an efficacy essentially unimpaired by the separation. By placing at his disposal various resources outside himself, contagious magic notably extends man's power, and puts him in a position to work his will on his fellows and to command even the very forces of nature. He must beware, of course, for as in other kinds of magic, these same powers may be enlisted against him. Among civilized peoples, and certainly in the United States where the tradition is far weaker than in Europe, these harsher applications are much modified, and are not encountered to any real extent, except in conjury, where conjure bags are usually qualified with the hair or nail parings of the victim (cf. No. 5543). In witchcraft proper, contagious magic is found mostly in connection with involution (No. 5549), a weird magical practice familiar to students of literature through Rossetti's 'Sister Helen.'

Following are random examples of contagious magic in the Brown Collection, and still further items will be found in the discussions of "measuring," "plugging," riddance of warts by sale, etc.

"One who eats a deer's gall will have the speed and wind of a deer" (No. 646). "Swallowing a fish's bladder will make you a swimmer" (No. 647). Both of these items involve homœopathic magic as well as contagious magic. "A new baby will resemble the first person who carries it down the stairs, or out of doors" (No. 167 [imitative as well as contagious]). "When a tooth is pulled, you must bury it under a rock, for if a dog steps (walks, runs) over it, a dog tooth will come in its place" (No. 390). "Stepping continuously in another's footprints will cause severe headaches" (No. 1576). The elements to a full understanding of this item are lacking. Contagious magic is fairly common in popular beliefs (and rituals too!) involving love: "If you will steal a piece of a boy's or a girl's hair, and sew it in your coat or dress, he or she will get crazy about you" (No. 4233). "To keep a woman true, take some dirt from her right foot track and a wisp of her hair on the back of her neck and stob it in the hole with a hickory stob" (No. 4255 ["plugging"]). Practices of a more malevolent sort are seen in the following three items: "If you carry a lock of hair of a person, you will have power or control over that person" (No. 5546). "Wet a rag in your enemy's blood. Put it behind a rock in the chimney. When it rots your enemy will die" (No. 5550). "If anyone follows you and walks in your tracks, you will die" (No. 4909).

Homœopathic or imitative magic is much more commonly encountered in the civilized community than is contagious magic, and examples of this branch of the general category of sympathetic magic are easy to adduce. Here are some typical items from North Carolina: "If a woman sees a corpse before the birth of her child, the baby will be pale in complexion" (No. 170). "If a person holds a coin and looks over his shoulder at the new moon, he is sure to have more money before the month is over" (No. 3436). The basic notion back of this belief is that as the moon waxes, so will your money increase. "If the first person that comes to your house on New Year's Day is a woman, nearly all your young chickens will be hens, but if your first visitor is a man, they will be largely roosters" (No. 7442). "If you want to raise lots of strong pepper, make a person with a strong temper mad and get him to sow the seed. Don't let the person know or suspect your design; catch him off guard" (No. 8184). It will be noted that contagion is a collateral factor here, the "heat" of the person's temper being transmitted to the plant through the seed he or she casts.

The law of similarity is very common in folk medicine, and its operating principle has been neatly formulated in the Latin phrase, *similia similibus curantur* ('similar things are cured by similar means'). The following examples will indicate the range of these ideas, both as they involve the bringing on and the curing of disease. "If rain strikes a child's face before it is a year old, its

complexion will become rusty and freckled" (the Pennsylvania item under No. 1519). "If a mother makes light of an afflicted person during her pregnancy, her child will be afflicted" (No. 120). "Fireweed will cure erysipelas (St. Anthony's fire)" (No. 1353; also red oak bark [No. 1355]), erysipelas being bright red in color. "A lock of hair tied very tightly at the top of the head will pull up a fallen palate" (No. 1395.) "Tickling a child causes it to stutter" (No. 346). Here the physical spasms induced by tickling are sympathetically associated with jerky and halting speech. A single example from veterinary medicine will suffice: "Hogs must be altered when the sign is in the feet. If the sign is above the waist, the hogs are then sure to bleed to death" (No. 7683). The logic back of this is that, if the sign is above the waist, or near the heart, bleeding will be profuse, and vice versa.

A curious blending of homœopathic and contagious principles is seen in a whole series of examples involving the application of antiseptic measures after the fact, some of which curiously suggest the "weapon salve" compounded in the seventeenth century by Sir Kenelm Digby of the Royal Society, and sold to treat weapons that had inflicted wounds. For puncture wounds by splinter, nail, fishhook, or whatever, the wounding instrument is greased, sterilized by fire, or put in a place to keep it dry, on the theory that if the instrument is kept from rusting and corroding, the wound itself will similarly not fester. "To prevent lockjaw, remove the nail from the foot, grease the nail with tallow, and drive it into a board or other wooden object where it will remain dry. As long as the nail remains dry lockjaw will never occur" (No. 1786). And, with a verbal charm in addition: "If a fishhook pierces the hand, stick it three times into wood, in the name of the Trinity, to prevent festering" (No. 1736). In various other kinds of preventive measures, where the victim is directed to put the splinter, nail, or other piercing instrument into the hair, e.g., Nos. 1737, 1779, 2221 f., this is probably done to utilize the natural oil of the hair to prevent rust or corrosion. If the supposed electrical properties of the hair are involved, this is nowhere mentioned. In this same realm of corrective action after the fact, though with a different twist, is the following delightful item: "To prevent rabies, kill the dog, and the person bitten will be safe" (No. 1692). Related to this, though involving folk notions of immunization, and the principles of similarity and contact as well, is the well-known prescription of "the hair of the dog that bit you" (Nos. 1292 f.), now also jocularly applied to a drink of liquor the morning after to cure a hangover. As in the case of dog bite, snakes are killed and applied to the wound to counteract their own venom (cf. Nos. 2139 ff., especially Nos. 2141-2145). On the theory that "it takes poison to kill poison," ivy leaves are rubbed on poison ivy sores in West Virginia (cf. No. 1945 [notes]).

Notions of the transference of disease to plants or animals, with or without the death of the latter, as first described in Black's classic *Folk-Medicine*, of riddance by "measuring," "plugging," "stripping," and other forms of divestment, including "sale," or by other transfer of the disease to human beings, strongly involve elements of contagious and homœopathic magic. They are of such importance as to deserve systematic treatment here. "Climb a tree with your hands (do not use feet) and then jump off to leave your fever in the tree" (No. 1465). "To cure chills and fever, knot a string and tie it to a persimmon tree" (No. 1094). "If you feel a chill coming on, get a toad-frog, or have one got, put it in a paper bag, and hold in your lap fifteen minutes. The chill will go into the frog. Then put him out on the ground, and he will shake himself to death" (No. 1054). "Take as many pebbles as there are warts. Rub them on the warts. Roll them in paper and throw them away, and the finder takes the warts" (No. 2638).

"Measuring," by means of knots in a string, notches in a stick, and similar methods, likely involves a notion of the extent to which a disease may go before being arrested. There is usually a corollary act by which the measuring device, into which the disease has symbolically passed, is thrown away, floated away in water, buried or put in a dry or out-of-the-way place, or otherwise rendered harmless. "To protect a child against croup, measure a child with a stick, put the stick in the closet and keep. When the child grows past the measure he will never have any more croup" (No. 302). "For phthisic, measure yourself with a broomstick, and put the broomstick upstairs where you will never see it again" (No. 1924). "Go to a running stream, get a twig, and cut as many notches in the stick as you have warts. Throw the twig into the stream, and never look back, and they will go away" (No. 2628). "Bunions 'measured' with an ordinary broom straw will disappear" (No. 974). "To remove warts, take a string and tie as many knots in the string as you have warts. Place it where the rain drops off the house, and place some dirt on it. In three days the warts will be removed" (No. 2440).

Following the *Handwörterbuch des deutschen Aberglaubens*, I adopt the term "plugging" (*verpflocken*) for acts of contagious magic whereby diseases or other unwanted things are plugged up and rendered harmless, often preliminary to the therapeutic results desired. In many cases measuring and similar practices are also involved. "For undergrowth, the child is measured by the door jamb, a hole bored by an auger at his exact height, a lock of hair from the head of the child put in the hole, and a wedge driven in and whittled off smoothly. The child will grow rapidly thereafter" (No. 176). "To cure a wart, prick it, and wipe the drop of blood off with a rag; then bore a hole in a white oak tree, and put a peg in to hold the rag in place. Then whisper to the wart every

night for nine nights, 'Be gone,' and it will disappear" (No. 2583). "For the toothache, take an eyelash, an eyebrow, trimmings of the fingernails and toenails of the patient, bore a hole in a beech tree and put them in. The sufferer must not see the tree, and it must not be cut down or burned" (No. 2341). "Plugging" in magic and witchcraft is much rarer in the United States than in folk medicine elsewhere, and I therefore cite an example not found in the Brown Collection. "If you get a lock of a person's hair and plug it up in a maple or hickory tree with salt and pepper, as the hair rots, so will the person sicken and die" (Maryland: Whitney-Bullock, No. 1684). This ritual is better known in Europe, and in Denmark, for example, the spirits of the malevolent dead are plugged in dead trees for safe keeping, much in the manner that a woodpecker stores nuts in the trunk and large branches of trees. A modern American example of this kind of "plugging" was recorded in San Mateo, California, only ten years ago: "Hammer a pin into a telephone pole. By this act one puts all one's bad luck into the pole. Should someone pull out the pin, the bad luck returns" (WF, VIII [1949], 261, No. 4).

Riddance of disease or infirmity by stripping and divesting is not uncommon, and is usually managed by pulling the patient through a cleft in a tree, or under a bramble or other kind of bush whose drooping branches have taken root again somewhat out from the trunk. This act of "passing through," or "pulling through," as we may call it, is seen in the following examples: "If you pass a child afflicted with asthma through a split in a tree, it will effect a cure" (No. 828). "Pass a child three times through the split trunk of a young tree to cure rickets" (No. 337). "To cure hernia (rupture) in a young child, pass him three times through the split trunk of a young tree, and tie the split pieces together again; if they grow together, the child will be cured" (No. 311). "To cure whooping cough, find a blackberry or raspberry bush whose top has been turned down and taken root, make the patient crawl under it three times" (No. 2721). The ritualistic aspects of "passing through" are well portrayed in item No. 321, too long to reproduce here. In a related practice, liver-grown children, and those suffering from adhesions, are pulled between rungs of chairs, or passed under a donkey's belly or through its legs. Here, however, the idea seems rather to be one of stretching or tearing free the viscera. The closest thing to this in the Brown Collection is No. 348: "If baby has the stretches, pass a horse collar over the baby's head seven times. This cures it." Examples of stretching and contortion could be multiplied from the Pennsylvania-German tradition. The ritual of "passing through" appears to be related to notions of purification of blood guilt in ancient times by forcing individuals, or whole armies, to pass under gates or yokes, by which act they were "stripped," as it were, of attaching stigma.

Riddance by sale is closely related to some of the notions of transference of disease already expressed. The single example cited needs no commentary. "Sell your warts for money, throw the money away anywhere [*sic*] but on your own land. Whoever picks up the money will also get the warts" (No. 2680).

Since witchcraft and ghostlore are well represented in the Brown Collection, and since these categories run strongly to superstition and magical practices, I have annotated Chapter VIII with special fulness so that comparative material might be as rich as possible. Theoretical discussions, where the facts warrant, are taken up under individual items, but the following general observations are in order here. First of all, no hard and fast lines can be drawn between witchcraft and conjury, since folk notions about both these branches of the black art seem to be expressed in pretty much the same terms. In the classical conception of witchcraft it would appear that the witch acted largely by retaliatory magic to redress wrongs done her. This she did by working her so-called *maleficium* on man and beast alike, inducing sickness, impotence, madness, and even death, not to mention the havoc wreaked on crops, on out-buildings and farm implements, and on the gear of the dairy. A second notion was that the witch casts spells of various kinds for her own gain, usually in terms of the products of field and barnyard. American examples of witchcraft in the realm of plant husbandry usually have to do with the destruction of crops, not to the stealing of whole fields of grain, and other such predations. The most considerable body of witchlore surviving in the United States concerns cows and dairying, and North Carolina examples are readily found in the chapter on "Animal Husbandry" (Nos. 7537 ff., *passim*). An idea of how firmly ingrained these old superstitions are may be gained from an unpublished Indiana item in my collection dating from the first World War. My informant reports that there was a special pan at the far end of the spring house where milk was kept. This pan of milk was placed there expressly for the witch, the theory being that if she were properly remembered, she would not harm the other milk placed out for the cream to form.

In the more elaborate patterns of institutionalized witchcraft, only weakly represented in American witch stories, the witch is made to work with the devil to compass evil and thwart the work of God. Most of these stories involve some kind of pact with the devil, as may be seen in a few representative items from the North Carolina collection (Nos. 5581 ff.).

If, as we have seen in the foregoing survey, the idea of material gain is not prominent in connection with the witch's activities—not even in the purloining of milk—neither would financial nor other gain seem important in connection with conjury. Once more, however, the beliefs listed in this collection, stripped as they are of

narrative detail, fail to establish the fact that the conjure man or witch doctor belonged to a more or less professional class, and that his services were for hire. Fees would be charged of clients for casting spells (Nos. 5536 ff.) or counteracting them (Nos. 5559 ff.), and the types of services ranged from the making or finding of money, to recovering lost objects, to securing the affection of someone of the opposite sex, to working various kinds of sickness and harm on people, and even death itself. Often the remuneration to the conjurer was not in the form of a fee, but rather a free-will gift. In some cases the prestige of the office, and the respect in which one was held as a worker of magic, was its own reward. The following item from Maryland confirms the views expressed above, and is the best single formulation I have come upon: "The 'conjuror' of Maryland differs from the witch. He is more like the sorcerer in that he is a doctor, sometimes called 'conjur doctor.' For a consideration he will supply the means for laying a spell. He does less harm to cattle than the witch does, but more to human beings. The witch and the conjurer are, however, often confounded" (Whitney-Bullock, No. 1676). A broader picture of conjury than it is possible to give here may be gained by turning to Puckett's admirable *Folk Beliefs of the Southern Negro*. The practices of white conjurers do not differ in any essential regard from those of Negro witch doctors, but there appear always to have been a smaller number of white practitioners. It is perhaps through this select group rather than by broader popular diffusion that many of the conventional notions of witchcraft found their way into the stock-in-trade of conjury. Influence in the other direction by and large seems not to have been so pronounced.

Only the activities of ghosts and other kinds of spirits that return from the grave have been considered under ghostlore. Folk notions of the soul or spirit between death and burial, or wraiths prior to death, are considered in Chapter VII under "Death." As in the case of witchcraft and conjury, here too one finds ghosts and spirits sharing some of the attributes of other magical characters, performing the same or similar functions in many cases, and being subjected to the same limitations. These ideas of stable "function" and variable "dramatis personæ" as they relate to the folktale have been ably expressed by Propp (*Morphology of the Folktale*). The following recurring motifs will afford insight into how individual notions are freely associated in all of these fields. The presence of spirits, ghosts, witches, etc., are indicated by warm or hot air: Nos. 5601 (witches), 5714 f. (ghosts), 5733 (spirits), 5751 (hants); revealed by lights: 5712 (ghosts), 5711, 5713 (the restless dead walking), 5735 (wandering spirits); they are seen by dogs: 5617 (witches), 5722 (ghosts), 5738 (spirits), 5757 (hants); and seen by horses: 5721 (ghosts), 5783 (goblins). They may be avoided or combated by the following means: brooms: Nos. 5634 (witches),

5742 (spirits); the Bible: 5666 ff. (witches), 5705 f. (nightmare); horseshoes: 5627 f., 5670 (witches), 5727 (spooks), 5741 (spirits). Silver or silver coins carried or worn will protect one against conjury (Nos. 5565 ff.) and witches (Nos. 5685 ff.); cast into bullets, this precious metal will dispatch evil spirits (No. 5691), witches (No. 5697 ff.), and hants (No. 5763). Mention should be made of putting garments on wrong side out, or changing them that way on purpose as a means of protection: Nos. 5657 f. (witches), 5714 (ghosts), 5747 (spirits), 5766 (jack-o'-lanterns).

Perhaps the last category of magic actions may be used to show the wider ramifications of individual motifs, and the free transferring of ideas from category to category, and from field to field. These changes are made at first perhaps with a clear notion of the basic efficacy of the measure, but as this fundamental relationship is lost sight of, then the applications may likewise become dimmed, and finally deteriorate into nothing more than notions of good or bad luck. This weakening is hastened when the item is torn free of its background of custom and usage, if any, or stripped of its narrative setting. As we have seen, pockets are turned to break charms from witch-rabbits or witch-cats (familiar spirits of witches [No. 5659]), ghosts (No. 5714), spirits (No. 5747), and jack-o'-lanterns (No. 5766); but they are also turned after the hooting of an owl to prevent sickness (No. 713), or death (No. 5304), or merely to make an owl stop screeching (No. 7271), to keep the shivering owl from shivering (No. 7270), or to avoid the bad luck that will ensue after a black cat (No. 3840 f.) or a rabbit (Nos. 3871 f.) crosses the road in front of you. The owl as a messenger of death (Nos. 5303 ff.) and as a witch's familiar (Spanish Southwest as well as in various parts of Europe, and from classical times forward), and the cat (Nos. 5592 f., 5605, 5618 [witch-cat], 5659, 5661, 5675) and rabbit (Nos. 5619 [witch-rabbit], 5659, 5661) as familiars serve to explain the use of the same means (turning the pockets) to combat similarly baneful events, namely, sickness, death, and bad luck. Finally one comes to the simple belief that bad luck may be averted (No. 3178), but plain bad luck, of course, is not the same kind as is likely to result from traffic with black cats or witch-rabbits. Turning the pockets to avoid losing at bridge is now completely divorced from associations with witchcraft, but there can be little doubt as to whence the idea ultimately derives. The serious student can pursue the transferring of motifs from field to field, or from category to category to his heart's content in Thompson's *Motif-Index of Folk Literature*. For those wishing to pursue the implications of this great work in a connected way, there are two recent studies of considerable importance that deal with recurrent substantive motifs, and chart the movement of simple ideas over great distances with hardly enough narrative framework to make them cohere: Matti Kuusi, *Regen bei Sonnenschein* (FFC, No. 171), a study based

essentially on folk beliefs found in all parts of the world, and Barbara Allen Woods, *The Devil in Dog Form* (Folklore Studies, No. 11), a monograph compiled from European and American legendry. Both studies contribute new methodological techniques which workers in the field of comparative folk belief will find very helpful in trying to assess materials all too often shorn of their background and cut hopelessly adrift.

Nowhere do folk beliefs seem to be so divorced from their natural setting quite so much as in the field of custom and usage; yet individual beliefs persist in such strength as to suggest that many of the ideas now expressed as idle curiosities might have had more vital connections with the customs and ceremonies of birth, marriage, and death, and of the lesser *rites de passage* than it is possible to demonstrate at this late date. Whereas European workers have been able to consider superstitions and folk beliefs as part of broad ethnological studies by country, region, or special occupational and ethnic groups, American folklorists have not been in any such enviable position. In default of full ethnological data, and in fear of losing what precious relics of folk life still remain, they have concentrated on the breadth of their collecting, not on its depth, nor on the meaning and connections of the material collected. Fortunately, the studies of Randolph (and particularly his *Ozark Superstitions*), Puckett, E. G. Rogers, Brewster, and a few other dedicated workers, will serve to show where much otherwise fugitive material belongs, and what it means or may have once meant.

The ritualistic aspects of such medical practices as "measuring," "plugging," "passing through," etc., alluded to above, would suggest the close connection between belief and custom, and it might be instructive now to give a sampling of other practices that grow out of folk beliefs, or that illustrate them in some way, however tenuous. The most considerable body of these ritualized beliefs is to be found in connection with love divinations. They range from the elaborate old-fashioned "dumb supper" (Nos. 4322-4327) to lesser domestic pastimes such as divination by eggs (No. 4489), by assorted bedroom rituals (Nos. 4353 ff., especially Nos. 4359, 4363), and to divination by mirrors (No. 4419) and water (No. 4425). Finally, there are the better known customs of divination by apple pips (Nos. 4588 ff.), peelings (Nos. 4594 ff.), daisies (Nos. 4576 ff.), and wishbones (Nos. 4492 ff.). The practice of hat burning upon birth of the first child, particularly if a boy, is one of the most curious of the old folk customs to survive (Nos. 226, 266). Many other rituals, all based on the efficacy of the belief, or of divination, are found throughout Chapter VI. No comparable body of material attaches to the customs of birth and childhood, yet certain divinatory rites were carried on to determine the number of children (Nos. 132 ff.), their sex (not in Brown Collection), and their fortunes (Nos. 205 ff.). The large body of burial customs encountered in the literature is not too amply represented in the

North Carolina collection, but items in connection with the care for the dead (Nos. 5404 ff.) and the funeral itself (Nos. 5427 ff.) will reveal the nature of these practices. The custom of destroying the bedding, repainting rooms, etc., after a death, reveals the extent to which the effect of death would linger in the house unless it were ceremonially cleansed (No. 5433).

In the realm of animal husbandry, the "stamping" of white horses has been noted, but the blessing of animals, still practiced in Europe and in the American Southwest, has not been reported from North Carolina. "Telling the bees," a formal custom in many areas, is known, but the ceremonial aspects are glossed over (Nos. 7519 f.). Nor are agricultural ceremonials, now fast dying out, reflected in the present collection; but Randolph and other writers have traced out the vestiges of old fertility customs in the Ozarks country and other parts of the South. Weather rituals are now pretty much limited to killing and hanging up a snake to bring rain, but the slight variations with which this act is carried out (Nos. 6743 ff.) hardly justify thinking of this as a ritual; it is, however, definitely a custom. Measures taken by sailors at sea to bring wind fall more clearly into the realm of ritual (Nos. 3471 ff.).

Now that attention has been given to various kinds of magical beliefs, and to different categories of magic itself, we may conclude this part of the introductory essay with a brief discussion of verbal magic, or charms. From earliest times, and from the lowest forms of magic and of religious expression, people have set store by the power of the human voice, and the special efficacy of words. These utterances fall into two main categories, those calculated to achieve positive results, and those designed to work harm and evil. Simple blessings or implorations—in fact, invocations of any kind—may partake of the nature of the charm; although usually automatic fulfilment is envisioned, and the charm does not stop with a pious wish fervently expressed. At the other end of the scale, curses, too, reflect the basic idea of the charm, namely, automatic compliance or fulfilment, and a literal carrying out of the words' meaning. The idea goes deeper than this, of course, for the words, whether for good or evil, invoke some higher (or lower) power that can and will carry them out. This power in some cases may reside in the words and sounds themselves, and be independent of any divine or evil power to carry out the injunction. Long ago, Grendon studied Anglo-Saxon charms, but comparatively few workers have since addressed themselves to this tradition in England or America. The Reverend Thomas R. Brendle has been busy for some years with a collection of charms from the Pennsylvania-German country, and Archer Taylor and I hope to bring out a general collection for the United States and Canada as soon as time permits. Following are some representative kinds of items from North Carolina. "An everyday cure for cramp is to remove the sufferer's shoe and turn it upside down [itself a magical act], then rub the painful

part, repeating the following words: 'I spread the pain in the name of the Father, and of the Son, and of the Holy Ghost. If it is a pain, in the name of the Lord, O spread it out of the flesh, out of the sinews, out of the bones' (No. 1243). For the children's charms used to recover lost items, and involving the "Spit, spat, spo," or "Spit, spit, spy" ritual and charm, see the notes to No. 459. "When sleeping in a strange room, place the shoes in the shape of a "T" and say:

I place my shoes in the shape of a T,
I hope this night my true love to see;
The shape of his body, and the color of his hair,
In his everyday clothes that he used to wear.

The wish will come true; you will dream of your lover" (No. 4374). "If you see a ghost coming toward you at night say, 'What in the name of the Lord do you want with me?' and it will go away" (No. 5725). The mere mention of the name of the Lord appears to be efficacious, for in this example no command is given or request made. "When the first star appears, wish, and say:

Star light, star bright,
First star I've seen (I see) tonight;
I wish I may, I wish I might,
Have the wish I wish tonight.

Do not look at another star before you finish the rhyme, or tell the wish" (No. 5956). "To charm away rain, children say:

Rain, rain, go away,
Little (name of child) wants to play." (No. 6867).

"To make a small bug come up from the ground, say, 'Doodle-bug, doodle-bug, come up and get sugar.' And to make him go down again, say, 'Doodle-bug, doodle-bug, go down in the ground.'" (No. 7361). Ordinary calls to animals, or directions in driving teams, in milking cows, or in slopping hogs, I take it, hardly qualify as charms, even though the animal is formally addressed. On the other hand, people talk with cats and dogs in almost human terms. "While sowing the seeds of turnips and other small seeds, the men would sing, 'Some for you, some for I, some for the debble, and some for the fly'" (No. 8255). The Brown Collection contains no formal written proclamations to rats to leave the premises, such as have been found elsewhere in the country. These were charms, of course, but involved the additional ritual of posting the notice in the cellar and elsewhere, and were attended by considerable amusement. In my unpublished collections for California I have a reference to a similar invocation to gophers to quit a grain field.

Now that we have discussed some of the more important features of popular beliefs and superstitions, we may pause to consider matters of structure and style, since to some extent these external features bear a deep and real relationship to the beliefs themselves.

Of the formal and stylistic aspects there is really not a great deal to say. Folk beliefs are usually expressed in few words and involve a simple predication, either in the present tense ("Each child costs a woman a tooth" [No. 13]), or in the future ("Thunder will cause the fish to stop biting" [No. 7780]). Future situations, insofar as they eventuate from conditions or acts in the present, often involve the logic of the conditional sentence, if not its formal structure. The conditional sentence involving an if-clause has been treated above in connection with the theories of Eskeröd, but we may consider here some of the different ways that have been found to replace the strict conditional with other structural forms that bring out the essential cause-and-effect relationship that is so crucial in superstition and folk belief. Infinitives pointing to desired ends, for example, may serve as a substitute: "To bring rain, kill a blacksnake, and hang him in a tree with his belly up" (No. 6750); so may prepositional phrases of purpose, introduced by "for": "For eye troubles, use the gall of a bat" (No. 1366). Note also the use of the imperative mood in these two examples, and the action which it imposes upon the person himself as a condition of the fulfilment. Gerunds may also be employed as a periphrastic for a conditional: "Eating turtle hearts will cause a man to be brave" (No. 7325). Even the stereotypes for good and bad luck, in so far as the person himself may induce or avert these ends, are by nature conditional: "It is good luck to find a four-leaf clover" (No. 7910); "It is bad luck to leave a hand mirror turned up" (No. 3057). This last example might be made to read, "If you leave a hand mirror turned up, you will have bad luck"; so might the examples in which other verbal periphrastics are used, and, for that matter, so might even the item beginning with the preposition "for," e.g., "If you have eye troubles, use the gall of a bat." Apart from the verbs "be" and "become," which are widely used, and to a lesser extent "have," there are certain kinds of common verbs which connect a condition with its conclusion, or which indicate or otherwise anticipate a result, e.g., "cause" ("To put an umbrella on the bed causes disputes" [No. 3587]), "make" ("Tickling a child will make it stammer" [No. 343]), and "bring" ("Cats carried on an ocean trip bring on storms" [No. 6920]). Likewise, common verbs of avoidance are employed, such as "prevent" ("To prevent bad luck after dropping a school book, kiss it" [No. 432]); "keep" ("Put flint rocks in the fireplace to keep hawks from catching chickens" [No. 7481]); "avoid" ("To avoid being bewitched, never lie on your back while asleep" [No. 5665]); "stop" ("A brass ring stops cramps in the finger" [No. 1238]). The preposition "against" may likewise be used in these situations: "Against hydrophobia wear a dog's and a wolf's tooth" (No. 1694).

Where simple contingencies are involved, as in most of the *ominant-ominat* situations discussed by Eskeröd, ordinary verbs of

all kinds serve to point out the concomitant or resultant state, but such verbs and other locutions as the following are frequently used: "expect" ("When sea gulls fly inland, you may expect rain" [No. 6730]); "promise" ("Spinning a chair around on one leg promises seven years of bad luck" [No. 3044]); "indicate" ("A hat worn turned up in front indicates the wearer has wheat for sale" [No. 8294]); "is a sign (of)" ("If your lips itch, it is a sign you want to be kissed" [No. 4165]). Such verbs as "betoken," "portend," and "foreshadow," liberally sprinkled throughout the Brown Collection represent more often the phrasing of collectors than of the informants themselves. In a few cases where ideas were incomplete or the text needed clarification, the editor himself yielded to some of these more formal designations.

Occasionally a condition is expressed without a verb, such as "Dimple on the chin, devil within" (not in the Brown Collection), or "Cold hands, warm heart" (cf. No. 569). Folk beliefs involving rhyme are rare, and a good many of those employing this mnemonic device are also often regarded as proverbs, where rhyme is in far wider use: "When the wind is in the north, / Skilful fishers go not forth" (No. 7752); "If you marry in Lent, / You will live to repent" (cf. No. 4765). Perhaps most of these beliefs couched in rhyme occur in the Chapter X on "Weather," and are among the best known items in the whole Collection: "Evening red, morning gray, / Sets the traveller on his way; / Evening gray, morning red, / Puts the traveller in his bed" (No. 6123; see also familiar items from here to No. 6140). Numerous less well known rhyming weather beliefs are found in this same chapter, such as: "When frogs croak, / Winter's broke" (No. 6043); "When the stars begin to huddle, / The earth will soon be a puddle" (No. 6557); "Clear moon, / Frost soon" (No. 7071); "Many hips and haws, / Many frosts and snaws" (No. 7093).

II

The present collection represents the work of some two hundred collectors and informants from approximately seventy of the one hundred counties in the state, but with duplicate numbers and all, it is likely that the total number of contributors is much higher than this, and that perhaps the percentage of counties traversed is also higher than the tallies of actual collectors and informants would indicate. My estimate of contributors is based on an actual count of the informants whose items were selected for the text, and is therefore lower than Professor White's figures published in the general Introduction (1, 27); on the other hand, my estimate of duplicates, and of anonymous contributions, is much higher than his. Durham county is the best represented from the standpoint of number of informants (18), followed by Stanly (11), Wake (8), and Watauga (7) counties, in that order. Twenty-eight

counties had only a single contributor with a repertory large enough to code in transferring the items from large sheets of paper to single slips, but many of these same counties had individual informants who contributed a few items. The strength and depth of the material really comes out in the listing of duplicate entries following the name and county of the person submitting the item finally selected for a given number. This choice was made on the basis of content and other textual factors, including apt phrasing, dialectal features, and general flavor. Items rich in detail, of course, were in all cases given preference. Where duplicates ran from five to twenty or more items, it was early decided, in consultation with the general editors, not to attempt to tally the duplicates by counties, but rather to summarize them by general areas of the state. In the light of these facts the estimates given above are very conservative, and one would be justified in believing that the material is pretty well distributed over the entire state. Even so, the tier of counties in the extreme western tip of the state has hardly been touched, and the collecting has likewise been very spotty in the counties bordering on the ocean and on South Carolina. One gets the feeling that superstitions and popular beliefs were collected as by-products of the quest for folk songs and other forms of folklore, even though Professor Brown was himself interested in them, and added quite a number of individual items of his own. There are only two really sizable contributions that went into the Brown Collection, the some 500 items collected by Paul and Elizabeth Green of Chapel Hill, and the 550 items turned in by Mrs. Gertrude Allen Vaught of Alexander county. As repertories go, neither of these collections is especially large. (Professor Puckett, now busy with a standard collection of superstitions and beliefs for Ohio, for example, reports the receipt of more than 1,500 items from Mrs. Almeda Porter Rozelle, Brunswick, Ohio, with no end to her stock-in-trade yet in sight.) Collections of two hundred or more items came from Zilpah Frisbie of McDowell county, Mamie Mansfield and Lucille Massey of Durham county, Kate S. Russell of Person county, Mrs. Nilla Lancaster of Wayne county, and Katherine Bernard Jones of Wake county. Entries of at least twenty out-of-state informants, temporarily resident in North Carolina, are included in the collection, but the percentage of items contributed would not exceed one-half of one per cent of the total. Newspaper items have been used only when they appeared under North Carolina date lines, but some of the out-of-state material has been utilized in the notes. "Galox," a name that bedeviled the editors, appears to have been the name of a man who used this as a pseudonym to contribute beliefs to some local newspaper, with the town not stated.

In the processing of material on the vast scale that was necessary to put the Brown collectanea out for editing, it was in the nature of things that much information about informants became

lost. To compensate for this loss, I have felt compelled to include any kind of information that would give an authentic notion of the raw material before it underwent the successive refinements of collectors, clerks, and stenographers. Accordingly, colorful speech has been preserved, and likewise any kind of explanation necessary to a full understanding of the belief or superstition in question. It is a matter of regret to everyone that there are not more entries like Mrs. Maude Minish Sutton's detailed account of the use of a black cat in the treatment of shingles (No. 2096), and the following shorter samples, which somehow providently escaped the collector's paraphrase. "Keep a new bottle hung up to the left by a string clost to a sick person's bed, and keep the bottle stopped might tight so's to skeer the witches out of the house" (No. 5690). "When the first boy is born in a family, the old women of the neighborhood collect and burn all of the hats that the baby's father owns. This brings good luck, and if it isn't done, the baby won't be 'wuth a cent,' and old Urim will get him" (No. 266). "In the old days, the way to insure an obedient wife was to offer her the 'britches' the next morning after marriage. Whenever she got too 'biggity,' all you had to do was to remind her of that offer" (No. 4869). "When younguns have got chicken pox, you lay 'em down on the floor and shoos the chickens out over 'em. Hit'll break 'em out in two hours. Why the day the baby got'em, I se'd the fust bump comin' and I shood the old Domin-necker over her and she was all pimpled out in an hour" (No. 1019).

In the last item there is not the slightest doubt about the informant's belief in the efficacy of her prescription, and this attitude toward folk beliefs might hold rather generally for people who have folk prescriptions of one kind and another for various things that come up in the course of a day. If these ideas are repeated over and over again, and especially if they are brought out to illustrate a point, give a warning, or state an unusual point of view, it is fair to assume that the person believes, or partly believes, the folk beliefs he continually falls back on. On the other hand, if informants are quizzed for items that they know, or that they have heard, one can hardly be so sure that the belief expressed is really a part of them. There have been several studies on superstitious belief in the United States, ranging from junior high school students to college students, where controlled testing is possible, but I do not know of anyone who has attempted to find out in any systematic way about the degree of belief which real folklore informants place on their material. Well-trained collectors nowadays make judicious inquiries into these matters part of their field technique, and it seems to me that studies made of these findings would really be more to the point than, for example, the studies of Dresslar and of Driver (cited in the bibliography) for college students and that of Jagers (*The Superstitions of Junior High School Pupils* [George Peabody College. Contributions to Education, No. 160]) for junior high school students. Whenever there

is reference to an actual belief in a given item, I invariably note this fact, giving full details wherever possible. Following nomenclature developed by Swedish folklorists, I have designated as a "memorat" all items vouched for as having occurred, or being known, in one's own family or immediate circle. A good example of a "memorat" is seen in an Illinois item cited in support of a belief expressed in item No. 5525: "If you attend the burial of one of your family, the first member of your family to leave the cemetery will be the next to die." From Hyatt: ". . . Years ago when I was a boy and we were living out here in the country, when we would go to a graveyard, everyone would stand around. No one wanted to be the first one out of the graveyard, because they would be the next one to have a funeral in their house" (No. 10346). Occasionally after such a statement as this, an informant might be able to cite an actual example of trouble in his own family or that of a neighbor. Whenever evidence of this kind was found in the field notes, it unfailingly found its way into the annotation.

The beliefs in this collection were gathered during the first four decades of the present century, but a large number are certainly referable to the last quarter of the nineteenth century, if not earlier. The bulk of them are far older than it is possible to show in face of the gaping lacks in our knowledge. Only as works of early American writers in all fields are searched for folk beliefs and popular customs, and as natural histories and theological treatises yield up accounts of natural prodigies and divine providences shall we be able to establish chronologies in the colonial period and thereafter for popular notions of God and the universe, of the devil and powers of evil, and of sin and retribution. Almanacs must be patiently searched for what they will tell of the cosmos and the weather, of animal and plant husbandry, and of the practices of home and farm, including prescriptions in the rich field of folk medicine. Only *Gale's Almanac*, which enjoyed considerable favor in North Carolina in the early years of the nineteenth century, is cited in this collection, Paul Green occasionally drawing old references from it to elucidate some item which he turned up in modern oral tradition. Also, as Louis C. Jones has so often insisted, old diaries must be ransacked for what they will reveal of the many intimate human beliefs and practices of former generations and centuries that are now largely veiled in obscurity. That important links with the past can still be forged has been shown in a series of studies on the utilization of folklore by nineteenth- and twentieth-century writers which have appeared in the *Southern Folklore Quarterly*, *Western Folklore*, and in other journals. These searches must be pressed back to the eighteenth and finally to the seventeenth century itself. If the account is to be complete, it must include vestiges of material deriving even from the French and Spanish explorations.

As has been stated, no claim can be laid in the present collection to establishing the historical depth of the material presented, or

even to fixing the age of a representative number of items. This will have to await fuller researches in the broad field of American popular beliefs and superstitions. But in charting the geographical distribution of items around the United States and Canada, the editors of the North Carolina collection have laid the foundation upon which more penetrating studies can rest. The forthcoming articles of Herbert Halpert on the ætiological explanations of thunder, on the man in the moon, and on bogeymen, will show what directions these special studies must take.

The wealth of material brought to light in a single southern state shows, by way of contrast with every other form of folklore, including folk speech itself, the tenacity of folk belief in the face of an advancing civilization. Only five years ago in another southern state, Alabama, Ray B. Browne was able to collect over 4,000 items in one summer's time, garnering this material from only 104 informants, and largely as a by-product of his folk song collecting. His feat is hardly less remarkable than the work of Harry Middleton Hyatt in making a collection of over 10,000 items from a single county in western Illinois just twenty-five years ago. That the collecting of folk beliefs in America can be said to be getting only well under way, is seen in the fact that only approximately three items in four in the Brown Collection have analogues elsewhere on the basis of my extensive files, and that Browne's Alabama collection shows that approximately only four items out of five in his collection have analogues in the Brown Collection (which is from the same region) and from other states. To give a notion of the magnitude of the material that awaits the collector, I may be pardoned for making reference to my own work. My unpublished collections from California number over 20,000 items, including duplications, and roughly a third of this number await processing for Utah. In my experience in classroom collecting, a student who can muster but a single riddle may know as many as a half a dozen proverbs, and will be able to adduce without difficulty a dozen or more popular beliefs and superstitions. My own experiences are confirmed by other workers in all parts of the country, whose files are bulging with material awaiting publication. The persistence of folk beliefs when many of the other conventional forms of folklore are dying out reinforces the notion already expressed with considerable conviction that folk beliefs and superstitions have a vitality and closeness to life uniquely their own.

Unfortunately, the collecting of folk beliefs (and this holds true for most other forms of folklore as well) has been at best, sporadic. As an area, only the South has been well collected, but even here several states exhibit only token yields. New England was searched early in the century, but there is not a single state that has been covered with the same thoroughness, say, as Kentucky, Tennessee, or Maryland, not to mention North Carolina or Alabama. New York and Pennsylvania are better off, and the monumental

collection of Puckett, now well along, will give Ohio a work second to none in the whole country, representing as it does, field surveys in every county of the state, and heavy representation from Cleveland's polyglot population, as well as from other urban centers. Among the Central States, Indiana, Illinois, and Iowa are well represented. The Ozarks and the Southwest, and particularly Texas, have been worked, but the Great Plains states, Nebraska excepted, have scarcely been touched. The big Kansas Folklore Society project, now being carried forward by William E. Koch and Samuel J. Sackett, promises to bring in material from every county of the Jayhawk State. No studies of consequence, save Benjamin Moya's collection of Spanish superstitions from New Mexico, have appeared anywhere in the West, although there have been stirrings in several western states. The most neglected area in the whole United States is the northern tier of states from Washington and Oregon clear across Idaho, Montana, and the Dakotas all the way to Minnesota and Wisconsin. Michigan is poorly represented, and will be until the great collections of Richard M. Dorson and Thelma James are published. The latter collection, largely from Detroit, promises to be exceedingly rich in ethnic material. Among foreign-speaking groups, good beginnings have been made for the Pennsylvania-German area, and for parts of eastern Canada, but the North Central States and the Midwest, where Germans settled in large numbers, have not been searched; neither have such large German centers as Cincinnati, Milwaukee, Minneapolis, and St. Louis. The great Scandinavian population across states along the northern border, as already mentioned, and anchoring in the large Scandinavian centers of Minneapolis and Seattle, is a completely virgin field. A good beginning has been made in French Canada, but much work remains to be done in the French-speaking areas of the lower Mississippi, and in various points up the Mississippi and its tributaries, which were colonized by the early Jesuit fathers. Thanks to the Texas Folklore Society, a good start has been made among the Mexican population of Texas, but New Mexico, Arizona, the Spanish-speaking parts of Colorado, and California need systematic study, not to mention the northern provinces of Mexico itself. Only in recent years have workers turned their attention to the rich Slavic material in some of our large eastern cities, but to date, only samplings have been published. The same goes for Italian, Greek, and other strains coming to our shores from beyond the Mediterranean. All of these gaps can be filled in ten years' time if determined starts are made on a wide front. Collectors will do well also to concentrate on ethnic enclaves in rural areas. Here they will find many items living on, in an arrested state in accordance with principles affirmed in dialect studies involving so-called "speech islands." As an example of this "cultural lag," two of my colleagues recently recovered two variants of an old Sephardic

song in Seattle that can no longer be found in its eastern Mediterranean habitat.

III

In the present edition the notes have been arranged in logical geographical progression, starting with cognate material in published collections from North Carolina itself, and then moving to adjacent southern states on down to the Gulf; then, starting with the Canadian provinces and moving successively through the New England states; then across New York and Pennsylvania to Ohio and the Middle and Great Lakes states; then to the Ozarks and the Southwest; then to the Plain states, and westward to the Pacific Coast. This arrangement has the merit, as over against straight alphabetical listing by states, provinces, and regions, of showing the relatedness of material, and the development of a tradition along regional lines. Once the basic geographical scheme is mastered, reference is almost as easy as by alphabet. *Italic* type is used to facilitate the searching by state and region. European and general references fall at the very end, but European-American items are noted in parentheses state by state, as they occur.

Regional treatment in the notes makes possible rapid surveys of the occurrence of a given item in different parts of the country. This can often be helpful in determining where items are known, and thrive, and where they are not encountered. For example, "When a cat rubs his paws over his ears when washing, visitors are coming" (No. 3935), is a belief reported only in Canada, New England, and Pennsylvania. It is known in both the French and German traditions. "If you raise an umbrella in the house, someone in the house will die" (No. 5096), is met with in New York, the Middle West, the Plains states, and in California, but in the South it is found only in Maryland, itself a "border" state. "It is good luck to have a squirrel cross the road in front of you" (No. 3876), is reported in several southern states, but elsewhere only in Nova Scotia. The custom of eating hog jowl and peas, or black-eyed peas, on New Year's Day is an old southern custom practiced to insure good luck and prosperity for the year (Nos. 2826 ff.). It is found, of course, all over the South and to a limited extent in the Middle States too, whither it was no doubt carried by settlers from the South in a pattern of folklore dissemination familiar to folk song and ballad scholars as "the southern tradition." That geographical typologies will ever be worked out for large numbers of superstitions and folk beliefs in the United States, as has been done for ballads and songs, is most unlikely, yet for certain categories of material such classifications might be extremely helpful.

As regards the charting of superstitions and folk beliefs along international lines, this will eventually come. Bohn and the Reinsberg-Düringsfelds have shown that comparative scholarship is

possible in the field of the proverb, and Archer Taylor's *English Riddles from Oral Tradition* is a monument to an even broader kind of geographical and ethnic analysis. In the earliest period of folklore scholarship, it was shown by the Grimms and other workers that folk tales have traveled around the world. In a related narrative form, the ballad, scholars next were able to show that good ballads had enough appeal to travel great distances and to acclimatize themselves in new surroundings. That shorter forms too—proverbs, riddles, superstitions, and beliefs—move great distances, and are widely shared, is, I think no longer open to question, even though documentation is more difficult because of the brevity of the items, and the tenuous narrative matrix or other means by which these short items might be carried and remembered. Even before I had come upon Kuusi's remarkable study, I had ceased to wonder at finding analogues of what I presumed to be homespun and hand-spunked North Carolina items in such widely assorted places as Scotland, Norway, Austria, and Macedonia. From these commonplace associations many inferences may be drawn to buttress theories enunciated for the spread of more substantial genres of folklore. One thing is clear: Whatever happened with folk tales, and with ballads and folk songs, also happened to a greater or lesser degree with proverbs, with riddles, and with superstitions and popular beliefs. Although little emphasis has been placed on the European analogues in this study, the collection will no doubt prove useful to scholars abroad who will be quick to see American analogues of items held in common European stock.

The system of classification adopted employs the best features of other works in the field, and is an orderly arrangement calculated to show the full range of American folk belief all the way from notions surrounding the three main events of human life, namely, birth, marriage, and death, to beliefs in ghostlore and witchcraft; from the pursuits of farm and fireside to ideas concerning weather and meteorological phenomena which are so important to animal and plant husbandry; and, finally, from travel and communication to social institutions and pastimes of various kinds that sustain man in his vicissitudes and brighten his day.

Within individual chapters the basic organization revolves around states of being, or end results, with an attempt being made to show, in orderly progression, the causes or agents believed to lead to these ends, or, as is often the case, to avert them. Classification of the kind chosen, of course, has the disadvantage of not being able to give any adequate picture of the total range of belief in which one of these lesser items might be involved. For this kind of dictionary approach, the reader will be forced to fall back upon the topical index. Now for the classification itself: generally human agents or human actions come first, followed by animals, plants, physical elements, and finally by things close to the domestic hearth. In some cases, notably in Chapter X, "Weather," where

physical and meteorological factors bulk much larger, and particularly in the section of "Rain," human indicators of rain are postponed; but in keeping with the general arrangement, when they are fitted in, they are followed in turn by animals and plants. Oftentimes the scarcity of material—not enough, say, to make a full category—occasioned slight regroupings. In situations where multiple aspects of a thing or situation figured, treatment is by an association of ideas within a given category. Thus, for example, in the first section of Chapter VI, "Love, Courtship, Marriage," namely, "Portents of Body, Clothing, etc.," classification begins with the hair, and the related use of hairpins, moves through facial parts and bodily functions, then to the hands and feet, together with jewelry and clothing as well as functions associated with these extremities. In addition to being actually more complicated for situations of this kind, alphabetical listing would in no way show the relationship of things which logically belong together. On the other hand, alphabetical classification seems most appropriate for the various ailments and diseases treated under "Folk Medicine" (Chapter II), as well as for categories of animals and plants in the chapters on "Animal and Plant Husbandry" (Chapters XI, XIII). Regardless of how individual chapters have been classified, enough headings have been supplied to insure easy reference. Texts from other states and regions which diverge in any substantive way from the numbered items in the Brown Collection have been given in parentheses in their variant readings. Occasionally significant verbal changes have also been noted. With the supplying of these details the scope of many items in the collection has been considerably widened. Likewise, ethnic background, when other than Anglo-American, is properly noted.

As the critical apparatus grew, short titles had to be devised to keep the notes within manageable limits. For a while the numerical designations used in early volumes in the Brown Collection were employed, but as duplications of surnames occurred one by one, identifying sigils proved more practicable; hence, the twofold practice which could have been avoided had it been possible to excerpt all works of reference at one time. In entries involving different authors of the same last name, e.g., Rogers and Wilson, alphabetization is under short title, not by author's name. To have used initials in the notes themselves, in addition to taking more space, would likely have proved more confusing than short titles.

Since all my energies were bent on maximum American coverage, which I regard as an incontestable first step in the systematic study of American popular beliefs and superstitions, European annotation has had to suffer. For the British Isles, which have contributed so importantly to American culture, and to American folklore, I have excerpted, besides Radford (which was compiled from standard regional collections—but alas without references!) only four col-

lections entire, but they are geographically well distributed: Napier (Scotland), Addy (midland counties), Udal (Dorsetshire), and Foster (Ireland). Liberal reference, however, has been made to some of the standard collections such as Henderson, Harland and Wilkinson, Gregor, and Leather, not to mention *Notes and Queries* and *Lean's Collectanea*. Because of its special importance for the study of witchcraft and other magical beliefs and practices, I have carefully worked through Dalyell's *Darker Superstitions of Scotland* (1835). Richard Inwards' classic *Weather Lore* has also been searched. The coverage given to animal and plant husbandry, sailing and the sea, as well as other genres of folklore, gives Inwards a usefulness well beyond the immediate field indicated by the title. Feilberg and Wessman have been used, but not systematically searched. The two works of Storaker, on the other hand, have been exhaustively utilized. Only parts of Schrijnen, Sébillot, and van Gennep have been searched, and from Wlislöcki and Krauss I have taken only chapters that bear on witchcraft and related fields. The one redeeming feature of the European coverage is the careful searching of the *Handwörterbuch des deutschen Aberglaubens*, which fortunately gives a pretty accurate picture of all of Europe, including German speech islands as far away as Rumania. Thompson's *Motif-Index of Folk-Literature* has not been exhaustively searched, but the coverage is better in Volume II, and particularly in the important chapter on witchcraft, than in the first volume. This shortcoming has been somewhat offset by a thorough search of Ernest W. Baughman's unpublished *A Comparative Study of the Folktales of England and North America*, which has been worked into the second edition of Thompson's parent work.

The Brown Collection has already been used to a limited extent as a work of reference, most notably by Ray B. Browne in his excellent collection from Alabama, and it is my hope that it will continue to serve as a point of departure for the many important studies that must still be compiled for different parts of the country. Ultimately, when enough of these regional studies have been published, we can begin to think in terms of a Dictionary of American Popular Beliefs and Superstitions. The almost 200,000 well classified items in my files are a start in this direction, and those references which have not been used at all in annotating the Brown Collection will be worked into later collections, among others, those planned for California and Utah. I shall welcome inquiries on individual items, and will gladly make the files available to scholars able to come to Los Angeles to use them in the annotation of state or regional collections. All workers interested in this somewhat neglected field of superstitions and folk beliefs owe a hearty vote of thanks to Duke University for its unstinting support of a worthy project, and for its wise decision to move from the one volume originally planned to a second volume. This is a most fitting way to complete its admirable seven-volume set of North Carolina Folklore.

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POPULAR BELIEFS
AND
SUPERSTITIONS
FROM
NORTH CAROLINA

I

BIRTH, INFANCY, CHILDHOOD

BIRTH

Where Children Come From

1 Children are taught that babies are brought by the stork.

Green Collection. Apparently of all North Carolina collectors only Paul and Elizabeth Green propounded the age-old question to their informants, "Where do babies come from?" Even in only the six items collected, however, parents interviewed showed reasonable inventive genius in putting off their young folk. Notably missing from the Brown Collection are references to babies' being found in the garden, including the well-known cabbage patch and the parsley bed. In addition to Brewster's references, below, see Smith 1, 67, No. 4, and Taylor, p. 132, n. 1, who lays the groundwork for broader inquiry. *North Carolina*: Brewster, *Customs*, p. 230 — *South Carolina*: Bryant 1, 283, No. 2 — *Maryland*: Whitney-Bullock, No. 1897, (the stork brings the baby to the roof and the doctor finds it and brings it to mother), No. 1898 ("God made me, and I came down to the apple tree, and hung there eight weeks, and then the stork brought me") — *Kentucky*: Thomas, No. 11 — *Tennessee*: Farr, *Children*, No. 7 (the stork brings babies to whoever he thinks deserves them) — *Louisiana*: Roberts, No. 10 — *New York*: Herzfeld, pp. 983-984 (German) — *Pennsylvania*: Fogel, No. 134 (German); Rupp, p. 263, No. 47 (German) — *Illinois*: Hyatt, No. 2386 — *Wisconsin*: Brown, *Birds*, p. 8 (cranes [herons] bring babies, fishing them out of the water) — *Iowa*: Stout, No. 14 (Norwegian).

For a general treatise on the problem of where children come from, see Ploss-Renz 1, 574-590 and Kummer's excellent treatise in HDA iv, 1342-1959. The role of the stork is treated in col. 1358, including this bird's connection with fire-bringing myths and the bearing of souls to earth. Cf. Feilberg 11, 593; Schrijnen 1, 109 f., 245; Thompson, T589.6.1.

2 Children are told that an old mother 'coon finds babies in the woods and takes them to people's homes.

Green Collection. *North Carolina*: Brewster, *Customs*, p. 230.

3 Children are taught that babies are found in hollow stumps.

Green Collection. *North Carolina*: Brewster, *Customs*, p. 230 — *Pennsylvania*: Fogel, No. 133 (German) — *Illinois*: Hyatt, No. 2389. — HDA iv, 1348; de Cock 1, 8, No. 1; Schrijnen 1, 246 f.; McCartney, pp. 109 f.

4 Children are told that babies are found in hollow stumps, laid by a buzzard, and hatched by the sun.

Green Collection. *North Carolina*: Brewster, *Customs*, p. 230.

5 Children are made to believe that babies are found in sugar barrels.

Green Collection. *North Carolina*: Brewster, *Customs*, p. 230.

6 Children are told that the doctor keeps babies in his saddlebags.

Green Collection. *North Carolina*: Brewster, *Customs*, p. 230 — *South Carolina*: Bryant I, 283, No. 2 (babies are brought by doctors) — *Pennsylvania*: Fogel, No. 135 (the physician fetches children from a creek or flowing water [German]); Brendle-Unger, p. 19 (children were led to believe that newly born babies had been brought by the family doctor who had a mysterious way of finding them "in the spring," "in the creek," or even "in the well" [German]); *ibid.*, n. (A well-known midwife, old lady Troxell, "di ald Troxsellsin," of Egypt, Pennsylvania, would enter the house to which she had been summoned with her hands under her apron as if she were carrying something, and in this way go to the room where the expectant mother lay. She sought to give the impression that she was bringing a child hidden under her apron. The expression, "old lady Troxell has brought us a baby" was frequently heard from children) — *Illinois*: Hyatt, No. 2387 (the doctor delivers children in his medicine kit).—Feilberg I, 50, s. v. "barn" (the midwife brings the baby in her kit); HDA III, 1597 (in a midwife's apron).

Fertility, Sterility

7 To insure the fertility of one's wife, throw cow peas into a traveled road so that they will be ground into the soil.

Anonymous. For the custom of treading beans into the ground (path, road) to insure a good yield, see No. 7927, below.—Peas are a well-known symbol of fertility. See HDA II, 878 f. In the Rhone provinces of France, for example, peasants roll on pea straw on Christmas Eve to thresh out the peas. These are then mixed with the grain seed and sowed to insure a fruitful harvest (*ibid.*, p. 879). The use of peas and pea straw in love divinations and practices is treated in Kelly, pp. 300-301. Cf. Nos. 7927, 8056 ff., below.

8 Mandrake root is a powerful charm to insure fertility.

Green Collection. Frederick Starr reports that Chicago Jews imported mandrake root from Palestine and sold it to women as a means of insuring fertility. "Notes Upon the Mandrake," *American Antiquarian and Oriental Journal*, XXIII (1901), 267.—For a treatment of the mandrake as an agent of fertility, including several excellent photographs, see Hovorka-Kronfeld I, 14 ff. See also HDA I, 312 ff., where the various uses and magical properties of the mandrake are treated, together with a listing of pertinent literature. Thompson, T511.2.1.

9 If a maid pulls up a mandrake root, she will become pregnant.

Anonymous. Association of folk notions about the mandrake is responsible for this unusual belief. As we have seen above, its fertile properties are generally known; less well known, however, is the belief that the root grows beneath a gallows from the semen expelled by a criminal in rigor mortis. The pulling up of the root, however, with its attendant pain to the root-like creature within, and the cry of anguish, is a task not lightly entered into. Usually this was left to a black dog who paid for the wilful act with his life (Cf. HDA I, 318).

10 Sterility in women is often treated with flesh of various kinds of snakes.

Sue Hull (Indiana). To insure fertility, barren Gypsy women in Danubian countries wear next to their skin some powdered snake flesh

wrapped in a baby's bonnet or hood. At Easter or Pentecost, the touching of a snake, accompanied by spitting on the creature three times, and daubing it with menstrual blood while an old charm is recited, is sufficient to insure fruit to the womb (Ploss-Bartels I, 814). For various beliefs concerning snakes as announcers of impending marriages and as determiners of the number of children and their sex, consult HDA VII, 1145. Connections of snakes with female complaints, sterility, abortions, and childbirth are treated in cols. 1166 f. Cf. No. 37, below, for the use of a sloughed-off snake skin as a girdle to facilitate childbirth.

Conception, Contraception

11 If a child is conceived during Lent, the parents must pay money to the church and priest for their sin.

Carolyn Kay Root, Durham. The prohibition against conceiving children during Lent is no doubt connected with tabu against marriage itself during this period, as expressed in the old couplet, "Marry in Lent, You'll live to repent." The folk notion stems, no doubt, from the prescription of the Church in A.D. 364 against Lenten marriages (Jones, p. 483). Far more prevalent, of course, is the feeling against marriages in May. This prohibition goes back to classical times and has left its mark on the folk mind (Jones, pp. 481 ff.). For a treatment of unfavorable seasons, days, weather, etc., see HDA IV, 165 ff. Cf. Nos. 4765 ff., below.

12 Negroes will eat ventricles of the heart to keep them from having children.

Constance Patten, Greensboro. Conception from eating a woman's heart (Thompson, T511.6.1.), by the law of opposites so common in folklore, may have a bearing on this Negro belief.

Pregnancy, Confinement

13 Each child costs a woman a tooth.

Green collection. *Pennsylvania*: Phillips, p. 160, No. 10; Brendle-Unger, p. 101 (childbirth causes decay of teeth in woman [German]) — *Illinois*: Hyatt, No. 2400 (the mother loses a tooth for each child she has); cf. No. 2399 for a yeast treatment to prevent decay after the birth of a baby — *Ozarks*: Randolph, p. 203 (teeth also lost in abortions and miscarriages). Among the southern Negroes, pregnancy of the wife is indicated when her husband's sound teeth begin to ache (Puckett, p. 458).

14 An expectant mother should not have her teeth pulled.

Eunice Smith, Pantego, Beaufort county. *North Carolina*: Brewster, *Customs*, p. 239. Cf. *Kentucky*: Thomas, No. 4 (prohibition against having teeth filled) — *Louisiana*: Roberts, No. 3 (filling) — *Illinois*: Hyatt, No. 2398 (filling will come loose and fall out).

15 A woman who expects a child should for ten days before not comb her hair, to prevent it from turning gray.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Although this belief is nowhere found in the literature in this country, it is closely related to the notion that the mother's hair will fall out if combed before the first nine days, or the first month, after birth. Cf. Puckett, p. 334 (Negro); Richardson, p. 247; Fogel, No. 1879 (German). — Cf. Hovorka-Kronfeld II, 596.

16 During meals, no one should be near a woman expecting a child. She should have her own food and burn the remains.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Somewhat unique, this belief is likely connected with rites enjoining segregation of the mother for a stated period after childbirth in some remote part of the dwelling. The Christian community has its own purificatory rite in the churching of women after forty days to six weeks. For customs connected with the *riesgo*, or period of jeopardy after childbirth, see Andrade, p. 407. The treatment of "childbirth" in the SDF I, 217 f. contains comparative material, particularly from aboriginal cultures. Cf. Fielde, p. 797 (Chinese). Cf. HDA ix, 697 ff.

17 Wine is necessary to women with a child. At Communion, a pregnant woman, whether a church member or not, may receive the Communion wine.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 6.

18 If a woman sees a skinned squirrel before childbirth, she'll be confined too soon.

Anonymous. Auguries attendant upon the meeting of animals (and people) are common in folklore; likewise chance meetings of this sort on the part of a pregnant woman. Read the article on "Angang" in HDA I, 409 ff., esp. 417. Bodily blemishes and deformities in the child stemming from unseasonable encounters with various animals by the mother are treated in Nos. 102 ff., below. The "skinned" squirrel is a ready symbol here that needs no elucidation. For meetings with squirrels, which are generally lucky, see Nos. 3875 ff., below, and HDA I, 425.

Miscarriage, Abortion

19 If a woman is pregnant, and drinks some of her own void, she will miscarry.

Anonymous. Compare the custom of a woman's drinking her husband's urine in the expulsion of the placenta (*Rio Grande*: Bourke, p. 139). This same custom is noted in Ruthenia to bring on labor (Hovorka-Kronfeld II, 569).—Cf. Thompson, T512.2, conception from drinking urine. As in No. 12, above, the law of opposites may figure in this relationship of conception and abortion. For a general treatment of abortion in folklore, see Ploss-Bartels I, 991-1019.

20 To sit over a pot of stewed onions will cause a miscarriage.

Carolyn Kay Root, Durham. *North Carolina*: Brewster, *Customs*, p. 239 — *Illinois*: Hyatt, No. 2504. Cf. No. 28, below.

21 Pregnancy can be arrested by a strong tea made by boiling cotton roots.

Green Collection. *Ozarks*: Randolph, p. 194 (though the cotton roots are usually mixed with tansy for the best results). Tansy tea is a well-known abortifacient in the Ozark country (*ibid.*, p. 193), and Hovorka and Kronfeld note its use in France (I, 356). Other herbs employed in this country are bloodroot [bloodwort] (Rousseau, *Abénakise*, p. 154, Nos. 7 f.; p. 167, No. 25); white clover tea with sweet spirits of nitre, while soaking feet in mustard (*Nova Scotia*: Fauset, No. 343); camomile tea (*Ozarks*: Randolph, pp. 193-194); pennyroyal (*ibid.*, p. 194);

cedar-berry tea (*ibid.*); senna tea (*Illinois*: Hyatt, No. 2346); camphor (*Pennsylvania*: Brendle-Unger, p. 221 [German]); European savin (*Pennsylvania*: Lick-Brendle, p. 280 [German]). Cf. No. 38, below.

22 Quinine will induce abortions.

Green Collection. *Illinois*: Hyatt, No. 2345 (fifteen grains of quinine will cause a miscarriage). See No. 30, below, where quinine is used to induce labor.

23 A teaspoonful of turpentine every morning for nine mornings will produce an abortion.

Green Collection. Puckett, p. 332 (Negro) — *Ozarks*: Randolph, p. 194 (large doses of turpentine) — *Illinois*: Hyatt, No. 2347 (turpentine taken monthly to prevent impregnation); cf. No. 2505 (sitting on a jar of hot water containing turpentine [for easy labor]); Puckett, p. 332 (a yarn string saturated with turpentine worn around the waist for nine days will cause an abortion [Negro]).

24 If a woman is pregnant, and carries a peck of salt, she will miscarry.

Anonymous. *Illinois*: Hyatt, No. 2342 (epsom salts and other ingredients cause a miscarriage in nine days); cf. the holding of salt in her clenched fish by a woman in travail (*Kentucky*: Thomas, No. 1); also, the drinking of saltpeter to bring on an abortion (*Nova Scotia*: Fauset, No. 342).—Cf. Ploss-Bartels I, 1013 (eating of salt).

Labor

25 A mother must walk and walk to exhaustion to bring on birth of a child.

Anonymous. *Tennessee*: Rogers, p. 37. Cf. Hovorka-Kronfeld II, 568 ff., where walking and other physical ordeals are treated.

26 To induce labor, make the patient walk around and around in a circle until she becomes exhausted.

Green Collection. Cf. Hovorka-Kronfeld II, 568 ff.

27 To bring the child, tie asafetida around the mother's neck and put a rabbit's foot under her head.

Anonymous. Cf. the use of the pelt of a hare as a childbed amulet in the uplands of southern Germany (Hovorka-Kronfeld II, 567). Cf. No. 110, below.

28 To bring on labor, have the patient chew up a red onion.

Green Collection. *Illinois*: Cf. Hyatt, No. 2504. Cf. No. 20, above. HDA III, 413 (onions to ease childbirth).

29 Red pepper blown into the nostrils through a goose quill will bring on labor.

Green Collection. Known as "quilling," this operation brings on sneezing, and with it the diaphragmatic contractions inducing labor. Various sternutatives such as snuff and pepper are used; also ginger tea (*Ozarks*:

Randolph, p. 201) — (*Tennessee*: Rogers p. 37). Mexican midwives administer marijuana, dried, and finely pulverized, to cause sternutation and the expulsion of the afterbirth (Berdau, p. 283; cf. Bourke, pp. 134 f.). In Texas, "quilling" is used to designate the practice of a pregnant woman's blowing into a turkey quill as hard as she can to start muscular contractions and help expel the baby (Woodhull, p. 58). In stubborn pregnancies, James Thurber notes the use of powdered tobacco in Ohio (*New Yorker*, April 28, 1951, p. 27). Cf. other forms of "blowing" in Nos. 53-56, below.—Ancient Arabian doctors prescribed the use of sternutatives to bring on labor (Hovorka-Kronfeld II, 562), and Browne in his *Vulgar Errors* writes, "And so is also of good signality, according to that of Hippocrates, that sneezing cureth the hiccough, and is profitable unto women in hard labor." The blowing into a reed, or into a bottle, to bring on labor is common in Slavic countries, particularly in South Slavic areas. See Hovorka-Kronfeld II, 569 ff. In Serbia, for example, the husband carries his wife around the room on his shoulders three times, saying, "I gave you the burden and I will also relieve you of it." He thereupon blows into her mouth three times, and she into his.

30 Give quinine on the tongue with a few drops of turpentine to bring on labor.

Green Collection. Cf. Nos. 22, 23, above, especially the notes to No. 23, where sitting over a steam bath of turpentine is indicated.

31 To hasten the birth of a child, give a woman gunpowder and make her eat it. However, it should be borne in mind that this increases the pain.

Carl G. Knox, Leland, Brunswick county. *Tennessee*: Rogers, p. 37 — *Ozarks*: Randolph, p. 201. Compare the practice of drinking a mixture of gunpowder and sweet milk to prevent conception (Puckett, p. 331 [Negro]) and to bring on a miscarriage (*Illinois*: Hyatt, No. 2337).

32 To sit on the husband's lap, when the child is secretly conceived, will ease labor and hasten delivery.

Carolyn Kay Root, Durham. *Southern Mountains*: Cf. Carter, p. 6 — *South Carolina*: Fitchett, p. 360 (if an expectant mother crosses her husband in bed at the first signs of delivery he will share in bearing the labor pains); cf. *Illinois*: Hyatt, No. 2508. In Hovorka-Kronfeld (II, 558) there is a sketch of an Ohio woman giving birth on her husband's lap. By sympathetic association, putting on her husband's hat will make the mother's labor pains less severe (*South Carolina*: Fitchett, p. 360). Related to this in turn is the New Mexican Spanish custom of a woman's drinking water in which an old man's hat has been boiled as a means of facilitating afterbirth (Espinosa, p. 411). For the custom of burning men's hats, see No. 266, below. Some of the old customs appear to be vestigial American forms of the couvade, for a discussion of which, see SDF I, 256; Ploss-Renz I, 197-211.—HDA III, 415; Hovorka-Kronfeld II, 561 (husband's belt tied around wife's waist, with the words "Ich habe den Gürtel umgelegt und werde ihn wieder lösen!") Cf. p. 571 (a blow struck with husband's belt across the sacrum). Ploss-Bartels II, 191-196 (with illustrations of the ancient lap-bearing custom in Peru); *ibid.*, p. 320 (a pregnant Russian woman stepping over the feet of her husband lying on the floor); Leather, p. 111 (couvade); Gallop, p. 85 (man's hat placed on mother's head until child is born). The custom of a pregnant woman's putting on her husband's clothes, or stepping over them (or him), to bring on labor, is treated in Hovorka-Kronfeld (II, 569). The practice of the wife's drinking water from her husband's

shoes is encountered from Herzegovina to Syria (II, 571, 574). See notes to No. 47, below, for a further instance of the use of the husband's clothing in childbirth practices. Cf. No. 779, below. For more general considerations on the whole sympathetic connection between husband and wife before, during, and after childbirth, see Hand, *Couvade*, 213-229.

33 The first child must be born on its father's lap.

Green Collection. See No. 32, above, and references cited there.

34 For travail, never allow the woman to put her hands above her head, and she'll not have to suffer.

Kate S. Russell, Roxboro, Person county. This tabu seems related to various prescriptions against reaching into cupboards, hanging out clothes, and the like, on the part of the mother, so that the unborn baby will not become entangled in the umbilical cord and strangle.

35 To aid in childbirth, place the patient in a chair with a pan of smoking chicken feathers under the chair.

Green Collection. Related to the use of smoking feathers in childbirth, for which examples are lacking, is the custom of having the patient stand over a bucket of hot coals upon which feathers have been put, as a means of expediting retarded afterbirth (Puckett, p. 333 [Negro]). In Pennsylvania, human hair cut from the crown of the head and laid on glowing coals, with the fumes funneled into the mouth of the patient, is supposed to keep away birth pangs (Brendle-Unger, p. 221 [German]). Randolph has noted the custom of burning corncobs on the doorstep in the Ozark country in cases of difficult childbirth (p. 200). A smoking with the "hedionilla" is undertaken to facilitate delivery in the Rio Grande country (Bourke, p. 125).—In Transylvania, the Saxons fumigate a woman in childbed with a piece of smoking rabbit pelt to expedite retarded afterbirth. A magical charm is then spoken (Ploss-Bartels II, 249). For magical Gypsy practices involving the use of fire at childbirth, see Leland, pp. 47-48. An Arabian practice calls for fumigations with the hoofs of mules (Hovorka-Kronfeld II, 562). For the use of various substances as fumigatory agents, including such common things as bread and onions, see Hovorka-Kronfeld, II, 567 ff., 571, 575. Cf. HDA III, 413.

36 It is bad luck for a woman in labor if one hears a dove mourning.

Anonymous.

37 If the skin shed by a snake is placed round the thigh of a woman in labor, she will have a speedy delivery.

Mrs. Gertrude Allen Vaught, Alexander county. This custom was known to the ancient Romans (Hovorka-Kronfeld II, 561, 589), and is still current in the southern uplands of Germany (*ibid.*, II, 567). In Serbia, pregnant women are struck across the back with a stick that has been used to free a frog from a snake (*ibid.*, II, 571). Compare the custom of beating the rattles of a rattlesnake into a powder and administering it to the mother to hasten the birth of the baby (*Kentucky*: Thomas, No. 9 — *Tennessee*: Farr, *Children*, No. 105). In Pennsylvania the rattle is sewn into a black silk cloth and placed in the mother's hand without her knowing the contents, and without allowing her to open it (Brendle-Unger, pp. 219-220 [German]). Cf. No. 10, above, for a treatment of

snakes in conception and in other matters having to do with the bearing of children.

38 Cotton root tea increases the pain in travail.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. No. 21, above.

39 To insure easy childbirth, take tea each night and a good drink of the following three months before delivery: a tablespoon of flaxseed, and another of slippery elm in a gallon of boiling water.

Sue Hull (Indiana). Cf. *Illinois*: Hyatt, No. 2503.

40 In childbirth, ginger tea increases the pains.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Pursh, writing in 1814, notes the use of wild ginger by Indian maidens to prevent impregnation, and Sauer, an earlier botanist, warns against its use (*Pennsylvania*: Lick-Brendle, p. 78 [German]).

41 For travail, give tansy tea.

Kate S. Russell, Roxboro, Person county. See notes to No. 21, above, for the use of tansy as an abortifacient.

42 Tansy tea increases the pain in travail.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. Nos. 21, 41, above.

43 To prevent fits in travail, apply a cold pack of saltpeter and ice to the head.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. See notes to No. 24, above, for the use of saltpeter as an abortifacient.

44 A stone with a hole in it, hung over the head of a woman in labor, will assist in the birth.

Frank C. Brown, Durham. For the possible connection of this practice with the wearing of stones with holes in them as a protection against evil spirits at the critical time of birth, as in Nos. 45 f., below, see Budge, pp. 326 f.

45 Put an ax under the bed to cut the pain in two during childbirth.

Green Collection. *South*: Duncan, p. 234, No. 6 — *Kentucky*: Thomas, No. 2 — *Arkansas*: Randolph, p. 200 (an old granny near Sulphur Springs, Arkansas, told me that an ax used for this purpose must be razor-sharp, since a dull ax may do more harm than good); also p. 305 — *Southwest*: Woodhull, p. 58 (hold the edge of a sharp ax against the patient's abdomen. This gets their minds off their trouble and eases their pains).—Although the ax from early times has been used as a healing agent (HDA viii, 403 f.), and is thought to be efficacious in stanching bleeding in childbirth, i.e., to keep the heart's blood from flowing away (*ibid.*, iii, 415), the American uses likely derive from the more prevalent notions about iron as a protection against witchcraft. For a general treatise on this subject, see HDA ii, 718 ff.; cf. i, 743-748. Col. 746 (c) deals with delivery room beliefs and practices. Also all but lost sight of in American popular tradition is the protection that

iron and steel afford against the possibility of changelings. Piaschewski treats at length the metals and implements used in the nursery throughout Europe to keep fairy creatures and demons from making off with human babes in exchange for their own brood (pp. 69-74). Cf. Hartland, pp. 93-134, esp. p. 97. Cf. Nos. 48, 49, 51, 66, below.

46 An ax under the bed during childbirth will cut off the flow of blood.

Green Collection. HDA I, 746 (ax placed under the bed to "keep the heart's blood from flowing away"); III, 415; Hovorka-Kronfeld II, 563. Cf. Nos. 45 (notes), above, and 47, below, for other blood-stanching remedies.

47 Put cold cloths to the mother's head to stop flooding.

Green Collection. *Virginia*: Martin, No. 8 (for flooding after childbirth, all that is necessary is for the husband to take off his shirt and bind it around the wife's abdomen) — *South*: Puckett, p. 386 (take some "rabbit tobacco" [white plantain] leaves and steep, mixing in some corn meal which has been thoroughly browned. Strain the mixture and bathe with it [Negro]).

48 Borrow a drawing knife, place it under the bed of a woman in confinement, and the pains during and after birth will be greatly decreased.

Carl G. Knox, Leland, Brunswick county. Cf. *Virginia*: Martin, No. 6 (husband's knife should be opened and placed under the bed) — *Illinois*: Hyatt, No. 2513 (butcher knife). Cf. *South Carolina*: Bryant II, p. 140, No. 123 (scissors). Scissors are particularly effective if open, forming as they do the Christian cross. Cf. Piaschewski, p. 71; Ploss-Bartels II, 464 — *Ozarks*: Randolph, p. 200 (plowshare) — *Oregon*: Hand, No. 50 (a plowshare of the proper sharpness placed under a bed shortens labor pains). Here again the connection with witchcraft has been lost. See No. 7550, below, for the custom of putting a heated bull-tongue plow into the churn to make the butter come when the cream is bewitched. For the use of knives and other steel implements in warding off witches, spirits, and the like, see Nos. 5671 f., 5683 ff., 5706 f., 5741, etc., below. Puckett notes the use of alum, mixed with sugar, and applied on cotton directly to the vulva (p. 333). Other Negro practices entail the use of soot, and also of cobwebs. These, of course, are time-tested folk remedies for all kinds of hemorrhage. See Parsons, MAFS xvi (1923), 197. On the South Carolina Sea Islands, whence these cures are reported, dark cloths are always used for vulva dressing, the idea being that white makes the blood flow too much (*ibid.*) — *Pennsylvania*: Fogel, No. 1883 (tie red flannel around the leg) — *Illinois*: Hyatt, No. 2510 (poultice the woman with cow manure) — *Ozarks*: Randolph, p. 201 (burn chicken feathers under the bed). Cf. Hovorka-Kronfeld II, 567 f., for various other agents to stop puerperal hemorrhage.

49 If one places knives between the mattresses of a bed, a woman in labor on the bed will have a quick delivery.

Mrs. Gertrude Allen Vaught, Alexander county. See No. 48, above.

50 A charm known as "The Letter of Jesus Christ" will insure the safe delivery of a child, if possessed by the mother.

Anonymous. *Newfoundland*: Bergen, *Current*, No. 835; Patterson, p. 286. The finding of "Himmelsbriefe" ('Letters from Heaven,' or 'Letters

from Jesus Christ') in America was not unexpected. The late Edwin M. Fogel has treated this subject in some detail in his study, "The Himmelsbrief," *German American Annals* x (1908), 286-311, and I have published a text of one of these curious letters recovered in North Carolina, as well as taking up other American and European beliefs relating to these sacred writings (Hand, Himmelsbrief, pp. 201-207). Cf. *Brown Collection* I, 642 f. A copy of a typical broadside printing of the letter, entitled, "A Copy of a Letter Written by Our Savior Jesus Christ, purporting to have originally been found eighteen miles from Iconium sixty-five years after the Saviour's crucifixion, and containing many prayers, charms, and other devotional writings, is reproduced in Leather (facing p. 112). Ancient and modern copies of German "Himmelsbriefe" may be consulted in Spamer II, 3-4. For the use of Letters from Heaven as charms in childbed, see HDA IV, 26 f.; Hovorka-Kronfeld II, 569 f. Similar Jewish charms exist, and Ploss-Bartels contains a reproduction of one in use against Lilith in northern Germany during the nineteenth century (II, 460) and also a handwritten Russian one (II, 459). Yoffie reports the use of these charms among St. Louis Jews in 1925 (pp. 379, 385, 389). Mohammedans likewise have a charm used in childbed. It is the 84th chapter of the *Koran*, "The Rending in Sunder" (Hovorka-Kronfeld, II, 574). In this general connection, mention should be made of the "Gewisse und wahrhafte Länge unseres lieben Herrn Jesu Christi," a narrow strip of paper about six feet long, printed on one side with prayers, beatitudes, and the like, and formerly adorned with occult symbols of all kinds. The use of these amulets in childbirth is treated in Hovorka-Kronfeld II, 562-566. Devout French women wear a two-meter long "Mass de Gürtels Mariens" (a measure of the belt, or girdle, of Mary, also the girdle of St. Margaret (Ploss-Renz I, 31; HDA V, 1635). Spamer reproduces such a full-length (six feet) "Länge und Dicke" (length and breadth) strip of the Virgin Mary, purporting to be a copy of a silken ribbon found in a Spanish monastery, brought thither by pilgrims from the Virgin's shrine at Loreto. Besides containing beatitudes on the Virgin, from head to foot, as the whole notion of "measure" implies, the "measure" is credited with protecting its wearer in a variety of untoward situations. The second "length" is devoted to help for women in travail. Hovorka and Kronfeld describe the faith placed in prayer books in childbed, and the wearing of saints' pictures on the body of the expectant mother (II, 562, 566).—Cf. Fogel, No. 1947; *Skattegraveren* III, 74 ff.

51 A knife is placed under the mattress to stop childbirth pain. Green Collection. See Nos. 48 f., above.

52 It is bad luck for a woman in labor if one sweeps the steps after sundown.

Anonymous. *Tennessee*: Rogers, p. 39 (both the mother and child would shortly die). Cf. *Ozarks*: Randolph, p. 201.

Afterbirth

53 To deliver the placenta, have the patient blow into her fist. Green Collection, *New Mexico*: Espinosa, p. 411 (Spanish). In Upper Austria and Salzburg the midwife repeats a charm, invoking God, the Father, the Son, and the Holy Ghost. After saying Amen, the parturient woman bites into a raw onion three times, must then be lifted up straight three times, while pulling in her thumbs and blowing once into each fist

(Ploss-Bartels II, 249). Cf. Hovorka-Kronfeld II, 591. Cf. No. 29, above.

54 Women are directed to double up both hands and blow through them as an aid in expelling the placenta.

Dr. E. V. Howell, Chapel Hill. Reported as common throughout North Carolina, and "not without some value." Cf. Hovorka-Kronfeld II, 589 (coughing). Cf. No. 29 above.

55 Blow into a bottle to bring the afterbirth.

Green Collection. *North Carolina*: See *Transactions of the Medical Society of North Carolina*, 58th Annual Meeting (1911), 214 — *South Carolina*: Puckett, p. 333 (read "blow" instead of "flow"). Cf. Hovorka-Kronfeld II, 591 (Bosnia) — *California*: Bushnell, No. 7 (a woman starts the delivery of a child by blowing into a bottle [Mexican]). Cf. practice of "quilling" in Texas, as treated in No. 29, above.

56 To deliver the placenta, have the patient sniffle snuff into her nostrils through a quill.

Green Collection. See No. 29, above, for a discussion of the same practice of "quilling" as it applies to delivery. Hippocrates recommended sneezing as an abortive (HDA VI, 1075). Cf. Hovorka-Kronfeld II, 569; Ploss-Bartels II, 246 (regurgitation as well as sneezing recommended). Cf. also Nos. 53-55, above.

57 To prevent childbed fever, burn the afterbirth.

Green Collection. Puckett, p. 333 (the afterbirth must be burned—otherwise the woman is liable to bleed to death [Negro]) — *Ozarks*: Randolph, p. 202. — HDA VI, 762. For fumigation to dispel afterpains among Transylvania Gypsy women, see Leland, p. 49.

58 Sprinkle the afterbirth with salt before disposing of it.

Green Collection. A fear that evil powers may obtain the afterbirth, and thus in some way gain power over the newborn child, probably underlies this practice. In the United States the fear is limited apparently only to human enemies. *Kentucky*: Thomas, No. 14 — *Ozarks*: Randolph, p. 203 — *Illinois*: Hyatt, No. 2518. For the various uses of salt as a protective agent, see HDA VII, 900-906, especially col. 902, where the safeguarding of children is treated. In addition to burning, as treated in No. 57, above, disposal in running water, and by burial, are the usual means in American folk practice, and accord with European customs. Cf. HDA VI, 762 (a, c). Various means of disposing of the afterbirth are taken up in Hovorka-Kronfeld II, 589-593; Ploss-Bartels II, 273-275.

59 If the afterbirth is gotten hold of by a dog, the woman will always have a weak back.

Green Collection. *Illinois*: Hyatt, No. 2517 (always bury the afterbirth deep, so the dogs can't dig it up; for if they do, it will bring the mother very bad luck) — *Rio Grande*: Bourke, p. 139 (the placenta must not be burned, but buried where animals cannot invade, because it would be a great desecration to have animals uproot and perhaps eat what had been part of a body that was to be baptized). — HDA VI, 726 (dogs and cats).

60 Do not wash the baby until the afterbirth has come.

Green Collection. *Ozarks*: Randolph, p. 204 (delayed bathing [three days] so as not to wash away a child's luck and financial fortune). Cf. Lean II, 114. For general customs connected with the bathing and washing of newborn infants, see Ploss-Renz I, 215-226; Radford, pp. 26 ff., 70, 250.

Afterpains, Childbed Ailments, Tabus

61 Dr. J. B. Macon, Warrenton, says some midwives explain the patient's slowness in recovering by saying that the moon is not right, and that the baby came at the wrong time of the moon.

Green Collection. Cf. the Nova Scotian belief that if a baby does not come on the date expected, it will not come until the full of the moon (Creighton, p. 16, No. 19). For further instances of lunar influences in childbirth, see Espinosa, p. 412 (New Mexico [Spanish]) and Randolph, p. 204 (*Ozarks*).—See Black for a treatment of the influence of the sun and moon in childbirth (*Folk-Medicine*, pp. 124, 128, 132); HDA VI, 695 f.; Schrijnen I, 248.

62 Dr. Macon says that some midwives explain the patient's slowness in recovering by saying it is inherited. "She took bads after her ma, an' she had the worst time in the world."

Green Collection. The aid of various specialists in southern speech was sought without positive results. A useful suggestion came from W. L. McAtee, who reads "bads" as an abbreviation for "bad times," or "bad times in childbirth."

63 For afterpains, give the patient one teaspoonful of blood from the placenta cord in wine.

Green Collection. *Pennsylvania*: Brendle-Unger, p. 220 (wine without placental blood [German]).—Various medicinal uses of the placenta are given in HDA, the closest one to the present matter having to do with the mother's blowing through a placenta pierced with a goose quill to cure afterpains (VI, 765). "Quilling" practices in connection with childbirth are treated in Nos. 29 and 56, above.

64 To prevent afterpains, put a thorn bush the length of the patient's bed.

Green Collection. "Compare the use of the buckthorn by the Romans to keep off evil spirits at birth."—P. G.

65 For afterpains, make a cross mark with the patient's old shoes.

Green Collection. As is well known, shoes are important fertility symbols, and it is not surprising that use is made of them also in Christian connections. In Hovorka-Kronfeld (II, 590), mention is made of an elaborate ritual among the Transylvanian Saxons in which a cross is cut in the back of the mother with a knife, the knife plunged into the earth with an accompanying Christian charm—all this to exorcise the worms in the womb that withhold the afterbirth.

66 Some cutting instrument placed under the bed cuts out afterpains. Usually an ax, sometimes a knife, or scissors, are used.

Dr. E. V. Howell, Durham, and two other informants from Buncombe and Durham counties. *Illinois*: Hyatt, No. 2512 (ax); 2511 (razor). Cf. Nos. 45, 48, above.

67 To prevent puerperal fever, do not change the bed before the third day. In case this mistake is made and a person should have the fever, she may be cured by binding fat meat covered with black pepper around her neck and blowing sulphur through her throat.

Green Collection. Compare the two items below for similar notions. *South*: Richardson, p. 247 (you must not turn over the quilts or pillows in the bed where a child was born, for a whole month, or the mother will take a cold from which she will never recover [Negro]) — *Ozarks*: Randolph, p. 204 (in childbed the bedding should not be changed for nine days after the child is born).—Hovorka-Kronfeld II, 597; Harland-Wilkinson, p. 261.

68 Eating honey after childbirth will prove fatal to the mother.

Green Collection. Compare food tabus in pregnancy encountered in *Illinois*: hot biscuits, cabbage, sweet potatoes—all supposed to cause death to the mother (Hyatt, Nos. 2520 ff.).—HDA VIII, 206 (3 f.), and the leading authorities cited there.

69 After childbirth, it will be fatal for the mother to eat fish.

Green Collection. *Illinois*: Hyatt, No. 2522 — *New York*: Herzfeld, p. 984 (meat forbidden).

70 Do not cut the hair of a new mother under nine days.

Green Collection.

71 The first time the mother carries water, it must be only a spoonful or the baby will spit a great deal.

Green Collection. *Maryland*: Whitney-Bullock, No. 1927 (a baby will slobber as much water as the water that a mother carries first after she rises) — *Tennessee*: Farr, *Children*, No. 87 — *Illinois*: Hyatt, No. 2796 (when a mother first arises from confinement, let her carry water in a thimble and the child will not slobber). Cf. Nos. 338 f., below. —Cf. HDA VII, 1420 (a pregnant mother's drinking cold water makes the child slobber).

72 A mother of a newborn babe must not cross water till the baby is a month old. To do so will bring bad luck.

Green Collection. *Ozarks*: Randolph, p. 195 (death for an expectant mother to cross a running stream) — *Illinois*: Hyatt, No. 2722 (if a child in its first year is taken across a river on a boat, it will die) — *California*: Dresslar, p. 55 (if one crosses a bridge and looks down at his own reflection in the water, his first child will die). Compare the prohibition against a funeral procession's crossing a river or bridge en route to the cemetery, Nos. 5457 f., below.

73 It is bad luck to send a mother's or baby's clothes across water to be washed.

Green Collection. In this item, and in No. 72, above, one should not fail to note the possible connections with witchcraft. Well known, for example, is the notion that witches cannot cross running water, and that they often haunt waterways and bridges. To keep witches from getting hold of the afterbirth, and hence gaining power over the child, the afterbirth is disposed of in running water (HDA III, 1907). Cf. Hovorka-Kronfeld II, 589 f.

Nursing, Weaning

74 Often a mother chews food and puts it into the child's mouth.

Green Collection. *North Carolina: Brewster, Customs*, p. 227 — *Ozarks: Randolph*, p. 210.—HDA IV, 1318.

75 Part of the food the mother eats should be chewed by the midwife and fed to the child. This prevents the mother's food from disagreeing with the child through the milk.

Green Collection. Cf. No. 74, above.

76 If an infant nurses while its mother is pregnant, it should be given a dose of wine with the powder of a roasted eggshell. It makes the bad milk come out.

Sue Hull (Indiana). *Dominican Republic: Andrade*, p. 426.

77 A paste of ground charcoal mixed with homemade yeast is used by women to rub on their breasts while nursing.

Sue Hull (Indiana). Hovorka and Kronfeld call attention to the anointing of sore breasts in Samland with a salve made of the charcoal of a red nut tree and lard (II, 607). Cf. Hyatt, Nos. 2632 ff., for various remedies for sore breasts.

78 To dry up milk in a woman's breast after her baby dies, you wet a piece of cotton with camphor and put it in the coffin with the baby; it will keep drawing till it draws all the milk out.

Kate S. Russell, Roxboro, Person county. For the use of camphor in preventing lactation and in drying up the breasts in weaning, see Puckett, p. 337 (Negro) — *Illinois: Hyatt*, Nos. 2631, 2664.

79 A mother should not eat the chicken's gizzard. It is the worst thing she could eat.

Mamie Mansfield, Durham.

80 In weaning a baby, use a sugar teat—a small white cloth folded in the shape of a nipple and containing a mixture of sugar and butter.

Green Collection. Brewster, *Customs*, p. 227. For descriptions of the so-called "sugar-tit," see Rogers, p. 35 (*Tennessee*) and Brendle-Unger,

p. 20 (*Pennsylvania* [German]). Cf. No. 273, below, for nutritive and "medical" properties.

81 A baby should be weaned when the sign is going down the legs through the feet, never when it is in the head or the heart.

Green Collection. Brewster, *Customs*, p. 227. *West Virginia*: Mockler, p. 312, No. 20. For a good treatment of weaning, and one generally in accord with the principles contained in the present item, see Randolph, p. 210 (*Ozarks*). — *Pennsylvania*: Fogel, Nos. 125 (wean in Pisces [feet]); 126 (if in Leo [heart], the child will roar like a lion [German]) — *Indiana*: Brewster, *Beliefs*, No. 29 (sign of the feet) — *Illinois*: Hyatt, Nos. 2654 (the child will cry all the time if weaned in Leo); No. 2652 (no trouble with child if it is weaned as sign leaves the heart); No. 2655 (when the sign is below the sex organ); No. 2653 (in the sign of the legs); No. 2648 (in the sign of the fish [feet]); also No. 2647 — *Iowa*: Stout, No. 318 (should not be weaned when the sign is in the head). See Hyatt, No. 2645 for a discussion of ailments in different parts of the child's body homeopathically connected with weaning in the various signs. Weaning according to the phases of the moon is also followed: *Tennessee*: Farr, *Riddles*, No. 166; *idem.*, *Superstitions*, No. 167 — *Illinois*: Allison, No. 499; Hyatt, Nos. 2656 f. — HDA II, 859 f.; Ploss-Renz I, 480-511, esp. 508 ff.; Radford, p. 70.

82 While weaning a baby, put its nightgown on backwards.

Green Collection. Brewster, *Customs*, p. 228. The possible connection between this means of "crossing the baby up," and the practice of a mother's closing up the opening in her blouse used to nurse the child, or even turning her chemise around to put the child off, is a good example of the principle of transference in folklore. See HDA II, 861.

Prenatal Influences

83 When a mother is with child and craves something greatly, the child will be fond of the same thing.

Lucille Cheek, Chatham county. See the treatment of "Birthmarks" and "Deformities," below, and also Nos. 168, 195 ff., below. — HDA VII, 1417 (fulfilment of mother's wishes in general, not merely food, as a means of satisfying the child also).

84 If the mother craves certain food, the child will also crave the food.

Jessie Hauser, Pfafftown, Forsyth county. *South Carolina*: Bryant I, p. 284, No. 16 (if a pregnant woman craves a particular kind of food, she must have it; otherwise, when the baby is born it will be marked with it) — *Tennessee*: Rogers, p. 52 — *Louisiana*: Roberts, No. 5 — *Nova Scotia*: Fauset, No. 346 — *Illinois*: Allison, No. 431 — *Ozarks*: Randolph, *Folk-Beliefs*, p. 83; Randolph, p. 196 — *New Mexico*: Espinosa, p. 418, No. 60 (Spanish). — For a treatment of a pregnant woman's craving for food in general, and for food out of season, see HDA VII, 1417. Interesting in this connection is the custom of allowing a woman to steal fruit from orchards with impunity while pregnant (*ibid.*, col. 1409). Cf. Lean II, 110; Hovorka-Kronfeld II, 540 f.; Ploss-Bartels I, 948-951.

Birthmarks

85 A married woman confided that her son bore a birthmark in the shape of a pickle on one hip as a result of her eating too many pickles during her pregnancy.

George E. Hoffman (Arkansas). For an excellent treatise on "marking," see Wheaton P. Webb, "Birthmarked Destiny," NYFQ VIII (1952), 85-91; and for numerous and detailed examples ranging over the whole field, see Hyatt, Nos. 2418-2501. References to the prenatal factor in birthmarking, are contained in Brendle-Unger, p. 63 (*Pennsylvania* [German]) — *Oregon*: Hand, No. 45. Cf. notes to No. 115, below, for references to lunar influences causing birthmarks and physical deformities; also mental ailments. An important holding in the Brown Collection on the subject of birthmarks is an article by Albert Edward Wiggam, "Can a Mother Birthmark Her Child?," which appeared as the main feature in the Sunday Supplement of the *Charlotte Sunday Observer*, March 22, 1936.

86 If a pregnant woman develops a craving for some fruit, drink, etc., and that desire is not satisfied, the child will be marked. Often this mark resembles the shape of the desired object. Examples follow:

Lucille Massey, Durham. HDA VI, 703 f. An interesting German twist occurs in the belief that unless the mother's craving for a specific kind of food is satisfied, the child will never be able to eat it (Hovorka-Kronfeld II, 540 f.).

87 A child was marked with a red apple on its forehead. In another instance the red apple was near the eye, and was made to disappear by the mother's licking it nine mornings in succession.

Anonymous. *South*: Puckett, p. 340 — *Midwest*: Odell, p. 221, Nos. 1, 12 — *Illinois*: Hyatt, No. 2499 (touch a birthmark with your tongue for nine mornings and it will fade away) — *Southwest*: Woodhull, p. 50. Prominent among other methods of removing birthmarks in the United States is to rub the birthmark with the object it most closely resembles (Puckett, p. 341), or to feed the baby a few drops of whatever caused the mark (Roberts, No. 9 [Louisiana]). The rubbing of the birthmark with afterbirth, or with placental blood, the common European prescription (HDA VI, 704, 765; Ploss-Bartels II, 274; Hovorka-Kronfeld, II, 589 f., where it is reported that people hang around hospitals trying to secure such blood) has been noted for *Illinois* (Hyatt, Nos. 2490 f.) and *Indiana* (Brewster, *Cures*, p. 34, No. 1). Rubbing the birthmark with a dead man's hand is known as a cure from Nova Scotia to California, but references will be limited only to items opening up further bibliography on the subject: Webb, p. 88; Creighton, p. 86, No. 6; Brewster, *Cures*, p. 34, No. 2. Cf. HDA VI, 704. Feilberg I, 228, s.v., "død"; Hovorka-Kronfeld II, 724. Thompson, E542.2.

88 An expectant mother desired cherries and her child had a bunch of ripe cherries on his cheek.

Green Collection. *South Carolina*: Bryant I, 284, No. 16 — *Illinois*: Hyatt, No. 2496 ("Years ago I had a niece that had a big cherry on the side of her face. It was a birthmark. And her mother took her to a corpse and let that child rub that birthmark three times over the dead and

it went away"); No. 2434 ("A woman was pregnant and she went out in the yard. And she was always reaching for cherries. They were so high on the tree she could not get them often. So when her boy came he had a small cherry tree on the back of his neck. In the winter that tree would be dark brown—in the springtime and in cherry time, red") — *Ozarks*: Randolph, p. 196.—HDA VII, 1417.

89 Grape marks on a child's face come from the mother's pre-natal wish.

Anonymous.

90 There was a woman who wanted black molasses when she was pregnant. She went to a neighbor's and saw some molasses, but did not eat any. She took her bonnet and wiped her face. When the child was born, its face was black, like molasses.

Anonymous.

91 One child had a Puerto Rico potato on its face, a blemish which was caused by its mother's desire for these potatoes.

Anonymous. *Illinois*: Cf. Hyatt, No. 2471 — *Ozarks*: Randolph, p. 196 (sweet potatoes).

92 A Negro woman wanted snow before her baby was born—and the baby turned out to be as white as snow.

Anonymous.

93 If a woman has an intense longing for something like strawberries, whatever place on her body that she touches at the time will so affect the unborn child that it will have a strawberry on its body at the same place she touched her body.

Mrs. Gertrude Allen Vaught, Alexander county. *South Carolina*: Bryant 1, 284, No. 16 — *Kentucky*: Fowler, No. 3 — *Tennessee*: Rogers, p. 53 — *Ozarks*: Randolph, p. 196 — *Nova Scotia*: Creighton, p. 16, No. 18 — *Ontario*: Wintemberg, *Waterloo*, p. 16 — *New York*: Cutting, *Lore*, p. 41 — *Illinois*: Hyatt, Nos. 2481 ff., esp. 2484 (just before strawberries ripen, the birthmark will turn redder and begin to itch).

94 A woman wanting strawberry pop while pregnant, but being denied it, bore a child marked with strawberries on its breast.

Anonymous.

95 If the mother should want turnip greens, and not get them, the child's face will be marked with red splotches.

Green Collection.

96 A child was marked with a bottle of whiskey on his leg because of the craving of his mother during pregnancy.

Green Collection. Cf. *Tennessee*: Rogers, p. 53 (a girl had a resemblance to a beer bottle upon her leg caused from the markings of a beer-drinking mother).

97 Prenatal fears cause birthmarks on children.

Eunice Smith, Pantego, Beaufort county. *Tennessee*: Rogers, p. 52 (some believed that markings would resemble in appearance the objects responsible for the mother's fear) — *Missouri*: McKinney, p. 108 — *Nebraska*: Erickson, p. 151, No. 16. For nervousness transmitted to the child, cf. No. 197, below.—HDA vi, 703; Schrijnen 1, 247.

98 Great fright to the pregnant woman will cause the child to be marked. Wherever the woman first touches herself after the fright, the mark will appear on the child at that same place.

Lucille Massey, Durham, and Lucille Cheek, Chatham county. — *Tennessee*: Rogers, p. 52 (touching body in fright) — *New York*: Cutting, *Lore*, p. 41 (touching body) — *Pennsylvania*: Fogel, No. 1880 (German) — *Illinois*: Hyatt, No. 2422 (crossing oneself and invoking the Trinity after being frightened will prevent marking of the child).—HDA vi, 703; vii, 1423.

99 If a mother is frightened, and slaps her hand on the face, the child's face will have a scar upon it.

Jessie Hauser, Pfafftown, Forsyth county. Cf. "touching body" in No. 98, above.

100 A pregnant woman would not lance a boil on another for fear of marking her child.

Green Collection.

101 One baby had as fine a growth of hair across his waist (back) as one ever saw. His mother accounted for this by having seen one man stab another with a knife just a few days prior to the birth of the child.

Green Collection.

102 For a pregnant woman to look on dead animals when the embryo is three months old will cause the child to be marked with some resemblance or feature of the animal seen.

Lucille Massey, Durham. For animal influences in the marking of a child, see HDA vii, 1422.

103 Children are marked as a result of seeing animals die.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

104 There was a pregnant woman who became frightened by a bear's skin, and when her baby was born, it had a place of skin like a bear's skin on its leg.

Anonymous.

105 If a black cat passes a pregnant woman, the baby will have moles on it.

Anonymous. Cf. *Illinois*: Hyatt, No. 2433 (transference of fear of cats to child; no mole or other birthmark) — *Ozarks*: Randolph, p. 198

(child "marked for a cat" as a result of the mother's having had an unexpected encounter with a trapped wildcat).

106 A woman wanted to buy a cow from someone, but her husband would not buy it for her. When the baby was born, it had black hair and skin on one arm.

Anonymous. *Tennessee*: Rogers, p. 54 (child had eyes resembling those of a cow, because before the child was born, the mother ran her hand down the throat of the family cow, which had become choked on a cob lodged in her throat); *ibid.*, p. 53 (child born with the same weakness as a calf at whose birth the pregnant mother had participated) — *Illinois*: Hyatt, No. 2436 (girl's face bore image of a bull that frightened the mother; in another version of the misfortune, the child is supposed to have been born with a cow's head simply because the pregnant mother sat by the window all day long watching the cow. In No. 2437 is treated the case of a child with an ankle covered with black skin and black hair; a black cow had chased the mother, the woman's stocking had come down, and she had stopped to pull it up again) — *Arkansas*: Randolph, pp. 198 f. (a woman was frightened by cattle during her pregnancy, and the child had a strange cowl-like face, "with two small growths protruding from the head like horns." Not only that, but the creature "emitted low, rumbling sounds like the bellowing of a bull!") Note the explanation in Nebraska of the "cow lick," namely, a wave in the hair when the cow licked your mother before you were born (Erickson, p. 150, No. 1).

107 Putting a hand on a dog will cause the child to be marked.

Madge Colclough, Durham county. *South*: Puckett, p. 332 (a pregnant woman hit a dog on the foot—her son had one hand shaped like a dog's paw [Negro]); also a second item involving fright in seeing her pet dog bite someone — *Tennessee*: cf. Rogers, p. 54.

108 A child was born with a birthmark on its leg in the shape of a police dog's head. The mother blames it on the fact that a police dog jumped on her and frightened her during pregnancy.

Dorothy M. Brown.

109 A lady was frightened, while walking through a pasture one day, at seeing one of their hogs dead, and the buzzards had eaten a part of its mouth and one ear. When her child was born its mouth was one-sided, and she was minus one ear.

Kate S. Russell, Roxboro, Person county. *Illinois*: Hyatt, No. 2455 (child born with a hog face); *ibid.*, No. 2454 (pig toes).

110 If a pregnant woman sees a rabbit, the child will have a harelip.

Lucille Massey, Durham. *South Carolina*: Bryant I, 283, No. 11 — *Quebec*: Marie-Ursule, p. 165, No. 134 (French) — *Ontario*: Waugh, No. 336 (another was frightened by a rabbit, upon which the child was born with a hare-lip); Wintemberg, *Grey*, No. 111 (If a hare crosses the path of an expectant woman, the child will have a hare-lip. This once happened when a woman was in the woods with another Irish woman. Her companion became quite excited, and exclaimed, "Split your shift!" which was supposed to prevent the threatened misfortune.)—HDA VII,

1419; Feilberg IV, 201, s.v. "håreskår"; Schrijnen I, 247; Thompson, A2342.1.

111 A lady once listened to an address made by a very ugly man. The mouth of the man was repulsive to her; when her child was born it was harelippled. She credited it to the ugly mouth of that speaker.

Jessie Hauser, Pfafftown, Forsyth county. Cf. No. 110, above.

112 If a pregnant woman looks at any dreadful thing, or dreadful person, her child will be marked with it. A child whose mother killed a snake a few days before the child was born resembled and acted like a snake.

Mrs. Gertrude Allen Vaught, Alexander county. In the following, reference is made to resemblances to the person or object which frightened the pregnant mother. *South*: Duncan, p. 234, No. 2 — *South Carolina*: Bryant I, 283, Nos. 12, 14 — *Kentucky*: Fowler, No. 1 — *Florida*: Hauptmann, p. 25, No. 2 (Spanish) — *Illinois*: Allison, No. 430 — *Iowa*: Stout, No. 10. Cf. Nos. 97 f., above, and 113 f., below. For nervousness transmitted to the child, see No. 197, below.—Leather, p. 112.

113 A lady became frightened at a black snake, and when her child came, he had the image of a black snake which ran up and down his backbone. The head of the snake could be seen on the back of his head. This man became a minister, and his movements in the pulpit were just like the movements of a snake.

Kate S. Russell, Roxboro, Person county. *Illinois*: Hyatt, No. 2476; three other examples, Nos. 2475 ff. — *Kentucky*: Fowler, No. 2 (if a pregnant woman is frightened by a snake the child will constantly lick out its tongue like a snake) — *Tennessee*: Rogers, p. 52 — *Ozarks*: Randolph, p. 197 (another woman in my neighborhood saw two large snakes fighting or copulating, and when her babe was born some months later it had two writhing serpents in place of a head, according to local testimony).

Deformities

114 A pregnant woman should not look at a corpse, lest the child suffer a deformity.

Lucille Massey, Durham. *South Carolina*: Bryant I, 283, No. 10. The mother's seeing a corpse may even result in the stillbirth of the child (*Ozarks*: Randolph, p. 197). Attendance at a funeral by a woman in a family way will only court trouble (*Illinois*: Hyatt, No. 2395), or even death to the child (*New York*: Herzfeld, p. 984). If a woman must attend a funeral she should take care not to look directly at the defunct (*Ozarks*: Randolph, p. 198). Cf. Nos. 170, 198, below.—HDA VII, 1419 (a variety of misfortunes will overtake the child, including death, when the mother sees a corpse); *ibid.*, col. 1413 (funeral); *ibid.*, col. 1418 (stepping over grave).

115 A mother's shock from seeing a cripple will leave its mark on the unborn child.

Anonymous. *Tennessee*: Rogers, pp. 52-53 (including mention of a reelfooted child which resulted from the pregnant mother's having

observed a similarly deformed child at play) — *New York*: Herzfeld, p. 984 (fright of mother at husband's injuries produced the same flaw in the child) — *Pennsylvania*: Brendle-Unger, p. 15. Deformities arising out of the mother's seeing an eclipse of the moon (or sun) are treated for *New Mexico* by Moya (p. 74 [Spanish]) and Espinosa (p. 412 [Spanish]). Cf. Hauptmann, p. 25, No. 4 (birthmarks induced by mother's seeing eclipse of the moon [*Florida*]); Andrade, p. 406 (*Dominican Republic*). Lunar influences on the mother in America, as elsewhere, tend to affect the unborn child mentally rather than physically.—HDA v, 636. Children of May marriages are likely to be deformed (Napier, p. 43).

116 A pregnant woman should not comment on any deformity, lest the child suffer the same deformity.

Lucille Massey, Durham. *Illinois*: Hyatt, No. 2438 (even the mother's sympathetic comment about a one-armed man resulted in a one-armed child).

117 If you mock a person that is deformed, you or your descendant will be deformed like the person you mocked.

Green Collection. *South*: Puckett, p. 343 (Negro) — *Maryland*: Whitney-Bullock, No. 1065—*Kentucky*: Thomas, No. 16 (Negro)—*Ontario*: Wintemberg, *Waterloo*, p. 21 — *Pennsylvania*: Brendle-Unger, p. 15 (German), p. 21 (mentally defective child for mother's jeering at another's mental affliction) — *Illinois*: Hyatt, No. 2430 (child born with horns because mother berated Bible salesman, saying she would rather have the devil in the house than the Bible) — *Ozarks*: Randolph, p. 298 (curse pronounced by mother of victim).—HDA v, 636 (fear of magic power of cripples compels friendly reception). The magic power of cripples in gambling and their employment as mascots is also noted in this connection.

118 There is an old belief in Davidson county concerning a young man who was born with only a stub of a left arm. The folk believe that it is due to the fact that before the child's birth the mother became infuriated at an older son of hers because he insisted upon marrying a crippled girl. In fact, she kept him from marrying her.

Kathleen Mack, Davidson county. Cf. No. 116, above.

119 Years ago, a refined lady expecting to become a mother was visited by a gossiping friend. This lady told about a poor girl two miles away who had gone astray and would soon be a mother. The refined lady spoke up and said, "I hope the child will have six toes on each foot and webbed together, so everybody will know whose child it is." A few months later the refined lady gave birth to a girl baby, with its toes just like those she wished on the poor girl. The poor girl's baby was a fine boy. So the wish came home.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

120 If a mother makes light of an afflicted person during pregnancy her child will be afflicted.

Anonymous. HDA iv, 1319. Cf. No. 117, above.

Birthday

121 The day of the week which was your birthday is a lucky day for you.

Green Collection. *Illinois*: Hyatt, No. 2533. Cf. the *South Carolina* belief that the day on which a child is born affects its whole life (Bryant 1, 283, No. 5). The same notion prevails in *Iowa* (Stout, No. 4).—HDA III, 407 ff.; Addy, p. 119.

122 Born on Monday, fair of face;
Born on Tuesday, full of grace;
Born on Wednesday, merry and glad;
Born on Thursday, sober and sad;
Born on Friday, loving and giving;
Born on Saturday, work hard for a living;
Born on Sunday, shall never know want.

Professor J. C. Wright, Boone, Watauga county. *Nova Scotia*: Fauset, No. 367 — *Ontario*: Wintenberg, Grey, No. 110 — *New England*: Johnson, *What They Say*, pp. 51 f.

123 Monday's child is fair of face;
Tuesday's child is full of grace;
Wednesday's child is merry and glad;
Thursday's child is sorry and sad;
Friday's child is loving and giving;
Saturday's child works hard for a living;
And the child that is born on the Sabbath day,
Is blithe and bonny, good, and gay.

Green Collection, and J. Frederick Doering, Durham. *North Carolina*: Brewster, *Customs*, p. 227 — *South Carolina*: Bryant 1, 283, No. 5 — *Maryland*: Whitney-Bullock, No. 2127 — *Kentucky*: Thomas, No. 2700 — *Tennessee*: Rogers, *Family*, p. 5 (Monday's bairn) — *Louisiana*: Roberts, No. 1060 — *New England*: Johnson, *What They Say*, p. 51 — *New York*: Bergen, *Current*, Nos. 1, 2 — *Pennsylvania*: Phillips, p. 159, No. 5 — *Illinois*: Hyatt, Nos. 2534 ff. (No. 2535: Monday's bairn) — *Iowa*: Stout, No. 4 (Norwegian, as well as English and Scotch) — *Ozarks*: Randolph, p. 206 — *Nebraska*: Cannell, p. 48, No. 29; Nebraska Proverbs 1, 3 — *California*: Dresslar, p. 72.—Radford, p. 37; Addy, p. 119; Udal, p. 178.

124 Monday's child is fair of face;
Tuesday's child is full of grace;
Wednesday's child is full of woe;
Thursday's child has far to go;
Friday's child is loving and giving;
Saturday's child works hard for its living;
And a child that's born on the Sabbath day,
Is fair and wise, and good and gay.

Ruth Morgan and Macie Morgan, Stanly county.

125 A person born on Friday is unlucky.

Lida Page, Nelson, Durham county, and two other informants from Wake and Madison counties. *Illinois*: Hyatt, No. 2186 — *California*: Dresslar, p. 74. Cf. the folk belief in the *Ozarks* that it is very bad luck to be born on Friday the 13th, and that good luck will only occur after the death of the last person who knew the true date of birth (Randolph, p. 206). The bad luck may be effaced by falsifying the record (*ibid.*) Being born on Friday is considered lucky in *Maryland* (Whitney-Bullock, No. 2185) and also in *Illinois* (Hyatt, No. 2660).—Radford, p. 126; HDA v, 1734 (in southern Italy, children born on a Friday are safe from the evil eye).

126 Friday's child is godly given.

Lucille Cheek, Chatham county. *North Carolina*: Brewster, *Customs*, p. 227.

127 Sunday's child never shall want.

Lucille Cheek, Chatham county. *Illinois*: Hyatt, No. 2534. Cf. No. 128, below.

128 If a child is born on Sunday, he will always have good fortune.

J. Frederick Doering, Durham. *General*: Knortz, pp. 20, 113 — *North Carolina*: Brewster, *Customs*, p. 227 — *Maryland*: Whitney-Bullock, No. 2135 — *Kentucky*: Thomas, No. 2714 — *Ontario*: Wintemberg, *Grey*, No. 109; Doering-Doering 1, 61 — *Illinois*: Hyatt, No. 2542 — *California*: Dresslar, p. 71.—HDA III, 409.

129 A child born on Sunday is handsome and gay.

F. B. Merritt. American popular beliefs associated with handsome children are too numerous to cite here. Mention is made only of circumstances under which beautiful children are begotten: *Pennsylvania*: Fogel, Nos. 1888 f., 1891, 1899, 1903 (German) — *Illinois*: Hyatt, 2327. Cf. Nos. 163 f., below.

130 A person born on the thirteenth day of the month will surely have bad luck.

Eleanor Chunn Simpson, East Durham. *South*: Puckett, p. 405 (Negro) — *Maryland*: Whitney-Bullock, No. 2112 — *Pennsylvania*: Fogel, No. 18 (German). Thirteen, however, is the lucky number of persons born on that day (*Kentucky*: Thomas, No. 3137 — *California*: Dresslar, p. 82).—Radford, p. 237.

Number of Children

131 The number of crosses in your hand indicates the number of children you will have.

Merle Smith, Stanly county. Cf. Hyatt, No. 2323 (count the veins branching out from the main vein in your wrist [*Illinois*]). Cf. Nos. 138 f., below.

132 Have someone name your apple for you before you eat it, and the number of seeds it has in it represents the number of children you will have.

Zilpah Frisbie, Marion, McDowell county. Cf. No. 133, below. For a lengthy discussion of the apple as a fertility symbol, and its use in mat-

ters pertaining to love, see HDA I, 511 ff. Cf. Foster, p. 27; Leland, pp. 101 f., 141.

133 If there are more than thirteen seeds in an apple used to divine one's future in matters of love and marriage, there will be that many children.

Elsie Doxey, Currituck county. *Louisiana*: Roberts, No. 112 f. Cf. *Illinois*: Hyatt, No. 2319 — *Iowa*: Stout, No. 137 (Norwegian).

134 Pick and name the petals of a daisy, lay them on the back of the hand, and blow or jerk the hand. The number of petals (seeds) remaining indicates the number of children to be expected.

Green Collection. The use of daisies in love divinations is well known (Friend, pp. 455 f.); perhaps the connection with a species of this flower which is known in France as "la belle Marguerite," and St. Margaret, patroness of women in travail, is sufficient to explain the symbolism of fertility (*ibid.*, pp. 161 f.). Cf. HDA v, 1635.

135 To find out how many children you will have, take the center of a daisy, and force the little yellow particles into the palm of your hand. Blow these little particles three times, and each one left in your hand will stand for a child.

Caroline Biggers, Monroe, Union county. Cf. Marie-Ursule, p. 165, No. 127 (*Quebec* [French]).

136 If you blow the down of a dandelion, you can find out how many children you will have, for every seed left on the dandelion stem stands for a child.

Caroline Biggers, Monroe, Union county. *Kentucky*: Thomas, No. 302 — *Illinois*: Hyatt, No. 2320.

137 Get a dandelion which has seeded, and blow upon it three times. By the number of seeds left, you can tell how many children you'll have.

Anonymous. Cf. No. 136, above.

138 When a baby is born, if he is fat, and bends his knee, the number of wrinkles from the knee up to the thigh will prophesy the number of babies that will follow him.

Green Collection. Cf. No. 139, below.

139 Vertical wrinkles in the brow of a baby indicate the number of children he will have.

Green Collection. *Kentucky*: Thomas, No. 786 — *Ohio*: Bergen, *Current*, No. 123 (horizontal wrinkles) — *Illinois*: Hyatt, No. 2324 — *Indiana*: Busse, p. 25, No. 40 (horizontal wrinkles). All references are to the parents, not the child, as here.

140 When children play in the fire and make sparks fly, the saying is that that's the number of children they will have.

Green Collection. In Slavonian countries a bride is led into her house, taken thrice around the hearth where she stirs the fire with a poker, saying, "As many sparks fly up, so many cattle, so many children shall

enliven the home" (Radford, p. 47). See also p. 81, s.v. "cradles," where the shooting out of these cinders from the fire indicate the birth of a child; cf. p. 146, s.v. "hearth." Cf. Foster, p. 120, where the life of the fire is connected with the life of the family.

141 If a child cuts his teeth early, it will not be long till another child follows.

W. J. Hickman, Hudson, Caldwell county. *Kentucky*: Thomas, No. 27 — *Tennessee*: Farr, *Children*, No. 58 — *Pennsylvania*: Fogel, No. 150 (German) — *Illinois*: Hyatt, No. 2698—*Wyoming*: Walton, *Superstitions*, p. 161, No. 6.—Radford, p. 235, s.v. "teeth." Cf. p. 204 ("soon teeth; soon toes").

142 The number of knots in a first baby's cord tells the number of births to be in the family.

Green Collection. *Kentucky*: Thomas, No. 10 — *Tennessee*: Farr, *Children*, No. 104 — *Illinois*: Hyatt, No. 2321 — *Ozarks*: Randolph, p. 192. Cf. No. 156, below.—HDA VIII, 1310.

143 Cutting up all the baby's clothes is a sure sign that another will soon need them.

Green Collection.

144 Giving away all of a baby's clothes is a sign of another baby.

Green Collection. *General*: Bergen, *Current*, No. 52 — *Illinois*: Hyatt, No. 2310.

145 Rocking an empty cradle is a sign of another baby.

Anonymous. *General*: Knortz, p. 8 — *Quebec*: Marie-Ursule, p. 165, No. 132 (French) — *Massachusetts*: Bergen, *Current*, No. 47 ("Rock a cradle empty, / Babies will be plenty").—Radford, pp. 91, 204 (cradle filled within a year).

Sex

146 There are methods of foretelling the sex of a child, or even of controlling it, if conception is made to take place at a certain time of the month.

Green Collection. Cf. the influence of the moon in determining the sex of the child (No. 154, below).—See general discussion on sex determination in Hovorka-Kronfeld II, 527 ff.

147 If a woman is larger in front during pregnancy, the child will be a male.

Anonymous. *Nova Scotia*: Fauset, No. 349 (boy lies to the left) — *Pennsylvania*: Brendle-Unger, p. 219 (German) — *Illinois*: Hyatt, No. 2366; No. 2367 (not very large in abdomen); No. 2372 (boy carried high); No. 2374 (boy carried low); No. 2369 (boy, if wife's hips fill out first) — *Ozarks*: Randolph, 196; also a boy if carried low (*ibid.*) — *California*: Bushnell, No. 4; also a boy if the position is either high or to the left (*ibid.*).—HDA III, 729; Ploss-Renz I, 27.

148 If the father wears his boots while his offspring is being born, the child will be a boy.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Pennsylvania*: Fogel, No. 1897 (to get a male child, keep your boots on during coitus); No. 1895 (same, except hat); No. 1861 (keep your boots on and hold a carriage whip or blacksnake [whip?] in your hand during coitus).—HDA VII, 1319; Ploss-Bartels I, 836.

149 If your first-born is a girl, and you want a boy, turn your bed around.

Mrs. W. G. Coltrane, Grifton, Pitt county. *Louisiana*: Roberts, No. 7 (this works either way, insuring different sex in the next child).

150 If a child says "Mama" first, the next child will be a boy. Anonymous. Cf. Marie-Ursule, p. 165, No. 131 (child saying "Papa" indicates a boy, not vice versa *Quebec*: [French]).—HDA III, 729 (parallelism maintained).

151 If a child says "Papa" first, the next child following will be a girl.

W. J. Hickman, Hudson, Caldwell county. See references above, where the same conditions apply to a girl.

152 Kiss your elbow and you can turn into a boy.

Mrs. Gertrude Allen Vaught, Alexander county. *South*: Puckett, p. 357 (Negro) — *South Carolina*: Bryant I, 291, No. 36 — *Kentucky*: Thomas, No. 970 — *Tennessee*: Redfield, No. 460 — *Louisiana*: Roberts, No. 323; No. 322 (if a girl kisses her toe, she will change into a boy) — *Ozarks*: Randolph, p. 208 (if they can touch their elbows with a blister on their tongues). A girl eating nine persimmons in a row will turn into a boy in less than two weeks (*Alabama*: Bergen, *Animal*, No. 1376; cf. Knortz, p. 42).—Cf. HDA III, 752 ff., where various ways of changing sex are listed.

153 If a boy kisses his elbow, he will turn into a girl.

Mrs. Croquette Williams, Eastern N. C. See No. 152, above.

154 A child born on a shrinking moon will be a girl.

Anonymous. Cf. *Illinois*: Hyatt, No. 2361 (increase of the moon); No. 2362 (light of the moon).—HDA II, 809 (last quarter of the moon); Ploss-Bartels I, 837.

155 If one bites off and swallows the head of a butterfly, one can turn into a person of the opposite sex.

Anonymous, and Mildred Peterson, Bladen county. The permutation from caterpillar to butterfly lies, perhaps, at the base of this strange belief. For a discussion of these matters, see HDA VII, 1241 f.

Twins

156 Two knots near together in a first baby's cord indicates twins.

Green Collection. Umbilicomantia, or as it is more properly called, omphalomantia (divination by means of the umbilical cord), is treated in HDA VIII, 1310. Cf. 142, above.

157 A stone taken from a deer, and carried in the pocket or worn around the neck, gives the power to produce twins at will.

F. C. Brown, Durham.

158 Eating twin apples or any kind of twin fruit will cause the birth of twins.

Madge Colclough, Durham county. *South*: Puckett, p. 332 (Negro) — *Louisiana*: Roberts, No. 2 (twin fruit or vegetable) — *Pennsylvania*: Fogel, No. 1853 (anything that has grown double) — *Texas*: Lake, p. 146 (if a newly married couple see a twin boll of cotton open in a field where other bolls have not yet been opened, twins will be born to them in the first year of their marriage) — *Nebraska*: Cannell, p. 36, No. 18 (any kind of twin fruits).—Hovorka-Kronfeld II, 524; HDA II, 1030; VIII, 206.

Naming

159 A woman had about five sons who all died after two or three years of age. Friends and relatives told her to name the next one Adam and he would live. Another son was born, named Adam, and he is about twenty-five now, the only male child which survived.

Elizabeth Sutton, Durham. Cf. Knortz, p. 10 (the first-born son is named Adam so that he will live to an old age; also Eve). A child christened Eve, on the other hand, will not live long (*Pennsylvania*: Fogel, No. 34 [German]). A child given a name out of the Bible will be the last one born in that family (*Pennsylvania*: Brendle-Unger, p. 22 [German]). HDA I, 165; VI, 954.

160 If an unnamed baby falls ill, name it, and it will get well.

Jane N. Ray, Meredith College. Cf. Brendle-Unger, p. 23 (a fretful unbaptized child cries for a name (*Pennsylvania* [German])).—HDA VI, 960.

161 If a child's father dies before the child is born, it is bad luck to name it after its dead father.

Ellerbe Powe, Jr., Durham. This superstition seems compounded of two closely associated beliefs, namely, the ill luck associated with naming a child after its living parents, and the misfortune—often death itself—that results from naming a child after a dead brother or sister, or some relative further removed. *Maryland*: Whitney-Bullock, No. 1917 (skip a generation in naming children after direct ancestors) — *Kentucky*: Thomas, No. 101 (mother) — *Louisiana*: Roberts, No. 24 (first son or daughter married after parents) — *Nova Scotia*: Fauset, No. 64 — *Pennsylvania*: Fogel, No. 36 (child named for parents will not live long [German]); Brendle-Unger, p. 22 (child given the name of the father will be the last born in the family [German]) — *Illinois*: Allison, No. 434; Hyatt, No. 2785 (no more children) — *Iowa*: Stout, No. 17 (Norwegian) — *Washington*: Tacoma, p. 32. Cf. Schrijnen I, 250; Addy, p. 97 (in both instances the child will die). Cf. HDA II, 803 (children take parents' names). The naming of infants after dead relatives is generally considered to bring misfortune upon the child, or early death. *Maryland*: Whitney-Bullock, No. 1914 (dead brother or sister) — *Louisiana*: Roberts, No. 25 (deceased member of family) — *New-*

foundland: Bergen, *Current*, No. 1448 (dead child) — *Quebec*: Marie-Ursule, p. 163, No. 33 (brother or sister [French]) — *Ontario*: Wintenberg, *Waterloo*, p. 10 (brother or sister); Knortz, p. 101 (dead relative) — *New York*: Herzfeld, p. 984 (dead relative) — *Pennsylvania*: Fogel, No. 33 (member of family—child will live to be old [German]); Brendle-Unger, p. 22 (brother or sister) — *Missouri*: Yoffie, p. 384 (among orthodox Jews it is forbidden for children to be named after living persons, and there is a frantic desire to name the child after someone who has died) — *Ozarks*: Randolph, *Ozarks*, p. 19 — *California*: Dresslar, p. 26.—HDA VI, 953; Radford, p. 180; Udal, p. 178.

162 A child should not be named after one who has suffered disaster. It is unlucky.

Green Collection.

Physical Attributes, Growth, etc.

163 A pretty baby makes an ugly grown person; and an ugly baby makes a pretty grown person.

Miss Croquette Williams, Eastern N. C. *South*: Puckett, p. 336 (Negro) — *North Carolina*: Whiting, 363, s.v. "Baby" — *South Carolina*: Bryant I, 283, No. 3 — *Kentucky*: Thomas, No. 36 — *Tennessee*: Farr, *Children*, No. 93; Farr, *Riddles*, No. 125 — *Louisiana*: Roberts, No. 21 — *Pennsylvania*: Brendle-Unger, p. 20 (German); Fogel, No. 1011 (pretty cradle babies become ugly street gamins (German); Shoemaker, p. 19 (a pretty child makes an ugly old woman) — *Illinois*: Hyatt, No. 2601, No. 2603 (pretty babies make ugly ladies) — *Iowa*: Stout, No. 16 — *Nebraska*: Cannell, p. 34, No. 61 — *California*: Dresslar, p. 26.

164 If you dream of a pretty infant it is good luck.

Anonymous. For dreaming about babies, see No. 240, below.

165 Dreaming of an ugly infant is bad luck.

Anonymous. For dreaming about babies, see No. 240, below.

166 If a girl resembles her father, and a boy his mother, they will have good luck.

Kate S. Russell, Roxboro, Person county, and four other informants from widely separated localities. *South*: Puckett, p. 458 (if a girl resembles her mother "she sho' is bawn fer bad luck" [Negro]) — *Maryland*: Whitney-Bullock, No. 177 A, Nos. 176 f. (good luck for a child to resemble its father; bad luck to take after its mother; the sex of the child is unspecified) — *Kentucky*: Thomas, Nos. 99 f. — *Massachusetts*: Bergen, *Current*, No. 11 (if a child "favors its father" it is good luck for all) — *Illinois*: Hyatt, Nos. 2599 f. — *Washington*: Tacoma, p. 32. In the case of twins, the resemblance of son to mother and daughter to father must prevail if the children thus born are to be free from bonds and jail (*Mississippi*: Puckett, p. 336 [Negro]).—Udal, p. 178; HDA IV, 1311.

167 A midwife claimed that a new baby will resemble the first person who carries it down the stairs, or out of doors.

Green Collection. Cf. *Illinois*: Hyatt, No. 2485 (if the mother during pregnancy will keep someone in mind for an ideal or pattern, her child when born will resemble that person; cf. also No. 2460; Wheeler, p.

64 (the infant will resemble the first man whose house he visits). Cf. No. 200, below.

168 Women can influence the looks and character of their unborn children. One nurse told of a woman who looked constantly at a picture, and when her baby was born the baby looked exactly like the picture.

Green Collection. *Tennessee*: Rogers, p. 152 (some believed that behavior traits in the child resulted from prenatal markings) — *Quebec*: Marie-Ursule, p. 165, No. 135 (French). Cf. the "mental image" referred to in the notes to No. 167, above.

169 The mother must never reach above her head, or the baby's head will be long, instead of round.

Green Collection. Tabus against stretching on the part of the mother usually concern wrapping the umbilical cord around the baby's neck and strangling it.

170 If a woman sees a corpse before the birth of her child, the baby will be pale in complexion.

Anonymous. Browne, *Vulgar Errors*, V, xxiv. Cf. Nos. 114, above, and 198, below, for mention of untoward events attending the viewing of a corpse, attendance at a funeral, or the mother's conduct at a cemetery.

171 If a child rubs his face with a shaving brush, black hairs will come on his face.

Mrs. Norman Herring, Tomahawk, Sampson county.

172 When a child screws up its face in grief or anger, it is said that if the wind changes suddenly, his face will freeze that way.

Green Collection.

173 It is considered very bad luck to weigh a newborn baby. The father has a rhyme about it:

The more you weigh,
The more you may.

Green Collection. Cf. Bergen, *Current*, Nos. 39 f.—Napier, p. 137; Leather, p. 113; Udall, p. 178.

174 A child at the age of two years is just half as tall as it will be when grown.

Green Collection. *South*: Puckett, p. 339 (Negro) — *Kentucky*: Thomas, No. 66 (Negro) — *New York*: Cutting, *Lore*, p. 41 — *Pennsylvania*: Fogel, No. 104 (German) — *Illinois*: Hyatt, No. 2782 (full height will be twice the length of outstretched arms on second birthday).

175 To make a child grow, measure it and place the measuring strings under the doorstep.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. Baughman, F950.3 (a).

176 For undergrowth, the child is measured by the door jamb, a hole bored by an auger at his exact height, a lock of hair from the head of the child put in the hole, and a wedge driven in and whittled off smoothly. The child will grow rapidly thereafter.

Zilpah Frisbie, Marion, McDowell county, and Kate S. Russell, Roxboro, Person county. See No. 177, below.

177 For a child suffering from undergrowth, Negroes measure the child, bore a hole for his height, put in a few strands of hair, and drive a peg into the hole on the growing of each moon.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. *Ozarks*: Randolph, p. 134.

178 To prevent undergrowth, and to cause the fast growth of a child, sweep the baby (or the baby's feet) with a broom every morning.

Madge Colclough, Durham county. *South*: Puckett, p. 339. For other notions about sweeping, see Nos. 192 f., 2913 ff., below.

179 Eating sulphur and molasses in the spring is good to make children grow. "It's fertilizing for youth—like fertilizing the garden."

J. Schaffner.

180 If you shake hands above a child's head, it will stop him from growing.

O. W. Blacknall, Kittrell, Vance county.

181 Stepping over a child who is lying on the floor stunts its growth.

Jessie Hauser, Pfafftown, Forsyth county, and three other informants from central counties. *South*: Richardson, p. 247 (Negro [?]) — *Maryland*: Whitney-Bullock, No. 1962 — *Virginia*: Bergen, *Current*, No. 30 — *Georgia*: Steiner, No. 86 — *Pennsylvania*: Fogel, No. 43 (German); Grumbine, p. 283 — *Indiana*: Brewster, *Beliefs*, No. 184 — *Nebraska*: Cannell, p. 34, No. 68 — *California*: Dresslar, p. 26.—HDA IV, 1320; Ploss-Renz I, 31; II, 36; Radford, p. 69; Gallop, p. 88; Meeker, p. 288. Cf. No. 638, below.

182 If you step over a child, it will keep him from growing any more; but if you step back over him, he will keep on growing.

Minnie Bryan Farrior, Duplin county. *South*: Puckett, pp. 338 f. (Negro) — *Louisiana*: Roberts, No. 51 — *Pennsylvania*: Brendle-Unger, p. 20 (German); Hoffman, II, p. 27 (German) — *Illinois*: Hyatt, No. 2799 — *Missouri*: Yoffie, p. 389 (Jewish) — *Texas*: Turner, p. 58. Cf. No. 639, below.

183 If you step over a child, it will not grow any more for a year.

Lucille Cheek, Chatham county.

184 Passing the leg over the head of a child will stop its growth.
Anonymous.

185 Stepping over a grave will stop the growth of a child.
Jessie Hauser, Pfafftown, Forsyth county.

186 A child should not be allowed to jump out of the window.
It will stop its growth.

Jessie Hauser, Pfafftown, Forsyth county. *South Carolina*: Bergen, *Current*, No. 32 — *Pennsylvania*: Brendle-Unger, p. 20 (German); Fogel, No. 90 (German); Grumbine, p. 283 — *Illinois*: Hyatt, No. 2872 — *Missouri*: Yoffie, p. 390 (Jewish) — *Texas*: Bogusch, p. 122; Turner, p. 158. Cf. No. 237, below, for another tabu involving windows.—
HDA IV, 1320.

187 Peas placed in the shoes stop a child's growth.

Green Collection. *North Carolina*: Brewster, *Customs*, p. 229 (no exact parallel). Peas as a symbol of fertility are treated in No. 7, above, and in the notes to No. 7927, below. Cf. also No. 188, below.

188 To cure undergrowth, put gwana [guano?] in your shoes.
Anonymous.

189 If the hair of a child is washed from the juice of a grapevine, it will be glossy and pretty.

Mamie Mansfield, Durham county, and Mildred Peterson, Bladen county. *North Carolina*: Brewster, *Customs*, p. 231. Cf. No. 1563, below.

190 If you wet a baby's hair, and curl it on the ninth day, it will have curly hair.

Zilpah Frisbie, Marion, McDowell county, and Kate S. Russell, Roxboro, Person county. *North Carolina*: Brewster, *Customs*, p. 226.

191 If you crack the first louse you find on your baby's head on the bottom of a tin cup, the child will have a pretty head of hair.

J. T. Carpenter, Durham county. The louse ritual is generally employed to make a good singer of the child, the humorous ceremony being known from Pennsylvania to the Ozarks. Cf. No. 209, below. Cf. Gallop, p. 53.

192 If you sweep a baby from shoulders to feet, it will walk.

Jane N. Ray, Meredith College. *Maryland*: Whitney-Bullock, No. 1961 (stand the baby in a corner nine mornings in succession and sweep it down with a broom nine times each morning). For other beliefs about sweeping, see No. 178, above, and Nos. 2913 ff., below.

193 If you sweep the feet of a child with a broom, it will make him walk early.

Rebecca Willis (Texas). *South*: Puckett, p. 340 (sweep dust around child, or sweep dust into baby's lap for nine mornings [Negro]).

194 If an infant is run around the house three times without stopping before it becomes the age of three days, it will walk fast and diligently when grown.

Green Collection.

Disposition

195 The disposition of a pregnant woman governs that of the child.

Lucille Cheek, Chatham county, and anonymous entry. *Quebec*: Marie-Ursule, p. 165, No. 135 (French). Cf. No. 168, above.

196 If a woman cries a great deal when she is pregnant, the child will cry a great deal.

Anonymous. Cf. *Pennsylvania*: Hoffman, II, p. 28 (fretful baby crying for something which the mother wanted [German]) — *Illinois*: Allison, No. 432 (baby will cry for the food its mother wanted before birth).

197 The child of a woman who is greatly frightened while pregnant will be of a nervous disposition.

Lucille Massey, Durham county. For birthmarks resulting from fright in the mother, cf. Nos. 97 f., 112, above.

198 If a pregnant woman meets a funeral, it will have a bad effect on the disposition of the baby.

Anonymous. For the physical effects on the child of the mother's seeing a corpse, see Nos. 114, 170, above.

199 A fretful baby is believed to long for something for which the mother herself had an ungratified desire previous to the infant's birth. The only remedy is to ascertain what this was, and to give it to the infant.

Lucille Massey, Durham county. *Pennsylvania*: Fogel, No. 168 (German); Brendle-Unger, p. 20 (German); Hoffman, II, p. 28 — *Illinois*: Allison, No. 432.

200 A newborn baby will have a disposition like the first person that takes it out of the house, carries it around the house, and brings it back in the same door that they went out.

Elizabeth Janet Cromartie, Garland, Sampson county. *South*: Puckett, p. 339 (Negro) — *Kentucky*: Thomas, Nos. 33 f. (boy and girl babies affected by disposition of man or woman of the house, respectively, to which they are taken on their first visit) — *Tennessee*: Farr, *Children*, No. 85; Rogers, p. 39 — *Georgia*: Bergen, *Current*, No. 22; Moore, p. 305 — *Illinois*: Hyatt, No. 2725. Cf. No. 167, above.

201 If you rock an empty cradle, it will make the baby cross.

Kate S. Russell, Roxboro, Person county. Cf. *South*: Puckett, p. 339 (rocking an empty chair will make a baby mean) — *Nova Scotia*: Fauset, No. 356 — *Illinois*: Hyatt, No. 2738; No. 2739 (if you rock a sleeping baby in a cradle, it will become cross). — Gallop, p. 87 (baby will grow up wild and lawless).

202 Never rock a cradle without anything in it, for it will bring bad luck.

Anonymous. *General*: Knortz, p. 8 — *Louisiana*: Roberts, No. 595 — *Ontario*: Wintemberg, Grey, No. 117; Wintemberg, *Toronto*, No. 24 (sickness to baby?) — *New England*: Johnson, *What They Say*, p. 67 (injury to child) — *Pennsylvania*: Fogel, No. 42 (child cannot rest) — *Illinois*: Hyatt, No. 2737; Wheeler, p. 64 — *Missouri*: Yoffie, p. 389 (Jewish) — *Nevada*: Loomis, *Folklore*, p. 417, No. 3. For deaths resulting from rocking an empty cradle, see No. 4890, below.—Addy, p. 98.

203 Ashes taken up in a room before a baby is a month old makes the baby a cross one.

Norman Herring, Tomahawk, Sampson county. For various beliefs about taking up ashes, see Nos. 2900 ff. and 8486, below.

Character, Talents

204 Birth fortune can be told in the book of Proverbs, Chapter 21 for men, and Chapter 31 for women.

Eleanor Simpson, Durham county.

205 Place a baby on the floor with a bottle, a Bible, and some money before it. If he picks up the bottle first, he will be a drunkard when he grows up; if he takes up the Bible, he will be a minister; and if he plays with the money, he will be rich.

Mary O. Pruette, Charlotte, and George E. Hoffman (Arkansas). In the related items below, which generally follow the pattern of the present item, only deviating forms are cited. *General*: Knortz, p. 13 (on first birthday, child chooses a silver dollar, a book, a Bible, a paint brush, or hammer, thus prognosticating that he will become rich [or a banker], a scholar, a preacher, an artist, or a carpenter, respectively) — *Maryland*: Whitney-Bullock, No. 1571 — *Kentucky*: Thomas, No. 42 (Bible, dollar, deck of cards [gambler]) — *Tennessee*: Farr, *Children*, No. 14; No. 15 (bottle [drunkard]); Farr, *Riddles*, No. 120 (harp); Farr, *Superstitions*, No. 120 — *Alabama*: Hoffman entry above, unpublished — *Ontario*: Wintemberg, Grey, No. 121 — *Pennsylvania*: Fogel, No. 88 (tool [German]) — *Illinois*: Hyatt, Nos. 2850 ff.; Norlin, p. 211, No. 48 — *Ozarks*: Randolph, p. 207 (coin [mercantile pursuits]) — *Nebraska*: Cannell, p. 48, No. 28.—HDA IV, 1312 (rosary, bread, prayer book).

206 If an infant clinches a coin that is put into its hand it will love money. An open-handed baby is generous; a tight fist foretells avarice.

Green Collection. References below are limited to the grasping or clutching of the baby's hand for a coin, indicating acquisitiveness in its various forms; open-handedness denotes a generous disposition. *General*: Knortz, p. 14 (deep lines in child's hand indicates greed for money) — *Kentucky*: Thomas, Nos. 38 ff., 43 f. — *Tennessee*: Farr, *Children*, Nos. 11 ff.; Redfield, No. 292 — *Louisiana*: Roberts, Nos. 18 f. — *Massachusetts*: Bergen, *Current*, No. 10 — *Illinois*: Hyatt, Nos. 2591 f., 2844 ff. — *California*: Dresslar, p. 26 — *Washington*: Tacoma, p. 22.—Schrijnen I, 250; Knortz, p. 15 (England).

- 207 Black eye, beauty,
 Grey eye, greedy gut,
 Eat the whole world up.

Green Collection. *General*: Bergen, *Current*, No. 111.

208 Objects sometimes used to indicate one's life work and fortune are an account book, to indicate a businessman, a book upon a secular subject, to indicate a student (the Bible always indicating the preacher), part of an Army uniform to indicate a soldier, etc.

George E. Hoffman (Arkansas). Cf. *Illinois*: Hyatt, No. 2780 — *California*: Dresslar, p. 26. Cf. No. 205, above.

209 Take the first louse that you find on a baby's head, crack it on the Bible, and the baby will be a preacher.

Green Collection. *Illinois*: Hyatt, No. 2777 — *Ozarks*: Randolph, p. 336 (also may indicate lawyer, doctor, merchant, farmer, etc.). The prognostication attending on the cracking of the first louse found on a baby's head on the bottom of a tin cup, a bell, a song book, etc., is most usually associated with the notion that the child is destined to become a singer. Besides several American references not cited here, see Gallop, p. 53. Cf. No. 191, above, and the notes to No. 211, below.

210 A baby should be carried upstairs before downstairs so that it will rise in life.

Lucille Cheek, Chatham county. *General*: Knortz, pp. 15 f. (raised as high as a chair) — *North Carolina*: Brewster, *Customs* p. 226 — *South*: Puckett, pp. 343 f. (greatness promised) — *Maryland*: Whitney-Bullock, Nos. 1950 ff. — *Kentucky*: Thomas, No. 30; cf. No. 29 — *Tennessee*: Farr, *Children*, Nos. 2, 6 — *Louisiana*: Roberts, No. 20 — *Ontario*: Waugh, No. 346 (lucky) — *New England*: Johnson, *What They Say*, p. 166 — *Massachusetts*: Bergen, *Current*, No. 19 — *New York*: Barnes, No. 37; JAFL II (1889), 148, No. 9 (lucky) — *Pennsylvania*: Bergen, *Current*, No. 18; Brendle-Unger, p. 21 (carried into the attic, or simply placed on a chair; this must be done before the ninth day [German]); Fogel, Nos. 56 ff. (German); Grumbine, p. 286; Phillips, p. 160, No. 9 — *Illinois*: Hyatt, No. 2719 — *Indiana*: Brewster, *Beliefs*, No. 233 — *California*: Dresslar, p. 26 (lucky) — *Washington*: Tacoma, p. 19. — Radford, pp. 37 f.; Lean II, 101; Napier, p. 31.

211 If a baby is taken upstairs the first time it goes out, it will have high ideals.

Ethel Hicks Buffaloe, Oxford, Granville county, and Sarah K. Watkins, Anson and Stanly counties. *Maryland*: Whitney-Bullock, No. 1952 — *Tennessee*: Farr, *Children*, No. 1; Frazier, p. 45, No. 1 — *Pennsylvania*: Brendle-Unger, 21 (a child will have lofty thoughts if a louse is placed on its head and it is carried to the upper story of the house before it is nine months old [German]); Hoffman II, p. 27 (before the ninth day, and with such things as a Bible and a silver spoon in hand) — *Iowa*: Stout, No. 26. For other "louse" rituals, see Nos. 191, 209, above.

212 When a first trip out of the house is made by a wee baby, it must first be taken upstairs before it goes down so it will rise in the world; also, all the jewelry in the house must be put on it on this momentous occasion so it will be rich.

Mary Prichard Taylor (Florida). For a discussion of "rising in the world," see No. 210, above; here reference is made only to jewelry and other symbols of wealth. *General*: Knortz, p. 9 (child carried into open air with a silver coin in its mouth) — *Maryland*: Whitney-Bullock, No. 1956 (coin in baby's hand as it ventures forth) — *Pennsylvania*: Fogel, Nos. 68 f. (decking with jewelry; trip not mentioned [German]).

213 If a pregnant woman is interested in something special, and makes a study of it, such as music, art, cooking, or sewing, the child will be gifted in that particular thing.

Lucille Cheek, Chatham county. Cf. *Pennsylvania*: Fogel, No. 1850 (if a woman plays musical instruments much during pregnancy, her offspring will be musical [German]).

214 Long fingers are a sign of musical ability.

Constance Patten, Greensboro ("My Negro mammy told my mother that about me when I was a baby"). *New England*: Johnson, *What They Say*, p. 115 — *Illinois*: Hyatt, No. 2581 (pianist) — *Oregon*: Hand, No. 42. The Tennessee belief that a baby with big ears will be a musician is worth noting here (Redfield, No. 293).

215 If you play musical instruments, or do art work, while carrying a child, the child will be musical or an artist.

Carolyn Kay Root, Durham. Cf. No. 213, above.

216 If a child is bright, and starts talking at the age of three months, it's a sign he or she will become very great.

G. B. Caldwell, Jr., Monroe, Union county.

217 Bastards are smarter than most people. They are especially so marked by the Lord.

Green Collection.

218 It is bad luck to push a bright child.

Dr. E. V. Howell, Chapel Hill. This belief is perhaps associated with the notion that precocious children die young. Cf. No. 4887, below.

219 A child allowed to sleep in the moonlight will have its wits muddled.

Anonymous. *General*: Knortz, p. 107 (also: sick) — *North Carolina: Newsweek*, August 10, 1953, p. 72 (if you conceive during a full moon, the baby may be touched in the head) — *Ozarks*: Randolph, *Ozark*, p. 84 (misfortune to follow if moonlight falls upon a child at birth) — *California*: Dresslar, p. 20. Cf. Nos. 2759 f., below.—HDA II, 809; III, 408; IV, 1318; VII, 1419; Johnson, *Normandy*, p. 170; Gallop, p. 65; Leland, p. 50.

220 The first-born will be the most fortunate member of the family.

Green Collection. The third son is usually thought to be more intelligent than his brothers and sisters. Cf. *Kentucky*: Thomas, No. 82 — *Tennessee*: Farr, *Children*, No. 4 — *Ozarks*: Randolph, p. 207 (also the fourth son). In French Canada, a child born after the death of its father has a special gift (*Quebec*: Marie-Ursule, p. 116, No. 138 [French]).

221 The seventh child in the family is born for good luck.

Julian P. Boyd. *Maryland*: Whitney-Bullock, No. 178; No. 178A (seventh son of a seventh son) — *Ontario*: Wintenberg, Grey, No. 124 — *Illinois*: Hyatt, No. 2627 — *California*: Dresslar, p. 81.

222 The seventh son of a seventh son will have special endowments.

Green Collection. *South Carolina*: Bryant 1, 283, No. 6 (superior) — *Iowa*: Stout, No. 34 (superior).

223 The seventh son will have the power to cure.

Green Collection. *South*: Puckett, p. 138 (Negro) — *Kentucky*: Thomas, No. 3131 (seventh son of a seventh son), No. 3132 — *Tennessee*: Redfield, No. 182 — *Ontario*: Doering, *Folk Medicine*, p. 198 (seventh son of a seventh son [German]); Waugh, No. 581 (same as previous item; the seventh daughter of a seventh daughter is similarly gifted) — *Pennsylvania*: Fogel, No. 163 (German) — *Indiana*: Brewster, *Beliefs*, No. 196 — *Illinois*: Hyatt, No. 2625 (seventh son of a seventh son) — *Ozarks*: Wilson, *Folk Beliefs*, p. 162 (seventh son of a seventh son) — *Oklahoma*: Smith, *Animals*, p. 75 (seventh sons of seventh sons); Smith, *Folk Cures*, p. 79 (same as previous item) — *California*: Dresslar, p. 81 — *Washington*: Tacoma, p. 30 (seventh son of a seventh son; also seventh daughter of seventh daughter). — Radford, pp. 183, 216 f.; Foster, p. 64; Hewett, p. 45; JAFI VII (1894), 225; Napier, p. 90; Baughman, D2161.5.8.

224 The seventh son will be especially gifted as a physician.

Green Collection. Mrs. Maude Minish Sutton, Lenoir, Caldwell county, reports an instance from Smokemont, in the Great Smoky Mountains, where the seventh son was named "Doctor." The ninth son was named "Colonel."

225 If a woman gets frightened when she is pregnant, the baby will be easily frightened and cowardly.

Anonymous. Cf. Nos. 97 f., above, for markings on a child supposedly resulting from the fright of the mother.

226 If the first child is a boy, all his father's hats must be burned, else "he'll be a no 'count, dirt-eatin', yeller coward."

Green Collection. *North Carolina*: Brewster, *Customs*, pp. 225 f. ("My mammy before me follered burnin' hats, an' she said the only man who ever begredged a hat wuz the daddy of the triflin'est no'countest, dirt-eatin'est boy this side of the Ridge. This fire cleans the baby's road"). Cf. No. 266, below; also No. 265, together with references to "hats" in the notes to No. 32, above. For a brief discussion of this custom among Cornish miners, see CFQ I (1942), 202 f. A more detailed account of this custom in North Carolina itself is contained in WF xiv (1955), 52-54.

227 If you cut a baby's nails before he is twelve months old, he will be roguish.

Marie Harper and F. C. Brown, both of Durham. *South*: Puckett, p. 338 — *Tennessee*: Redfield, No. 290. Cf. Nos. 232 ff., below, for other beliefs about fingernails.

228 If a baby looks in a mirror, it will be a robber.

Anonymous. Cf. No. 229, below.

229 Let a baby look into a mirror before it is nine months old, and it will steal.

Julian P. Boyd, *Kentucky*: Fowler, No. 7 (before it is two years old) — *California*: Dresslar, p. 26 (one year).

230 If you kiss a baby while it is asleep, it will grow up to steal.

Green Collection.

231 If you cut the hair before the baby is a year old, it will steal.

Merle Smith, Stanly county. *South*: Puckett, p. 338 (before he begins to talk [Negro]). Cf. Nos. 250 f., below.—Leather, p. 113.

232 To cut a baby's fingernails before he is three months old will make him steal.

Norman Herring, Tomahawk, Sampson county. In the following references "fingernails" and "nails" occur interchangeably; all references to time are "before" such and such a time, unless otherwise stated. *General*: Knortz, p. 15 (during first year) — *South*: Porter, p. 113; Puckett, p. 338 (a year [Negro]) — *Maryland*: Whitney-Bullock, No. 1942 (light-fingered) — *Kentucky*: Thomas, No. 51 (one month [light-fingered]) — *Tennessee*: Farr, *Riddles*, No. 115 (a year [thief]); Farr, *Children*, No. 29 (a year); Rogers, p. 39 (three months [kleptomaniac]); p. 38 (also two months, and varying up to a year) — *Louisiana*: Roberts, No. 35 (the baby will be a thief unless you cut his nails into an open Bible) — *Nova Scotia*: Fauset, No. 354 (a year) — *Ontario*: Waugh, No. 140 (six months); Wintemberg, *Grey*, No. 115 (a year) — *New England*: Johnson, *What They Say*, p. 112 (before first birthday) — *Massachusetts*: Edwards, p. 103 (nails of babies are never cut, because they would then become robbers [Armenian]) — *New York*: JAFI 11 (1889), 148, No. 11 (three months [light-fingered]) — *Pennsylvania*: Brendle-Unger, p. 22 (to pare an infant's nails may cause it to become a thief, for one must scratch for his livelihood [German]); Fogel, No. 153 (a year [German]); Hoffmann 11, p. 27 (German); Phillips, p. 161, No. 23 (light-fingered); Shoemaker, p. 16 (a year) — *Illinois*: Hyatt, No. 2748 (one month [light-fingered]); Norlin, p. 211, No. 50 (one month); Smith 11, 67, No. 3 (a year) — *Texas*: Turner, p. 173 (a year) — *California*: Dresslar, p. 25 — *Washington*: Tacoma, p. 29 — *Dominican Republic*: Andrade, p. 406 (until baptized). Cf. Nos. 252 ff.—HDA 1v, 1320; Radford, pp. 25, 120; Addy, p. 102; Leather, p. 113; Napier, p. 139; Laval, p. 19, No. 24.

233 If you cut a baby's fingernails (with scissors) before he is a year old, he will be a thief. Bite them off.

Mamie Mansfield, Durham county, and eight other informants predominantly from central and western counties. References are to cutting with scissors or other specified instruments; also to biting or tearing of nails. *North Carolina*: Bergen, *Current*, No. 55 (scissors, before child is a year old); Hoke, p. 115 (scissors, a year) — *South*: Porter, p. 113 (nails should be bitten off, but not on Friday or Sunday, because that is dangerous) — *Kentucky*: Thomas, No. 52 (if you bite a baby's fingernail, it will steal) — *Tennessee*: Farr, *Children*, No. 30 (biting nails, makes child steal) — *Nova Scotia*: Creighton, p. 16, No. 29 (nails should be

bitten off before child is a year old to keep him from stealing) — *Ontario*: Wintemberg, *Oxford*, No. 15 (same as in Creighton) — *New York*: Herzfeld, p. 985 (torn or bitten off; otherwise child will be thief) — *Pennsylvania*: Grumbine, p. 284 (bitten off before the first year) — *Illinois*: Hyatt, No. 2749 (scissors tabu for first year), No. 2750 (child will develop thievish tendencies if nails are bitten off) — *Ozarks*: Randall, p. 309 (tabu against metal blade; nails bitten off) — *California*: Dresslar, p. 26 (nails should be torn) — *Washington*: Tacoma, p. 19 (scissors tabu). Cf. No. 254, below. — Radford, pp. 25, 179; Schrijnen I, 250; Ploss-Renz II, 33.

234 If a baby's fingernails are cut before he is two years old, he will be a robber (will steal).

Julian P. Boyd. Cf. No. 232 f., above.

235 Tickling the bottom of an infant's foot will cause it to steal.
Green Collection.

236 If a child laughs when you tickle his knee, he'll steal sugar.
Green Collection, and Jessie Hauser, Pfafftown, Forsyth county.

237 To pass a child through the window makes a thief of him. Rebecca Willis (Texas). *Maryland*: Whitney-Bullock, No. 1943 (before he is a year old) — *New York*: Herzfeld, p. 985 — *Pennsylvania*: Fogel, No. 89 (if a child is permitted to crawl in and out a window [German]) — *Iowa*: Stout, No. 32. Cf. No. 186 for stunting of growth as a result of passing a child through a window. Widely held, also, is the view that bad luck attends such an act. As an exception, however, Stout notes the Iowa belief that good luck will be the lot of a newborn baby passed through a window on a horse collar (No. 27). — Ploss-Renz II, 37.

Fortune

238 If you dream of a death, it is a sign of birth.

Julian P. Boyd. *Kentucky*: Thomas, No. 1928 — *Illinois*: Hyatt, Nos. 6100 f. — *Iowa*: Stout, No. 1149 — *Ozarks*: Wilson, *Folk Beliefs*, p. 160 — *Nebraska*: Cannell, p. 29, No. 5 — *California*: Dresslar, p. 125.

239 Southern Negroes believe in reincarnation. For every death they believe there is a birth.

Helen Fraser Smith. *South*: Puckett, p. 112 (Negro).

240 It is bad luck to dream of an infant.

J. Frederick Doering, Durham. All references below indicate bad luck, unless otherwise noted. *Kentucky*: Thomas, No. 1916 (good luck) — *Maryland*: Whitney-Bullock, No. 144 (good luck to dream of a white baby), No. 145 (good luck to dream of a baby, unless it cries), No. 685 (you will be disappointed) — *Labrador and Newfoundland*: Bergen, *Current*, No. 527 (bad luck to dream of naked clinging [climbing?] children) — *Ontario*: Doering-Doering I, 61 — *Pennsylvania*: Shoemaker, p. 5 (misfortune) — *Illinois*: Hyatt, No. 5975 (good luck), No. 5976 (if you dream of a laughing baby, it will bring good luck to your

home), No. 5977 (crying baby: deep sorrow) — *California*: Dresslar, p. 126 (trouble).

241 Dreams of a newborn infant indicate accidents.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

242 Your fate is ruled by the star under whose influence you were born.

Green Collection. *Kentucky*: Thomas, No. 550 — *Tennessee*: Rogers, *Moon*, p. 54, No. 5 — *Pennsylvania*: Fogel, No. 1 (bad children born under an evil star) — *Illinois*: Hyatt, No. 2529. Closely akin to the notion of the influence of the stars on human life is the belief that stars guide new souls to earth, or that they indicate births which are to occur. Cf. *Illinois*: Hyatt, Nos. 2316, 10691 ff., esp. No. 10695.—HDA III, 406; Kamp, p. 33, No. 21; Radford, pp. 118, 219, 223.

243 If your initials spell a word, you will be lucky.

Elsie Doxey, Currituck county. *South*: Puckett, p. 335 (Negro) — *Maryland*: Whitney-Bullock, Nos. 329 ff.—Radford, p. 72.

244 A caul over the face of a child at birth is good luck.

Green Collection. *General*: Bergen, *Current*, No. 15 — *South*: Puckett, p. 336 (Negro) — *Maryland*: Whitney-Bullock, No. 1905 — *Quebec*: Marie-Ursule, p. 166, No. 137 (French) — *Pennsylvania*: Fogel, No. 141 (German); Phillips, p. 161, No. 27.—Ploss-Renz I, 54 ff.; Hovorka-Kronfeld II, 593 f.; Feilberg III, 178, s.v. "sejrsskjorte"; Radford, p. 65; Leather, p. 112; McCartney, 113 ff. Thompson, T589.4.

245 A child born with a veil over its face will see in later life many supernatural things, such as ghosts, spirits, and apparitions hidden from the eyes of ordinary man.

Henry Belk, Monroe, Union county. Mr. Belk says, in part, "... firmly believed by Negroes and a certain class of whites in my county." *South*: Puckett, p. 336 (able to tell fortunes [Negro]) — *Maryland*: Whitney-Bullock, No. 1908 (prophecy) — *Kentucky*: Thomas, No. 12 (second sight), No. 13 (green veil shrouding the face endows child with gift of prophecy) — *Tennessee*: Farr, *Riddles*, No. 121 (if the veil is a triple one, prophetic powers are exceptionally good) — *Georgia*: Steiner, No. 1 (able to see spirits) — *Louisiana*: Roberts, No. 12 (able to see the dead; an actual instance is cited. There is also a discussion about the care of a caul [Negro]) — *Ontario*: Waugh, No. 349 (second sight) — *New York*: Cutting, *Lore*, p. 41 (supernatural powers); Webb, p. 89 (possessed of second sight, and able to prophesy) — *Indiana*: Brewster, *Beliefs*, No. 187 (psychic) — *Illinois*: Allison, No. 439 (prophecy); Hyatt, Nos. 2605 f. (second sight), Nos. 2607 ff. (able to see and talk to ghosts), No. 2610 (fortune teller), No. 2611 (gift of healing), No. 2612 (child will be intelligent) — *Iowa*: Stout, No. 37 (able to forecast the future) — *Oregon*: Hand, No. 17 (will be a genius). Cauls likewise insure their owners against drowning (*Maryland*: Whitney-Bullock, No. 1907 — *Illinois*: Hyatt, No. 2618 — *Oregon*: Hand, No. 17), and confer eloquence upon lawyers (Radford, p. 66; McCartney, p. 115).—In addition to authorities cited in No. 244, above, consult the following: HDA III, 890 ff.; Radford, pp. 65 f.; Schrijnen I, 248; Addy, p. 120; Henderson, pp. 22 f.; Foster, p. 64; Napier, p. 32; Leland, p. 250; McCartney, p. 115 (preacher relies on caul).

246 One will never have ill luck if one sheds large tears when a baby.

Anonymous.

247 If a baby cries a great deal, shedding large tears, it will have a lot of trouble in life.

Zilpah Frisbie, Marion, McDowell county, and two anonymous informants.

248 When little children in their sleep put their arms on their heads, we must put them down, for they are calling misfortune on their heads.

Rebecca Willis (Texas). In Nebraska the belief is held that if a baby sleeps with its hands thrown up over its head, it is a sign the child is thriving (Cannell, p. 34, No. 63). This is the only close example that can be cited, but significance does attach to the way a baby sleeps, as the following examples show: *General*: Knortz, p. 14 (the bed must be placed so the child sleeps with its head to the east) — *Maryland*: Whitney-Bullock, No. 1963 (do not look at a sleeping child, or it will awake) — *Missouri*: Yoffie, p. 390 (Jewish mothers will not let a child lie on its back and look upward) — *New Mexico*: Baylor, p. 146, No. 18 (if a baby is asleep, don't watch him; it's bad luck [Spanish]). Cf. Nos. 261 f., below, for beliefs concerning babies smiling in their sleep.

249 It is bad luck to kiss a baby before he or she is three months old.

G. B. Caldwell, Jr., Monroe, Union county. This item runs contrary to the usual folk notions about kissing a new-born baby. Unless otherwise noted, all references cited below indicate good luck to the person kissing the baby or mean that a wish made on kissing a baby will come true. *General*: Knortz, p. 13 (wish) — *Kentucky*: Thomas, No. 15 — *Tennessee*: Farr, *Children*, No. 26 (kiss a baby boy for good luck) — *Ontario*: Waugh, No. 341; Wintemberg, *Grey*, No. 258 (wish) — *Illinois*: Hyatt, Nos. 2806 ff., No. 2783 (kissing a baby's mouth is unlucky). Cf. No. 263, below.

250 A child is subject to bad luck all his life if his hair is cut.

Alexander Tugman, Todd, Ashe county. Unless otherwise stated, all references cited indicate bad luck if the child's hair is cut before its first birthday. *Tennessee*: Farr, *Children*, No. 25; Rogers, p. 39 — *Pennsylvania*: Brendle-Unger, p. 22 (German); Shoemaker, p. 13 (bad luck to put a crock on a baby's head when cutting its hair) — *Illinois*: Allison, No. 438; Hyatt, No. 2758 (trim a child's hair for luck on Friday when the moon is growing).

251 A child is subject to bad luck all his life if his hair is cut as he sees himself in a mirror before he is a year old.

Alexander Tugman, Todd, Ashe county. For the time limit of one year before cutting a baby's hair, see No. 250 (notes), above; bad luck associated with a child's looking into a mirror is treated in No. 255, below.

252 It is bad luck to cut a baby's fingernails (before it is a year old).

W. J. Hickman, Hudson, Caldwell county, and two other informants from Alexander and Durham counties. *Louisiana*: Roberts, No. 34 (until after it has teethed) — *Ontario*: Wintenberg, Grey, No. 114 — *Pennsylvania*: Brendle-Unger, p. 22 (before the child is nine weeks [German]) — *Illinois*: Wheeler, p. 64 — *Iowa*: Stout, No. 29 — *California*: Dresslar, p. 25. Cf. Nos. 232 f., above.—Napier, p. 39; Udal, p. 178; Foster, p. 93.

253 Do not cut the nails of an infant before it is a year old if you wish it to live.

Elsie Doxey, Currituck county. *New England*: Johnson, *What They Say*, p. 112 (nails cut before the child is a year old will bring it to an early grave) — *Illinois*: Hyatt, No. 2746 (scissors used before six months will cause the death of the child), No. 2747 — *Ozarks*: Randolph, p. 309 (if the nails are cut with a metal blade, the baby will die within a year); Randolph, *Ozark*, p. 85 (death before second birthday) — *New Mexico*: Espinosa, p. 415 (if babies have their fingernails cut, it shortens their lives [Spanish]).

254 A child's fingernails should not be cut until he is a year old, or you will not be able to raise him. Bite the nails off.

Lucille Cheek, Chatham county. *North Carolina*: Brewster, *Customs*, p. 226. References to unseasonable demise are contained in the notes to No. 253, above. Only references to biting the nails off, or a mother's cutting them, are given here. *Kentucky*: Fowler, No. 52a (nails bitten off); Price, p. 33 (nails bitten off); Thomas, No. 54 (anyone except a mother may cut a baby's nails without damage) — *Tennessee*: Rogers, p. 39 (nails bitten off). Cf. No. 233, above.—Napier, p. 39; Udal, p. 282 (mother or nurse should bite off nails).

255 Don't let baby look in a mirror until it is a year old. It will bring misfortune of some kind.

Eva Furr, Stanly county, and the Green Collection. *General*: Knortz, p. 42 (a life full of care) — *South*: Puckett, p. 344 (Negro) — *South Carolina*: Fitchett, p. 360 (child will be sickly) — *Kentucky*: Thomas, No. 60 — *Louisiana*: Roberts, No. 33 (bad luck to let a teething baby look into a mirror) — *Ontario*: Wintenberg, Grey, No. 116 — *Pennsylvania*: Brendle-Unger, p. 21 (before nine months [German]); Hoffman II, p. 27 (nine months [German]) — *Illinois*: Hyatt, Nos. 2829 ff. (misfortune attends a child's looking over its shoulder into a mirror before it is a year old) — *Iowa*: Stout, No. 24, No. 20 (child will be sickly) — *Ozarks*: Randolph, p. 207 — *New Mexico*: Moya, p. 64, No. 49 (Spanish). For references to death as a result of a child's looking into a mirror, see Nos. 4892 ff., below. Cf. also Nos. 228 f., 251, above.—Addy, p. 102 (before the child can walk); Leather, p. 113.

256 If a baby doesn't fall off of a bed before it is a year old, it will not live to be grown.

Anonymous. *Illinois*: Hyatt, No. 2825 — *Washington*: Tacoma, p. 23. No time limit for the fall is set in either case.

257 It is bad luck for a child under one year old to look in a well.

R. T. Dunstan, Greensboro.

258 Bathe the baby in the chamber pot. This will keep him from leaving home after he is grown.

Green Collection.

259 A baby with two curls on its head will break bread on two continents.

Green Collection. *Ontario*: Waugh, No. 348 (two crowns on its head; will live in two kingdoms) — *Illinois*: Wheeler, p. 64 (two crowns; will set foot in two countries). Cf. No. 480, below.

Miscellaneous

260 Infants wear amber beads against fairy influences.

Green Collection. *General*: Knortz, p. 12 (coral, or shells to protect the child from misfortune) — *Maryland*: Whitney-Bullock, No. 1484A (a silver dollar tied around the baby's neck with red thread will keep anyone from harming it) — *Florida*: Hauptmann, p. 12 (a bracelet of red and white beads is worn by children to ward off the evil eye [Spanish]) — *Ozarks*: Randolph, p. 291 (necklaces of dried burdock roots are worn by children against witchcraft) — *New Mexico*: Espinosa, p. 410 (strings of coral worn against evil eye [Spanish]); Moya, p. 35 (coral necklace against evil eye [Spanish]).—HDA I, 1091; Budge, pp. 12, 307 f. Coral is also widely used as an amulet against various forms of witchcraft. Cf. Addy, p. 81; Napier, p. 36; JAFI IV (1891), 35 (Nicaragua); Arias, p. 265 (pieces of male and female coral).

261 If a baby smiles in its sleep, it is a sign that it is seeing angels.

Mrs. Gertrude Allen Vaught, Alexander county. *General*: Knortz, p. 16 (angels playing with child) — *Kentucky*: Fowler, No. 18a (dreaming of angels) — *Tennessee*: Rogers, p. 39 (dreaming of angels) — *Ontario*: Wintenberg, Grey, No. 119 (smiling at the angels) — *Pennsylvania*: Fogel, No. 124 (angels playing with child [German]) — *Missouri*: Yoffie, p. 390 (playing with angels [Jewish]) — *New Mexico*: Baylor, p. 149, No. 76 (if a baby is sleeping and starts to laugh, the angels of heaven are with him [Spanish]). More prosaic explanations of a baby's smiling in its sleep are given in *Maryland* (Whitney-Bullock, No. 1936) and *Pennsylvania* (Fogel, No. 122 [German]), namely: the child has the colic.—HDA IV, 1312.

262 When a baby smiles in its sleep, the angels are talking to it.

Green Collection, and anonymous. *General*: Bergen, *Current*, No. 42 — *South Carolina*: Bryant I, 284, No. 18 — *Maryland*: Whitney-Bullock, No. 1934 (angels are telling it stories) — *Kentucky*: Thomas, No. 18 — *Tennessee*: Farr, *Children*, No. 83 — *Louisiana*: Roberts, No. 39 — *Ontario*: Wintenberg, Grey, No. 119 — *Indiana*: Busse, p. 26, No. 34 (angels are whispering to him) — *Illinois*: Allison, No. 428; Hyatt, No. 2835 — *Iowa*: Stout, No. 6 (Danish) — *Missouri*: Yoffie, p. 390 (Jewish) — *Ozarks*: Randolph, p. 209 (when an infant smiles in its sleep, it may mean that the child is talking to the angels, and this is a bad omen) — *Nebraska*: Cannell, p. 34, No. 64; *Nebraska Proverbs* I, 9 — *New Mexico*: Espinosa, p. 408, No. 1 (conversing with guardian angel [Spanish]) — *Washington*: Tacoma, p. 16.—Ploss-Renz II, 32.

263 If you have never seen a baby, and go to see it for the first time, go in without speaking, go to the baby, and kiss its feet, then wish. The wish will come true.

Green Collection. Cf. *Ontario*: Wintemberg, *Grey*, No. 112 (bad luck to the child if you kiss its feet) — *Illinois*: Hyatt, No. 2807 (on your first visit to a new baby, kiss the bottoms of its feet and you will give it luck). Cf. No. 249, above.

264 It is bad luck to have new top clothes for a baby. They should be made of old material.

Green Collection. Reasons are not given for this strange belief, which calls to mind the fact that the bride must wear "something old" as well as "something new." A Louisiana superstition, however, may reveal a possible motivation: "If you dress a little girl in fine clothes you are raising her for the devil" (Roberts, No. 863). *General*: Knortz, p. 12 (it is good luck to wrap a child in a borrowed dress immediately after birth) — *Louisiana*: Roberts, No. 8 (a baby's layette should also contain something old) — *Iowa*: Stout, No. 12 (same as previous item [Norwegian]) — *Ozarks*: Randolph, p. 208 (it is good luck for a new baby to wear another baby's clothes; but once worn, these must never be returned to the child for whom they were first intended).

265 All children should be wrapped in some garment of their father's.

Green Collection. "An old English belief still existing in the mountains" — P.G. *General*: Knortz, p. 12 (father's shirt) — *Ozarks*: Randolph, p. 204 f. (shirt); *ibid.* (for good luck, a baby girl is given her mother's petticoat as swaddling clothes). — HDA iv, 1316.

266 When the first boy is born to a family, the old women of the neighborhood collect and burn all of the hats that the baby's father owns. This brings good luck, and if it isn't done, the baby won't be "wuth a cent," and old Urim will get him.

Maude Minish Sutton, Lenoir, Caldwell county. This curious custom of burning the father's hat is discussed at length by Brewster (North Carolina: *Customs*, pp. 225 ff.). See also the same custom as practiced in the Ozarks (Randolph, p. 205), including the burning of a child's cap given the baby as a gift by some ignorant outsider (p. 199). Cf. related beliefs: *Maryland*: Whitney-Bullock, No. 1946 (bad luck to put a man's hat on a baby's head) — *Ontario*: Wintemberg, *Waterloo*, p. 26 (when male visitors come to see a new-born child, one of the attendants seized the visitors' hats and threw them behind or under the mother's bed. Then they had either to get the hats themselves or pay for them) — *Illinois*: Hyatt, No. 2761 (it is unlucky to put someone's hat on a baby's head before the child is a year old). For a more detailed account of this custom in North Carolina, see WF xiv (1955), 52-54. The odd uses to which men's hats and other items of clothing are put in customs relating to childbirth may be seen in the notes to No. 32, above. For further information, see Hand, *Cowade*, pp. 214 f., 217, 220 f., *passim*. Cf. No. 226, above.

267 A cat will suck a baby's breath if left alone in the room with the baby.

Louise Lucas, White Oak, Bladen county, and three other informants from widely separated localities. *General*: Knortz, p. 129 — *South*

Carolina: Bryant II, 146, No. 61 — *Georgia*: Steiner, No. 96 — *Ontario*: Waugh, No. 114; Wintemberg, Grey, No. 46 — *Pennsylvania*: Brendle-Unger, p. 21 (German) — *Illinois*: Smith II, p. 67 — *Missouri*: McKinney, p. 109 — *Washington*: Tacoma, p. 17. In the foregoing references, death is not mentioned as resulting, though perhaps implied. For specific references to death by strangulation and suffocation, see No. 4888, below.—HDA IV, 1320; Radford, p. 170; Lean II, 113; Udal, p. 233. Thompson, B766.2.

268 A cold wind blowing through an open door is said to be a stepmother's breath.

Carl G. Knox, Leland, Brunswick county.

269 For one's petticoat to hang below the dress is a sign that your father loves you best.

Mrs. Gertrude Allen Vaught, Alexander county. *General*: Knortz, p. 140 — *South Carolina*: Bryant II, 144, No. 10 — *Kentucky*: Thomas, No. 2091 — *Louisiana*: Roberts, No. 865 — *New England*: Bergen, *Current*, No. 1391 — *Illinois*: Hyatt, No. 3607; No. 3606 (hem of the dress turned up indicates that the father likes the daughter more than the mother does); No. 3561 (if you are walking, and your shoe string comes unfastened, your father loves you better than your mother does), No. 3562 (the opposite).—Radford, p. 262; Napier, p. 137.

Health

270 If a mother looks at a corpse during pregnancy, her child will be unhealthy.

Anonymous. Cf. No. 170, above; also No. 114.

271 If you put fat meat in a baby's mouth immediately after he is born, he will be healthy.

Julian P. Boyd. *Tennessee*: O'Dell, *Superstitions*, pp. 3 f. (new-born babies were often given a long strip of fat meat to suck to ward off diseases). Cf. No. 273, below.

272 Carry the baby out before it is nine days old and it will not be healthy.

Julian P. Boyd. *Jamaica*: Beckwith, No. 134 (before carrying a baby outdoors on the ninth day after birth, give it a tea made of wild-yam leaves). A child should be taken first into the sunlight on Sunday. It should also be put into short clothes on that day, and all other changes made (Bergen, *Current*, No. 17). The first trip out of the house, according to Pennsylvania German practices, was to church (Brendle-Unger, p. 22), and some people insisted that the child must be taken to church in a straight line so as not to make it lose its way later in life (*New York*: Herzfeld, p. 984). Cf. Nos. 210 f., above, for moving a baby about indoors.

273 Feed babies "sugar teats," or let them suck fat meat, if you want strong babies.

Kate S. Russell, Roxboro, Person county. See No. 80, above, for a description of a sugar teat, and for further references; and No. 271, above, for references to babies' sucking fat meat.

274 If an aged person sleeps with a child, it will absorb the child's strength.

Jessie Hauser, Pfafftown, Forsyth county. *New England*: Johnson, *What They Say*, p. 76 — *Pennsylvania*: Brendle-Unger, p. 21 (German); Fogel, No. 85 (permitting a child to sleep with an older person will shorten the child's life by ten years [German]) — *Illinois*: Hyatt, No. 5834 (the child's life will be shortened); No. 5833 (the effects of this sapping of vitality can be lessened by placing a pillow between the old person and the child). Worth noting in this connection is the *Louisiana* belief that a child never catches a disease from an old person (Roberts, No. 49). In the realm of magic influences, southern Negroes believe that a child should not be allowed to look an older person directly in the face for fear of bringing on bad luck (Puckett, p. 343). Cf. No. 640, below.

275 Catnip tea with squirrel liquor is good for a sick child with no appetite.

Anonymous. Cf. *New York*: Herzfeld, p. 986 (whiskey as a tonic for children). Cf. No. 659, below.

276 White sassafras roots (better than the red) are good for an ailing child.

Anonymous. Cf. *Ozarks*: Randolph, p. 154 (sassafras tea).

277 A good medicine for children in the spring is a mixture of sulphur and molasses.

Mrs. Gertrude Allen Vaught, Alexander county. *Pennsylvania*: Brendle-Unger, p. 177 (German).

AILMENTS AND REMEDIES

Bed Wetting

278 If a child plays with fire before retiring at night, it will cause the child to urinate in bed.

Green Collection, and Carl G. Knox, Brunswick county. *South*: Puckett, p. 420 (Negro) — *Virginia*: Martin, No. 26 (chunking the fire after sundown causes bed wetting) — *Kentucky*: Thomas, No. 1551 — *Louisiana*: Roberts, No. 538 — *Pennsylvania*: Phillips, p. 166, No. 43 — *Illinois*: Hyatt, No. 4311, No. 4312 (playing with matches) — *Iowa*: Stout, No. 1066 (Danish) — *Ozarks*: Randolph, pp. 62 f. — *Texas*: Turner, p. 159 — *New Mexico*: Espinosa, p. 409, No. 5 (Spanish). — Hovorka-Kronfeld II, 673; HDA IV, 1312.

279 For bed wetting, cook a mouse, preferably by boiling, and make a sandwich of it, and feed it to the child.

Sue Hull (Indiana). *General*: Knortz, p. 134 (roast mice) — *South*: Puckett, pp. 386 f. (fried, but parboiled first [Negro]) — *Pennsylvania*: Fogel, Nos. 1480, 1483 (fried [German]) — *Illinois*: Hyatt, No. 4327 (mice tea). No. 4328 (fried), No. 4329 (roasted), No. 4330 (bite the head of a mouse off into a cloth; put the head in the cloth around the baby's neck, and throw the body of the mouse away. After wearing this for several days the child will stop wetting the bed) — *Indiana*: Brewster, *Cures*, p. 34, No. 2; Brewster, *Specimens*, p. 363 (both ex-

amples "fried").—Radford, pp. 172, 246; Ploss-Renz II, 672 ff.; cf. HDA VI, 761.

280 Fried rat is said to be a cure for children who wet their beds.

Anonymous, and Green Collection. *North Carolina*: Brewster, *Customs*, p. 228 — *General*: Knortz, p. 134 (rat soup) — *Louisiana*: Roberts, No. 47 — *Bahamas*: Clavel, p. 37 (roasted rats, and rat broth).

281 Gum bark tea will keep children from wetting the bed.

Anonymous. There are no exact parallels to this, but various teas and other plant remedies are noted from *Illinois* that will indicate the general range of such prescriptions for other parts of the country (Hyatt, Nos. 4314, 4325, 4331, 4333 f., 4336). Pumpkin seeds are also fed to bed wetters (*Nova Scotia*: Creighton, p. 98, No. 95 — *Georgia*: Campbell, p. 3); also watermelon seeds (*Ozarks*: Randolph, p. 102). Corn silk tea is popular in *Illinois* (Hyatt, No. 4318) and the *Ozarks* (Randolph, p. 102). From the far West only the chewing of pine gum has been noted (*Utah*: Baker-Wilcox, p. 191).

282 Never let the navel string fall when it comes off. Throw it to the back side of the fire, or the baby will urinate all its life.

Green Collection. The following two references show the importance of proper care of the umbilical cord if the child is to escape the plight of bed wetting. *Indiana*: Brewster, *Cures*, p. 34, No. 1 (when the navel cord is removed, bring it over the child's head, down behind the back, and out between the legs, and the child will never wet the bed) — *Illinois*: Hyatt, No. 2708 (if you lay down the navel cord removed from a baby, you will make the child a bedwetter). Of interest here, in connection with Nos. 279 f., above, is the precaution that must be taken to keep a mouse from gnawing at the afterbirth on pain of making the child a bed wetter (HDA VI, 761).

Bowlegs

283 If a child has rickets and attempts to walk too early, or if he sits too long, he will be bow-legged.

Kate S. Russell, Roxboro, Person county. Cf. *Tennessee*: Rogers, p. 38. Among the Polish folk of Delaware, the big toe of the baby is kissed at the christening, and unless the parents kiss the toe first, the child will become bowlegged (Knortz, pp. 10 f.). Southern Negroes sweep a baby with an old broomsedge to keep it from having bowlegs (Puckett, pp. 349 f.).

Choking

284 When baby is choked, raise its right arm above the head several times.

Elsie Doxey, Currituck county. This sensible procedure has not been noted elsewhere.

Colic

285 A child will have the colic if its empty cradle is rocked.

Jessie Hauser, Pfafftown, Forsyth county, and Clara Hearne, Roanoke Rapids, Halifax county. *Tennessee*: Farr, *Children*, No. 41; Farr,

Riddles, No. 116 — *Ontario*: Wintemberg, *German* 1, 48; *German* 11, 93; *Waterloo*, p. 21 — *New York*: Bergen, *Current*, No. 50 — *Pennsylvania*: Fogel, No. 41 (German); Hoffman 11, p. 27 (German) — *Ohio*: Bergen, *Current*, No. 50 — *Iowa*: Stout, No. 404.

286 To cure colic, lay the child on its stomach and rub its back.
Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. No. 1149, below.

287 For colic, hold the victim by his feet and let his head hang down.

Mary L. Walker, Durham county. Cf. *Illinois*: Hyatt, Nos. 2702, 4354. Cf. No. 1147, below.

288 To cure a three-weeks colic, scrape off the inside of the father's hatband and make a tea of it.

Anonymous.

289 Calamus root tea is good to give a baby when it has the colic.

Minnie Stamps Gosney, Raleigh. *Illinois*: Hyatt, Nos. 4342 ff. Cf. No. 1155, below.

290 Gather the leaves of the catnip, boil them in water, and put in a little sugar. This is given to babies for colic.

Kate S. Russell, Roxboro, Person county. *North Carolina*: Bruton, *Medicine*, No. 11 — *Pennsylvania*: Lick-Brendle, p. 145 (German) — *Indiana*: Halpert, *Cures*, p. 4 — *Illinois*: Hyatt, No. 4346 — *Iowa*: Stout, No. 25. Cf. No. 1156, below.

291 Ground ivy is good for colicky babies.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

292 To cure colic in babies, give them saffron tea.

Kate S. Russell, Roxboro, Person county.

293 Blow tobacco smoke into a saucer of milk and then feed the milk to the baby for colic.

Sue Hull (Indiana). Cf. *Illinois*: Hyatt, No. 4360 — *Ozarks*: Randolph, p. 98 (the mother squeezes a little of her own milk into a teacup. Then she takes a reed pipestem and blows clouds of tobacco smoke into the cup so that it bubbles up through the milk. When the baby drinks this nicotinized milk it becomes quiet at once and soon falls asleep) — *Texas*: Lewis, p. 267. Cf. No. 1175, below.

294 For colic, blow tobacco smoke on the baby's stomach.

Madge Colclough, Durham county, and Eunice Smith, Pantego, Beaufort county. *Tennessee*: Farr, *Children*, No. 38 — *Illinois*: Hyatt, No. 4361, No. 4359 (blow tobacco smoke under the baby's clothes) — *Ozarks*: Randolph, p. 98 (under clothes) — *Oklahoma*: Smith, *Animals*, p. 74 (under clothes); Smith, *Folk Cures*, p. 83 (under clothes). Cf. No. 1175, below.

Convulsions

295 Take the roots of the peony, cut them in a round disc, and string them around a child's neck to keep off convulsions.

Kate S. Russell, Roxboro, Person county. *Pennsylvania*: Brendle-Unger, p. 163 (German); Fogel, No. 1778 (to prevent convulsions, wash the child with a rag that has been tied over a peony flower [German]). Another Pennsylvania collector, Grumbine, has supplied a clue to the use of the peony in the cure of the disease by calling attention to the fact that the child suffering from convulsions was thought to be the victim of some malevolent female (p. 268); Lick-Brendle, p. 110. In *New York* (Relihan, *Remedies*, p. 82) and *Pennsylvania* (Fogel, No. 1770) a baby's baptismal water is thrown over a peony bush; see especially the New York item. The use of the peony in demonic ailments is noted in HDA vi, 1698 ff.—Black, *Folk-Medicine*, p. 195; Friend, pp. 320 f.; Temkin, pp. 24 f.; Hovorka-Kronfeld I, 349 f., s.v. "Pfingstrose."

Croup

296 To cure croup, give a child cottonseed tea. The green seeds have more strength than the black.

Kate S. Russell, Roxboro, Person county.

297 Flannel worn by a baby in winter will prevent croup.
Mrs. Gertrude Allen Vaught, Alexander county.

298 Tie a piece of black ribbon around a child's neck, and it will prevent croup.

Sue Hull (Indiana). *Massachusetts*: Bergen, *Current*, No. 806 — *Illinois*: Hyatt, No. 4378 (greased black silk ribbon), No. 4379 (black silk ribbon around the neck and hanging down to the stomach); Wheeler, p. 65.

299 Take a piece of silk and tie it around the neck of a child as a cure for croup.

Mamie Mansfield, Durham county. *Tennessee*: Farr, *Children*, No. 43; Farr, *Riddles*, No. 23 — *New England*: Johnson, *What They Say*, p. 75 (black silk cord) — *Indiana*: Busse, p. 15, No. 15 (black cord) — *Illinois*: Hyatt, No. 4380 (black silk string) — *Ozarks*: Randolph, p. 155 (piece of black silk). Cf. No. 1258, below.

300 If a child has severe croup, wrap a silk thread around its throat, and it will get well almost immediately.

S. M. Holton, Davidson county. Cf. other items hung around the child's neck. *Maryland*: Whitney-Bullock, No. 1727 (leather string) — *Illinois*: Hyatt, No. 4365 (rag soaked in coal oil), No. 4372 (buckskin string), No. 4373 (piece of calfskin or leather); Wheeler, p. 65 (leathern string) — *California*: Dresslar, p. 26 (buckskin). Cf. Nos. 298 f., above, for other kinds of strings and ribbons.

301 To cure croup, stand a child where he never stood before, and measure him.

Kate S. Russell, Roxboro, Person county. "Measuring" a child so as to enable him to outgrow a disease is not infrequently met with in folk

medicine. *Virginia*: Martin, No. 25 (the child was to stand by the door sill before sunrise, a notch was cut in the door sill, and as the child grew above the notch, the croup got better) — *Pennsylvania*: Brendle-Unger, p. 136 (German) — *Illinois*: Hyatt, No. 4383 (stand a child against a tree, driving nails into the trunk just above his head. When he grows as high as the nails the croup will leave him).

302 To protect a child against croup, measure the child with a stick, put the stick in a closet and keep it. When the child grows past the measure he will never have any more croup.

Lucille Massey, Durham county. Cf. No. 301, above.

303 Cut a lock of hair off of a child who has croup, bore a hole in a tree, and put the hair in the hole. Do not tell anybody, and the child will get well.

Cornelia E. Covington (South Carolina). Cf. *South*: Wiltse, *Folk-Lore*, p. 207 (essentially the same as the present item, except that the hair must be secured in the hole by a wooden plug, and the further point that the child must grow above the hole [see "measuring" in Nos. 301 f., above]) — *New York*: Relihan, *Remedies*, p. 83 (apple tree used) — *Pennsylvania*: Brendle-Unger, p. 136 (German); also mentioned is the practice of the godfather's "measuring" the child against an oak tree, and driving a nail into the tree with some of the child's hair (p. 136); White, p. 79. There is no prescription of secrecy in any of the references cited.

304 To cure croup, stand the child with its back to a door, and bore a hole over its head with a gimlet. Then cut off a bit of the child's hair and stuff it into the hole. As the child grows up above the hole it is gradually cured of the croup.

Lucille Massey, Durham county. *Maryland*: Bullock, p. 10 — *Pennsylvania*: Brendle-Unger, p. 136 (the child was measured against the inside wall of the house and some of its hair plugged into the wall. As the child overgrew its measurements it outgrew the affliction [German]).

Deafness

305 If you fire a gun near a newborn baby, it will cause deafness.

Green Collection.

Eyes, Cross-Eyes

306 It is an old custom to wash the newborn babe's eyes with milk from its mother's breast.

Sue Hull (Indiana). *Georgia*: Campbell, p. 2 (mother's milk milked into the eyes [Negro]) — *Louisiana*: Roberts, No. 407 — *Quebec*: Marie-Ursule, p. 181 (French) — *New York*: Herzfeld, p. 985 — *Illinois*: Hyatt, No. 5050 — *Ozarks*: Randolph, p. 138 — *Nebraska*: Black, p. 16, No. 17 (cow's milk). — Foster, p. 61. For the use of mother's milk to avert blindness, see No. 885, below.

307 A baby must not look in a mirror, or it will be cross-eyed.

Eleanor Simpson, East Durham, and Lucille Massey, Durham county. *South*: Puckett, p. 344 (Negro); also, seeing its father in a mirror for

the first time will make the baby cross-eyed (*ibid.*) — *Tennessee*: Rogers, p. 38 (looking into a mirror over the left shoulder) — *Louisiana*: Williamson, No. 16 — *Illinois*: Hyatt, No. 5051 (before the child is a year old) — *Ozarks*: Randolph, p. 309 — *Iowa*: Stout, No. 38.

Fits

308 If a baby looks into a mirror before it is twelve months old, it will have fits.

Merle Smith, Stanly county, and two anonymous informants.

309 If babies are allowed to see themselves in a mirror before they cut their teeth, they will have fits while cutting their teeth.

Julian P. Boyd.

310 If a baby has fits, put its mother's wedding dress on it, and that will make it not have any more fits.

Edna Whitley.

Hernia

311 To cure hernia (rupture) in a young child, pass him three times through the split trunk of a young tree, and tie the split pieces together again; if they grow together, the child will be cured.

Anonymous. Cf. *Newfoundland*: Bergen, *Animal*, No. 1166 (the child must be passed nine times through a split dogwood tree [*Pyrus Americana*]). The operation must be performed in the presence of the parents before sunrise on May 1. Sometimes it is said that a "maiden" dogwood must be chosen, a kind which grows alone and never blossoms). In the same province a ruptured child is passed under the belly of an ass three times, sunwise (*ibid.*, No. 104) — *New England*: Currier, p. 293.—HDA II, 477 f.; Radford, pp. 148 f., 183, 200, 206 f., 244; Napier, p. 131; Udall, pp. 252 f.; Gallop, p. 52; Thompson, D2161.45. In treatments of the ritual of pulling a patient through a cleft of a tree, well known in Germany, there is an artist's sketch of a natural split tree, or *Zwiesel-Baum*, as it is known (*Zeitschrift des Vereins für Volkskunde* II [1892], 81), and then an actual photograph of a young girl being passed through a sapling split for the purpose (*ibid.*, XXIII [1913], 289). Cf. Nos. 321, 337, 828, below.

Hives

312 If a baby does not have the hives it will die; if the baby lives four years, it may be raised.

Mamie Mansfield, Durham county.

313 To cure hives in infants, wash the baby between his shoulders with warm water and soap. Then make three little slits in the shoulder flesh with a razor. Warm a horn and put the large end over the slits in the skin. Put beeswax over the small end and make a very small hole, and close it by pinching the wax together. The horn will stay on until it has drawn about a tea-

spoonful of blood. Then it will fall off. It is this blood that causes the hives. You can see it is all dark and hard.

Green Collection. Cf. *South Carolina*: Bryant II, 140, No. 109 (cut three gashes in the baby's back to get three drops of blood) — *Tennessee*: Rogers, p. 24 (the skin of the child's back is cut, blood withdrawn, and given the child to drink).

314 Tea made from catnip will cure hives on babies.

Mrs. Gertrude Allen Vaught, Alexander county. *South Carolina*: Bryant II, 140, No. 110 — *Tennessee*: Law, p. 99; Rogers, p. 17.

315 The cure for hives is to give the baby catnip tea with as much sulphur as you can keep on the tip end of a knife.

Mamie Mansfield, Durham county.

Indian Fire

316 To cure "Indian fire," place the child in a cupboard or chiffonier and open and close the door several times.

Edward Dreyer (New Orleans).

Indigestion

317 If a child is affected with indigestion, he is given a mixture of lard and cane syrup, which causes vomiting.

Sue Hull (Indiana). *Dominican Republic*: Andrade, p. 426.

Lice

318 Let a lousy-headed child go out in the first May rain, and he will be rid of the lice.

Carl G. Knox, Leland, Brunswick county.

Liver

319 For enlarged livers in children, take the child by the heels and shake it.

Dorothy Vann, Raleigh. The cure employed here strongly suggests physical cures practiced in the case of children that are "liver growed" or "liver bound," a condition in which the liver is thought to have attached itself to the abdominal wall, to the back, or even to the backbone. Various contortions are resorted to to wrench the liver loose, including passing the child through a horse collar, around the legs of tables and chairs, through the legs of the child's father, and the like. Cf. *Tennessee*: Farr, *Children*, No. 48 (have the child touch its left foot with its right hand) — *Nova Scotia*: Creighton, p. 85, also p. 93, No. 47 (under the table leg three times), No. 48 (under the table, praying while doing so), No. 49 (put it through a table leg, grease its stomach, and have someone say a charm), No. 50 (three times under the father's leg without speaking) — *Ontario*: Wintemberg, *Waterloo*, p. 16 — *Pennsylvania*: Brendle-Unger, pp. 194 f. (the child was passed beneath the table to an assistant or made to crawl through the legs of a chair, to crawl forward or backward three times around the leg of the dining-room table,

or the child was shaken up in being conveyed from place to place. Sympathetic cures include having the child crawl through a horse collar three times, or preferably through a warm horse collar, and passing the child underneath a bramble bush that has struck root at the tip [German]); Grumbine, pp. 276 f. (the same cures are mentioned, including external applications and an invocation of the Trinity. Of importance is the fact that an "enlarged liver" is connected with the notions about "liver-grown"); White, p. 79 (pass the child backward through a horse collar) — *Indiana*: Brewster, *Cures*, p. 37 (picking children up by the feet and holding them head downward will keep them from becoming "liver bound" — *Illinois*: Allison, No. 146 (same as previous item); Hyatt, No. 2703 (a baby becomes liver-grown by lying continually in the same position, with the liver sticking to the back or some other internal part of the body), No. 2704 (shake the baby every morning with its head hanging downward), No. 2705 (swing the child back and forth through the air, letting someone rub the child downward from the shoulder blades between swings) — *Ozarks*: Randolph, p. 119 (a stout old woman grasps the baby's left hand and right foot, and twists them together behind its back, and then does the same with right hand and left foot). Cf. No. 1772, below.—For curative principles involved in "passing through," see HDA II, 477 ff. Cf. Thompson, D2161.4.5.

Mouth

320 To cure a baby when its mouth turns white inside and gets sore, burn the sole of its father's shoe, and mix some alum with it and wash the baby's mouth.

Pearle A. Webb, Pineola, Avery county. For another medical use of sole leather, see No. 863, below.

Navel

321 When a baby has an enlarged navel, wedge open a white oak tree and pull him through. If the tree goes back together and lives the baby will live. If it doesn't the baby will die too. On putting a child through a tree, first observe that it must be early in the spring before the tree begins to vegetate; secondly, that the tree must be split as near east and west as it can. Thirdly, it must be done as the sun is rising. Fourthly, the child must be stripped quite naked; fifthly, it must be put through the tree feet foremost; sixthly, it must be turned round with the sun, and observe that it must be put through the tree three times; and next that you must be careful to close the tree in a proper manner and bind it up close.

Green Collection. For a general discussion of cures effected by pulling a child through the cleft of a tree, and the like, see HDA II, 477 ff. Cf. Thompson, D2161.4.5. Cf. No. 311, above; No. 337, below.

322 The cord of a newborn child is bound with scorched linen. Dr. E. V. Howell, Chapel Hill, and an anonymous informant. This standard obstetrical practice has not been noted in folklore literature.

323 Apply nutmeg to a baby's cord and dress with old scorched linen.

Green Collection.

324 Use seedless raisins for healing the stump of the navel cord.

Green Collection. *Illinois*: Hyatt, No. 2710 (cut a raisin in half and bind it to a sore navel with a twenty-five cent piece).

325 Apply soot and lard to a baby's cord.

Green Collection. Cf. *Illinois*: Hyatt, No. 2709 (dust with the powder secured by pulverizing a dirt dauber's nest).

326 Talcum powder will heal a baby's navel cord.

Green Collection. This is regular obstetrical practice.

Phthisic

327 To cure phthisic in children, have the child stand up by the door facing it; measure his height by it; make a hole at this spot and put a bunch of his hair in the hole, and stop it up with a little peg. As soon as he grows taller than this he will be well of phthisic.

Pearle A. Webb, Pineola, Avery county. Cf. No. 328, below.

328 Take the child having phthisic to a thrifty young apple tree; stand the child up against the tree; take its measure, then at its exact height, bore a hole in the tree with an auger. Cut a lock of hair from the top of the child's head. Put the lock of hair in the hole in the tree made by the auger; then drive a stick or plug tightly into the hole in the tree, and, lastly, don't go near the tree for a long time. This cure used to be tried by many people in this vicinity [Zionville, Watauga county] and most of them I believe claim their children were cured of phthisic by this means.

Thomas Smith, Zionville, Watauga county. This reference dates from 1880, or before. Cf. *Illinois*: Smith II, 69 f., No. 24 (the lock of hair is put into the hole at the height of the child, but the hole is not plugged. When the bark of the tree grows so as to cover the place, the baby will be well. No special tree is mentioned). Another closely related practice is to take a sourwood stick, "measure" the child with it, and hide the stick so the child will never see it. When the child outgrows the stick, the disease will be conquered (*South: Wiltse, Folk-Lore*, p. 207) — *Tennessee*: Farr, *Children*, No. 49 (the sourwood stick should be placed in a dry place, but no mention is made of secrecy). For further references to "plugging" and "measuring" for phthisis, cf. Nos. 1923 f., below, respectively.

Rash

329 To cure rash, give the baby ground ivy.

Mrs. Gertrude Allen Vaught, Alexander county.

330 Pennyroyal tea is good for baby's rash.

Mrs. Gertrude Allen Vaught, Alexander county.

331 Tea made from rue will cure the baby's rash.

Mrs. Gertrude Allen Vaught, Alexander county.

332 To cure rash, burn red flannel and rub the ashes on the child's tongue.

Kate S. Russell, Roxboro, Person county.

333 Blow inside the baby's mouth, and the rash will disappear.

Susie Spurgeon Jordan, Brevard, Transylvania county. Cf. No. 334, below.

334 Let someone who has never seen his or her father blow in the baby's mouth to cure the rash.

Allie Ann Pearce, Colerain, Bertie county. *California*: Bushnell, No. 1. Cf. No. 1963, below.

Rheumatism

335 A vinegar bath is good for inflammatory rheumatism in children.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering 1, p. 63.

Rickets

336 For rickets, keep the child in the sun.

Eunice Smith, Pantego, Beaufort county.

337 Pass a child three times through the split trunk of a young tree to cure rickets.

Green Collection, and anonymous. Cf. *California*: Bushnell, No. 2.—HDA VI, 902; Radford, pp. 19, 238. Cf. Nos. 311, 321, above.

Slobbering

338 The first time that a woman goes to draw water after her child is born, she must take a thimble instead of a bucket to keep her child from slobbering so much.

Marie Harper, Durham county. *South*: Puckett, p. 335 (a thimbleful of water, administered to a child when it is one month old, after first carrying it around the outside of the house, will prevent the child from slobbering [Negro]) — *Maryland*: Whitney-Bullock, Nos. 1927 f. (slobbering in the child is determined by the amount of water carried by the mother after she first rises from childbed (No. 1927) or by the size of the vessel from which the infant drinks its first water (No. 1928) — *Tennessee*: Farr, *Children*, No. 87 — *Illinois*: Hyatt, No. 2796 (when a mother first arises from confinement, let her carry water in a thimble and the child will not slobber). Cf. No. 71, above.

339 After a baby is a month old, if you will carry it a thimbleful of water without spilling a drop, it will keep the baby from slobbering.

G. B. Caldwell, Jr., Monroe, Union county, and Green Collection. Cf. No. 338, above.

340 To make a baby quit slobbering, give it snuff.

Mrs. Gertrude Allen Vaught, Alexander county.

Speech

341 Never cut a child's hair under three years, or it will not be able to talk plainly.

Green Collection. *South*: Puckett, p. 338 (if you cut a baby's hair before he begins to talk, he will never talk); *ibid.* (if the hair is cut before the child is a year old, it will be tongue-tied [Negro])—Gallop, p. 87.

342 For a nontalking child, let the child drink water from a cowbell. Talking will immediately follow.

Green Collection. Cf. *South*: Puckett, p. 342 (stuttering which is caused by tickling may be cured by giving the baby to drink out of a new bell [Negro]) — *Ozarks*: Randolph, p. 148 (tongue-tied children are made to drink rain water out of a new bell).—Cf. Radford, p. 250 (rain water baths); Laval, p. 19, No. 25 (if you give the baby little teaspoons full of water every day, it will learn to talk early).

Stammering, Stuttering

343 Tickling a child will make it stammer.

Green Collection. *South Carolina*: Bryant 1, 283, No. 1 (tickling the soles of a baby's feet) — *Louisiana*: Roberts, No. 41 — *Mississippi*: Hudson, p. 153 — *Pennsylvania*: Fogel, No. 79 (before the child is a year old [German]) — *Illinois*: Allison, No. 429 (tickling feet); Hyatt, No. 2805 (tickling feet before the child is a year old) — *Iowa*: Stout, No. 7 (tickling soles of the feet [Norwegian as well as English and Scotch]) — *Ozarks*: Randolph, p. 208 (under the chin) — *Texas*: Turner, p. 168 (tickling the feet). Cf. No. 346, below.—Radford, pp. 26, 240; HDA IV, 1320.

344 If a baby gnaws a comb, the baby will stammer.

Anonymous.

345 If you make a child who stammers eat in the same dish as a little dog, that will cure the child.

Rebecca Willis (Texas). *Georgia*: Campbell, p. 2.

346 Tickling a child causes it to stutter.

Green Collection. *South*: Puckett, p. 342 (tickling under the feet [Negro]) — *South Carolina*: Bryant 1, 283, No. 1 (tickling on the soles of the feet) — *Kentucky*: Thomas, No. 71 — *Tennessee*: Farr, *Riddles*, No. 112; Rogers, p. 38 (tickling the flesh of a baby) — *Georgia*: Bergen, *Current*, No. 58; Moore, p. 305 — *Ontario*: Wintenberg, *Grey*, No. 118; *Waterloo*, p. 10 — *Indiana*: Brewster, *Beliefs*, No. 185 — *Illinois*: Hyatt, No. 2804 — *Washington*: Tacoma, p. 23. Cf. No. 343, above.—HDA IV, 1320; Ploss-Renz II, 39.

347 If a child has an impediment of speech, that is, can't express himself without worrisome pauses between words, a slap

in the mouth with a dishrag during one of the pauses will cure the handicap.

Green Collection.

Stretches

348 If baby has the stretches, pass a horse collar over the baby's head seven times. This cures it.

Green Collection. For the use of a horse collar in "liver-bound" children, see notes to No. 319, above.

Teething, Teeth

349 Never let the baby wear an old person's hat while teething. It makes teething hard.

Green Collection. *South*: Puckett, pp. 344 f. (a hat belonging to a man, to the child's father, or elder brother [Negro]) — *Tennessee*: Farr, *Riddles*, No. 118 (a man's hat) — *Louisiana*: Roberts, No. 32 (a man's hat) — *Illinois*: Hyatt, No. 2677 (a man's hat).

350. Placing a hat on an infant's head will cause it to have trouble in cutting teeth.

Green Collection. *South*: Puckett, pp. 344 f. If a child puts on any hat, or a hat that is too large for him, teething will be hard [Negro]) — *Kentucky*: Thomas, No. 56; No. 57 (before it is six months old) — *Tennessee*: Farr, *Children*, No. 50 (before it is six months old).

351 Never put a wool cap on a baby. It will make teething hard.

Green Collection. *South*: Puckett, pp. 344 f. (if a baby puts on a yarn cap before it is a month old, he will have trouble in teething [Negro]).

352 If a baby looks in a mirror (before he is a year old) it will have a hard time cutting teeth.

Mamie Mansfield, Durham county, and five other informants in widely separated parts of the state. *South*: Puckett, p. 344 (Negro) — *South Carolina*: Fitchett, p. 360 (before his teeth have developed) — *Maryland*: Bergen, *Current*, No. 37 (Negro); Whitney-Bullock, No. 1924 — *Virginia*: Bergen, *Current*, No. 37 — *Kentucky*: Thomas, No. 61 — *Tennessee*: Farr, *Riddles*, No. 110 (before he is a month old); Rogers, p. 38 (before the child is six months old) — *Georgia*: Bergen, *Current*, No. 57 (before the child is a month old); Moore, p. 305 (a month) — *New York*: Herzfeld, p. 985 — *Illinois*: Hyatt, No. 2683 — *Nebraska*: Cannell, p. 34, No. 67 (before the child is six months old).

353 If babies are allowed to see themselves in a mirror before cutting their teeth, they will have fits in teething.

Julian P. Boyd. Cf. No. 352, above, for general references to looking into a mirror. Fits are not mentioned.

354 Let a teething child gnaw a bear's tooth.

Elsie Doxey, Currituck county.

355 Use a bear tooth as a teething ring for teething babies. Take the teeth from native black bears.

Green Collection.

356 Tie a frog around a child's neck to make it teethe easily. Eleanor Simpson, East Durham. *South*: Puckett, p. 346 (Negro).

357 To keep a baby from having serious trouble cutting teeth, rub its gums with the brains of a chicken.

Miss Mamie Mansfield, Durham county. *Tennessee*: Farr, *Children*, No. 52 (brains of a black hen), No. 53 (if a baby's grandmother gives it a black hen, the baby will not cut its teeth hard) — *Pennsylvania*: Brendle-Unger, p. 120 (to aid dentition, pass the comb of a decapitated cock through the mouth of the child before the cock is fully dead [German]); Rupp, p. 254, No. 14 (same as above) — *Indiana*: Brewster, *Cures*, p. 39, No. 3 (pull off the head of a black hen, and rub the child's gums with the bloody neck) — *Illinois*: Hyatt, No. 2672 (brains of a black hen), No. 3054 (if you throw away your first tooth and a chicken picks it up, you will get a chicken tooth).

358 A deer's tooth is worn by teething children to assist them in cutting teeth.

Sue Hull (Indiana).

359 A certain bone from the head of a hog may be worn around the baby's neck on a red string to make the child cut teeth easily.

Anonymous. *Ontario*: Wintemberg, *Waterloo*, p. 14 (the "hern-zahn," i.e., "brain tooth" is worn suspended to a child's neck to facilitate teething) — *Illinois*: Hyatt, No. 2679 (the lucky bone from a hog's head).

360 A Negro mammy kept hog's teeth on hand—not a tooth, but a bone irregular in shape, found in hogs. The bone has a hole through it. Mammy boiled it, put a bobbin through it, and tied it in a white muslin bag around baby's neck. She kept several bags and washed them carefully. A hog's tooth must never touch the floor, for that would prevent it from helping the baby teethe. Her children had no trouble.

Green Collection. Cf. *South*: Puckett, p. 346 (necklace of hog teeth [Negro]) — *Maryland*: Whitney-Bullock, No. 1921 (a certain hog's tooth in the upper jaw tied around the baby's neck will make it teethe easily) — *Georgia*: Campbell, p. 2 (necklace of hog teeth) — *Illinois*: Hyatt, No. 2678 (a hog's tooth, or a necklace of hog teeth).

361 A mole's foot (paw) tied around the baby's neck will keep it from having a hard time cutting teeth.

Mamie Mansfield, Durham county, and seven other informants from central and western counties. *South*: Puckett, pp. 345 f. (Negro) — *South Carolina*: Fitchett, p. 360 — *Maryland*: Whitney-Bullock, No. 1920 (the feet of living moles) — *Tennessee*: Farr, *Children*, No. 55; Farr, *Riddles*, No. 25; Rogers, p. 38 (front feet) — *Mississippi*: Hudson, p. 153, No. 1 — *Indiana*: Brewster, *Cures*, p. 39, No. 4 (a mole's fore-foot); Brewster, *Specimens*, p. 363 — *Illinois*: Hyatt, No. 2684; No.

2688 (the two front feet of a mole) — *Ozarks*: Randolph, *Ozark*, p. 3 (a fresh mole's leg).—Johnson, *Normandy*, p. 192 (a collar of mole skin).

362 A mole's foot tied in a bit of rag, and suspended about a baby's neck, is good to chew on for teething.

Mrs. R. D. Blacknall, Durham. *South Carolina*: Bryant 11, 140, No. 119 (a little white cloth) — *Illinois*: Hyatt, No. 2687 (a little sack); Smith 1, 58 (on a black string). Cf. No. 363, below.

363 The right forefoot of a mole, if tied around a child's neck, will cause it to cut teeth without having any trouble.

R. B. Edwards, Belhaven, Beaufort county. *Virginia*: Martin, No. 12 (right front foot) — *Illinois*: Hyatt, No. 2685 (the right leg), No. 2686 (the right paw of a mole sewed in a small bag).

364 If you tie the left front foot of a mole around a baby's neck, it will have less trouble in teething.

Josie Foy. *Ozarks*: Randolph, p. 145 (left hind foot).

365 A young rabbit's brains rubbed on baby's gums will ease them in teething.

Mrs. R. D. Blacknall, Durham, and two other informants from Person and Durham counties. *South*: Puckett, p. 346 (Negro) — *Maryland*: Whitney-Bullock, No. 1926 (hot rabbit brains) — *Tennessee*: Rogers, p. 38 — *Mississippi*: Hudson, p. 153, No. 2 (skin a rabbit's head and rub the raw flesh on the child's gums) — *Pennsylvania*: Brendle-Unger, p. 119 (before the child is six months old [German]); Grumbine, p. 278 (for convulsions in teething children) — *Indiana*: Brewster, *Cures*, p. 39, No. 2 (warm brains of a newly-killed rabbit) — *Illinois*: Hyatt, No. 2692 (the brains of a wild rabbit) — *Ozarks*: Randolph, p. 144 — *Texas*: Woodhull, p. 24.—Hovorka-Kronfeld 11, 830.

366 For teething, kill a rabbit, take the brains while warm, and rub them on the baby's gums, having first wrapped them in a white cloth.

Green Collection. *South*: Puckett, p. 346 (dried rabbit's brains worn around the neck in a black silk bag [Negro]) — *Tennessee*: Farr, *Children*, No. 56 (in an old sack or stocking).

367 Put a rabbit bone around a baby's neck when he is teething. Lida Page, Nelson, Durham county.

368 Tie a rabbit foot around the baby's neck so that cutting teeth will be easy.

Mildred Peterson, Bladen county. *North Carolina*: Brewster, *Customs*, p. 228.

369 To keep a baby from having serious trouble cutting teeth, rub its gums with the brains of a squirrel.

Mamie Mansfield, Durham county. Cf. Nos. 365 f., above.

370 Sew rattlesnake bones in a cloth, and tie around the baby's neck to make teething easy.

Roby Arrowhead. *New Mexico*: Baylor, pp. 149 f., No. 9 (a string of rattlesnake bones boiled over and over [Spanish]). All the following references deal with rattles rather than bones. *General*: Knortz, pp. 127 f. — *South*: Puckett, p. 346 (necklace [Negro]) — *Pennsylvania*: Brendle-Unger, p. 119 (rattles rubbed on baby's gums [German]) — *Texas*: Woodhull, p. 69 (let baby chew rattles, or hang three large rattles on a red cord around the child's neck; also place a rattle in a tobacco bag hung around the baby's neck) — *Nebraska*: Pound, p. 166 (let the baby chew rattlesnake rattles; rattles strung around the neck, and also placed in a tobacco bag, as above).

371 Put nine sillybugs around the baby's neck to prevent fever from teething.

Green Collection. Cf. *Maryland*: Lee, p. 111 (if a baby teethes very hard, tie a "sawyer-bug" around its neck, and when the bug dies the tooth will come through).

372 A good bite of earthworm will cause a child to cut teeth without trouble.

Carolyn Kay Root. *North Carolina*: Brewster, *Customs*, p. 228.

373 Garlic is used to make children teethe easily.

Green Collection.

374 If a child has teething spasms, string nine new needles on a thread, and put them in a bag around the child's neck.

Ada Briggs (Nansemond county, Virginia).

375 The gums of a teething child should be rubbed with a silver thimble.

Elsie Doxey, Currituck county. *South Carolina*: Bryant II, 140, No. 122 (plain thimble) — *Illinois*: Hyatt, No. 2696; Smith I, p. 58 (plain thimble) — *Ozarks*: Randolph, p. 208 (water given to a child in a thimble is thought to aid in its teething).

376 A string of beads made of the pith of elder stalk, and worn by a teething baby, will make teething easy.

Jane N. Ray. Cf. *South*: Puckett, p. 364 (beads of elderberries, or elder twigs [Negro]) — *Kentucky*: Fowler, No. 41 (necklace of elderberry stems) — *Tennessee*: Rogers, p. 38 (necklace of elder roots) — *Mississippi*: Hudson, p. 153, No. 3 (a spray of alderberries [sic] worn around the child's neck) — *Illinois*: Smith I, p. 58 (necklace of elderbush joints) — *Ozarks*: Randolph, p. 144 (necklace of elder twigs dyed brown in possum grease) — *Texas*: Hatfield, p. 158 (string of beads made from elderberry stems); Turner, p. 168 (beads made of elderberries).

377 If you make nine beads out of Jerusalem root, and string them around the baby's neck, he will cut teeth easily.

J. T. Carpenter, Durham county.

378 To keep a baby from having a hard time cutting teeth, string some rattle reed around the child's neck.

Mamie Mansfield, Durham county.

379 Teething will be easy if beads are made from the salve of "tread-salve" roots.

Green Collection. *South*: Puckett, p. 346 ("tread-saft" [horse nettle]).

380 Children wear coral beads for teething.

Green Collection. Cf. *South*: Puckett, p. 346 (six plain buttons strung around the child's neck [Negro]) — *Illinois*: Wheeler, p. 64 (amber beads).—HDA v, 239.

381 As an aid in teething, find the child that has never seen its father and persuade him to blow his breath into the mouth of the teething youngster.

Sue Hull (Indiana). Cf. HDA iv, 1314 f. (toothache).

382 If you count your teeth, they will fall out.

William B. Covington, Scotland county, and an anonymous informant. Cf. *Kentucky*: Thomas, No. 68 (bad luck) — *Tennessee*: Farr, *Children*, No. 57 (teeth will decay); Farr, *Riddles*, No. 252 (if you open your mouth when you kill a thousand-leg, it will count your teeth and cause them to drop out) — *Illinois*: Hyatt, No. 2800 (unlucky).

383 If one, after he has pulled a tooth, does not put his tongue in the place from whence the tooth came, a gold tooth will come in that vacant place.

Carl G. Knox, Leland, Brunswick county, and five other informants from the central counties. *New York*: Bergen, *Current*, No. 94 — *Pennsylvania*: Phillips, p. 170, No. 117 — *Ohio*: Bergen, *Current*, No. 94 — *Illinois*: Hyatt, No. 3066; Wheeler, p. 64 — *Ozarks*: Randolph, p. 145 — *Texas*: Bogusch, p. 124.

384 If a child drops one of his recently pulled teeth through a crack in the floor, and then keeps his tongue out of the place from which the tooth came, he'll grow a gold tooth.

Kathleen Mack, Davidson county.

385 When one of your baby teeth comes out if you will put it on a piece of charcoal and go out and throw it over your right shoulder, your second teeth will be good.

Mr. Fairley. *South*: Puckett, p. 347 (the teeth shed were put into a corn cob and flung over the house [Negro]).

386 When a child loses a tooth, have him throw it over the left shoulder so that the successor will come in straight.

Elsie Doxey, Currituck county. *South Carolina*: Bryant II, 140, No. 127 — *Ontario*: Waugh, No. 314 — *Illinois*: Hyatt, No. 3051 (throw an extracted tooth over your right shoulder and another tooth will grow in its place), No. 3052 (cast a pulled tooth over your shoulder, without

watching to see where it goes, and a straight tooth will grow in its place; but if you turn around and look, the new tooth will come in crooked) — *New Mexico*: Moya, p. 76, No. 30 (the child should throw the tooth in the direction of the sun in order to get a better one [Spanish]).—Leland, p. 26 (tooth thrown into hollow tree).

387 If you pull one of your teeth, put it under your pillow that night, and the fairies will change it to money while you sleep.

Crockette Williams, eastern N. C., and three other informants. In none of the references given is there mention of a fairy. *Kentucky*: Thomas: No. 69 (five-cent piece) — *Illinois*: Hyatt, Nos. 3060 ff. (a dime; a nickel; a piece of money, respectively) — *Washington*: Tacoma, p. 23 (five-cent piece). Cf. No. 3388, below.

388 If a child pulls a tooth, and puts it under his pillow, a mouse will carry off the tooth and leave a dime.

Green Collection. Also an entry from Edward Dreyer of New Orleans, Louisiana. This item embodies the popular belief in the exchange of the extracted tooth for a coin, as expressed in No. 387, above, and also folk notions of the mouse as a helpful agent in teething. The Brown Collection apparently lacks verbal charms in which a mouse is invoked to exchange the extracted tooth thrown into its hole for a new tooth. These are found from certain other parts of the United States, and are well known in most parts of Europe.

389 Some say it is dangerous if dogs step on an extracted tooth which has been thrown in the yard.

Green Collection. Cf. Nos. 390 ff., below.

390 When a tooth is pulled, you must bury it under a rock, for if a dog steps (walks, runs) over it, a dog tooth will come in its place.

O. W. Blacknall, Kittrell, Vance county, and four other informants from central and western counties. *South*: Puckett, p. 347 (Negro) — *Illinois*: Hyatt, No. 3056 — *Texas*: Turner, p. 173; Woodhull, p. 62.

391 If a child's tooth when extracted is put where a dog can get it, and the dog swallows it, a dog's tooth will grow in the child's mouth.

Esther F. Royster, Henderson, Vance county; Martha Wall, Wallburg, Davidson county; Dixie V. Lamm, Lucama, Wilson county. *General*: Knortz, p. 51 — *South*: Puckett, p. 347 (Negro) — *Maryland*: Whitney-Bullock, No. 1925 (burn a child's milk-tooth when pulled out, lest a dog swallow it, etc.), 1540 C — *Prince Edward Island, Cape Breton, New Brunswick*: Bergen, *Animal*, No. 757 (also dog or pig) — *New England*: Backus II, 196 (tooth thrown into the fire, lest a dog eat it, etc.) — *Pennsylvania*: Phillips, p. 170, No. 116 — *Illinois*: Hyatt, No. 3055 — *Nebraska*: Black, p. 42, No. 31 (cat also mentioned).

392 If a person pulls a tooth, and a dog steps on it, a tusk will grow in its place.

Lucille Massey, Durham county.

393 If you pull an old tooth, and a cat, a dog, or a hog finds it, the tooth that comes back will resemble the tooth of the animal finding it.

Zilpah Frisbie, Marion, McDowell county, and the Green Collection. *Maryland*: Whitney-Bullock, No. 1925 — *Eastern Canada* and the *United States*: Bergen, No. 757 — *Nebraska*: Black, p. 42, No. 31.

Thrush (Thrash)

394 To cure a baby's thrash, wash its mouth out with a man's urine.

Mrs. Gertrude Allen Vaught, Alexander county. *Illinois*: Hyatt, No. 4405 (father's urine).

395 Medicamentum and urine of the father, in equal parts, are used for thrash.

Dr. E. V. Howell, Chapel Hill, and an anonymous informant.

396 For thrush, catch a toad (spring frog), cut a small place on its back and let the baby suck it.

Anonymous.

397 If, when a baby has the thrash (or any kind of sore mouth) its father will kill a rabbit and rub the rabbit's brains in the child's mouth, it will be cured, and the baby will never have any more "sore mouth." If this does not work, it is a sign that the father does not love the baby.

Anabel Henry, Wallace, Duplin county.

398 To cure the thrash, tie nine sow-bugs in a rag, and fasten it on a string around the baby's neck.

Green Collection. "Makes the baby 'fensive for a few days after the bugs die, but a shore cyore." Also reported for New Orleans by Edward Dreyer, who calls them "pill bugs," or "St. Anthony's pigs" (small crustaceans which have the power of curling themselves up in a ball).

399 Gold root is good for thrash.

J. Frederick Doering, Durham.

400 Red pokeberries are good for the thrash.

Anonymous.

401 Use slippery elm bark for the thrash.

Mamie Mansfield, Durham county.

402 Tansy tea will cure thrash in a baby.

F. C. Brown, Durham.

403 Let the child chew yellowroot for the thrash.

Mamie Mansfield, Durham county.

404 Teas made of yellowroot are good for thrash.

Green Collection.

405 Briar root bark, persimmon tree bark, grapevine root bark, and green sage boiled into a tea with alum and honey is cure for yellow thrash.

Anonymous. Cf. *Illinois*: Hyatt, No. 4402 (persimmon bark, sugar, alum only).

406 To cure the thrash, beat green sage, and mix the juice with water, and sweeten with honey; then add alum and borax.

Anonymous. Cf. *Ozarks*: Randolph, p. 137. Sage is used elsewhere, either in tea form, or rubbed into the baby's mouth. Cf. *South Carolina*: Bryant II, 140, No. 117 (tea) — *Virginia*: Martin, No. 13 (rub sage leaves in baby's mouth; then hang the sage leaves in the chimney) — *Indiana*: Brewster, *Cures*, p. 40, No. 3 (rub the inside of the mouth with the under side of nine leaves of sage. Then tie the leaves up by the stems. When they become dry, the thrush will disappear).

407 Give doses of honey mixed with ashes of burnt holly leaves for thrush.

Green Collection. Cf. *Tennessee*: Rogers, p. 27 (ashes from burned holly leaves mixed with tallow and rubbed over the body surface).

408 Take the red of a roasted egg, crumbled and mixed with alum and sugar, as a cure for thrash.

Anonymous.

409 To cure thrash, make a salve of the ashes of a limb of holly, berries and leaves, with honey, sulphur, borax, and alum. Use after nursing.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

410 A child may be cured of the thrash by holding it up on May morning, so that a ray of light from a crack may enter its mouth.

Elsie Doxey, Currituck county. *North Carolina*: Mooney, p. 98 — *Ozarks*: Randolph, p. 137 (a small hole or chink in the wall, allowing the sunlight to steam into the child's mouth; month of May not specified).

411 To keep a baby from having thrash, the father should blow into the baby's mouth shortly after it is born.

Kathleen Mack, Davidson county. Cf. *Tennessee*: Farr, *Riddles*, No. 28 (the father, before speaking or coughing, should blow into the child's mouth for three mornings; no mention that this should be done shortly after baby's birth).

412 If you blow in a baby's mouth who has thrash, it will be cured.

Sarah K. Watkins, Anson and Stanly counties.

413 A person who has never seen his father can cure a child of thrash by blowing his breath in its mouth.

Jessie Hauser, Pfafftown, Forsyth county, and from four other informants, three of whom reside in central and western counties. "Jim Gardner 'll blow in a thrash baby's mouth for ten cents," one woman told me. "He never see'd his daddy. The old man died before Jim was borned. Ef a youngun like that blows on thrash hit shore kyoresh hit." *North Carolina*: Bruton, *Beliefs*, No. 3 (a bastard) — *South*: Puckett, p. 341 (Negro); Duncan, p. 234, No. 7 — *Virginia*: Martin, No. 14 — *Kentucky*: Price, p. 32; also an item: "look in the mouth" — *Tennessee*: Farr, *Riddles*, No. 30; Law, p. 99; O'Dell, *Doctor*, No. 26 — *Illinois*: Fox, p. 6; Hyatt, No. 4403 (breathe into the baby's mouth); Smith 1, 58 (for thrush in the stomach, have a person who has never seen the baby's father, blow into the baby's rectum); 11, 69, No. 23.—Radford, p. 239.

414 A baby born after the death of its father can cure thrash by blowing breath into the mouth of a victim for seven (nine) consecutive mornings.

Elsie Doxey, Currituck county. In the following references, no mention is made of repetitive ministrations, except in the last instance. *South Carolina*: Fitchett, p. 360 — *Kentucky*: Fowler, No. 1369a — *Tennessee*: Rogers, p. 39 (to lose its father before the child was born, caused the baby to have thrash without exception) — *Indiana*: Brewster, *Cures*, p. 40, No. 2 (three times on three successive mornings before sunrise, and before the person doing the blowing has eaten). Cf. No. 418, below.

415 A person who has never seen his father can cure thrash by blowing in the mouth of the child three times in silence and then once more. This can be someone born after his father's death, or an illegitimate child.

Green Collection. Cf. another item from the Green Collection: Mrs. Morris' baby had the thrash. A man in Lillington went around a pine tree several times, blew his breath in the baby's mouth. On the seventh day of his coming, the baby was cured.

416 The breath of a posthumous child blown upon thrush will cure it.

Dorothy M. Vann, Raleigh, and Mrs. Maude Minish Sutton, Lenoir, Caldwell county. *Indiana*: Brewster, *Specimens*, p. 364.—Radford, p. 192.

417 A woman that marries without changing her name can blow into a baby's mouth and cure the thrash.

W. J. Hickman, Hudson, Caldwell county. *Tennessee*: Farr, *Children*, No. 67; Farr, *Riddles*, No. 40; Farr, *Children*, No. 65 (a woman who has never seen her father can cure thrash by blowing her breath into a baby's mouth) — *Illinois*: Hyatt, No. 4404 (same as preceding item).

418 The seventh son of a family can cure thrash. Merely give the man the child's name and age.

Lucille Massey, Durham county, and Green Collection. *Tennessee*: Farr, *Riddles*, No. 29 (seventh child) — *Illinois*: Allison, No. 79

(seventh son) — *Texas*: Woodhull, p. 69 (let a seventh son blow three times in a child's mouth before sundown and before sunup). All the references cited above call for blowing into the child's mouth. The following two Tennessee items, both from Farr, *Children*, merely refer to the curative powers of "the seventh son of a seventh son" (No. 64), or the "seventh girl in a family" with respect to thrash (No. 68). None of the references cited can be cured in absentia by the mere inquiring of the name and age of the child, as in the present item.

419 Thrash doctors carry the thrash away, receiving the child's name and age.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Ozarks*: Randolph, p. 136 (some power doctors cure thrash without blowing into the child's mouth; they even profess to do it at great distance, by mail or over the telephone). For Tennessee faith cures, see Rogers, p. 58.

420 To cure thrash, take a baby to a stream when some corpse has crossed, and wash the baby's mouth.

W. J. Hickman, Hudson, Caldwell county. This remedy, unique in America, involves the sympathetic principle of "washing away" the disease. A baby carried across a stream before it is three days old, for instance, will not contract thrash (*Tennessee*: Farr, *Children*, No. 69; Farr, *Riddles*, No. 111).—Cf. Radford, p. 239.

Whooping Cough

421 A father was observed passing his little son under a donkey and lifting him over its back a certain number of times, with as much solemnity and precision as if engaged in the performance of a sacred duty. This done, the father took a piece of bread cut from an untasted loaf which he offered the animal to bite at. The donkey took hold of the bread with his teeth, and the father severed the outer portion of the slice from that in the donkey's mouth. He next clipped off some hairs from the neck of the animal and cut them up and mixed them with the bread, which he crumbled. He offered this food to the boy who had been passed around the donkey and he now ate it while the animal was removed. The father when asked the meaning of all this informed all that "it was to cure his son's whooping cough, to be sure!"

Sue Hull (Indiana). Radford, pp. 104, 257 f.; Black, p. 86; Udall, p. 224; Foster, p. 59.

422 Along Broad and Green rivers to the southwest of Rutherfordton and along the county line of Rutherford and Polk counties there is a belief among the Negroes and some of the whites that if a baby is allowed to sit in the hopper of a gristmill while the mill grinds a half bushel of corn, it will make the baby immune to whooping cough.

R. D. Gray, Rutherfordton, Rutherford county, and Mrs. Gertrude Allen Vaught, Alexander county. *Pennsylvania*: Owens, p. 125.

423 Children can be cured of whooping cough by inhaling ammoniacal fumes at the gas works.

Sue Hull (Indiana). *Pennsylvania*: Phillips, p. 163, No. 11 — *Illinois*: Hyatt, No. 4413 (take a child with whooping cough to the city "gas house" and carry it through the building several times).

424 To cure whooping cough, tie a silk cord around the child's neck.

Eunice Smith, Pantego, Beaufort county. Cf. *Maryland*: Whitney-Bullock, No. 1727 (a leather string with five knots in it worn around the child's neck) — *Illinois*: Hyatt, No. 4422 (a black velvet band). Cf. No. 2707, below.

Worms

425 Brown sugar and sentinine is used as a cure for worms in infants. A laxative is taken afterwards.

J. Frederick Doering, Durham.

426 The rue, a yellow-flowered shrub with a bitter taste, was used as a worm medicine for small children. They were made to chew the bitter leaves and stems for the juice.

Eleanor Simpson, East Durham. Cf. Radford, p. 262.

MISCELLANEOUS

School

427 The first lizard you see sitting in the spring is a sign that you will be lazy.

W. J. Hickman, Hudson, Caldwell county.

428 The first lizard you see running in the spring is a sign that you'll be smart.

W. J. Hickman, Hudson, Caldwell county.

429 If you kill the first lizard you see, it is a sign that you are going to be smart that year.

Mrs. Gertrude Allen Vaught, Alexander county.

430 Never write on the first sheet of a pack of paper. If you do, your work will be poor.

Ruby Fogel (New York).

431 If you drop your book, you will have a bad lesson, unless someone else picks it up for you.

Mrs. Gertrude Allen Vaught, Alexander county, and five other informants from central and western counties. *Maryland*: Whitney-Bullock, No. 1395 — *Louisiana*: Roberts, No. 55 — *Mississippi*: Hudson, p. 149, No. 2 (you will make a bad grade in the course). In *Kentucky*:

(Thomas, No. 91) and *Washington* the opposite effect is achieved, namely, the child whose book is picked up for him will miss the lesson (Tacoma, p. 23). In the following references, no mention is made of picking the book up, but to the fact that, unless otherwise noted, the lesson will be "missed." *South Carolina*: Bryant II, 147, No. 76 — *Maryland*: Bergen, *Current*, No. 1275 (you will make mistakes in your lessons); Knortz, p. 142 (the child will give the wrong answers) — *Louisiana*: Roberts, No. 54 — *Illinois*: Allison, No. 543 (bad lessons).

432 To prevent bad luck after dropping a school book, kiss it.

Lucille Massey, Durham county, and two other informants from central counties. *South*: Duncan, p. 236, No. 5 — *Kentucky*: Thomas, No. 89 — *Tennessee*: Frazier, p. 41, No. 36 — *Alabama*: Knortz, p. 142 — *Washington*: Tacoma, p. 23.

433 If a person drops his book before going to class, he will miss his lesson if he doesn't kiss the book.

Lida Page, Nelson, Durham county, and four other informants from widely scattered parts of the state. *Alabama*: Bergen, *Current*, No. 1276.

434 If you drop a book, you will miss that lesson unless you kiss the pages at which it opened.

Green Collection.

435 If a school book is dropped, and is not stepped on, the possessor of the book will fail in his or her lesson that day.

R. B. Edwards, Belhaven, Beaufort county. *South*: Puckett, p. 463 (stamping the book—apparently with the feet; not as in "stamping" a white horse, etc. [Negro]) — *Maryland*: Whitney-Bullock, No. 1395 — *Kentucky*: Thomas, No. 93, No. 90 (stamping it), No. 92 (walking around the book) — *Tennessee*: Farr, *Children*, No. 8; Farr, *Riddles*, No. 60; Redfield, No. 354 (good luck if someone else steps on it and picks it up) — *Texas*: Turner, p. 157 — *Washington*: Tacoma, p. 23 (also stamping the book, and walking around it).

436 Put a stick in your book, and you can walk a foot log without becoming dizzy.

Mrs. Gertrude Allen Vaught, Alexander county.

437 Stepping on the cracks of paving stones means that you will fail in your lessons.

Mary L. Walker, Durham county. *Maryland*: Bullock, p. 9 (stepping on the car track, not over it, is a sign you will miss your lessons) — *Illinois*: Allison, No. 423 (cracks in paving stones) — *Ozarks*: Randolph, p. 63 (a boy who fails to "miss the cracks" in the schoolhouse steps will fail in his lessons that day) — *California*: Dresslar, p. 94 (stepping on a certain stone on the way to school insures good luck).

438 If you sleep with your books under your pillow, you will know your lesson the next day.

Allie Ann Pearce, Colerain, Bertie county. *South Carolina*: Bryant II, 147, No. 74 — *Maryland*: Whitney-Bullock, No. 1483 — *Tennessee*: Farr, *Children*, No. 9 — *Kentucky*: Thomas, No. 94 — *Pennsylvania*:

Fogel, No. 1920 (to learn something by heart [German]); Grumbine, p. 284 — *Illinois*: Allison, No. 277 (to help memorize a selection); Hyatt, Nos. 5828 ff. — *Iowa*: Stout, No. 1311 — *California*: Dresslar, p. 137 — *Washington*: Tacoma, p. 22.—HDA iv, 1317.

439 If you sleep with your book under your head the night before an examination, you will pass successfully.

Katherine Bernard Jones, Raleigh. *South Carolina*: Bryant II, 147, No. 75 — *Louisiana*: Roberts, No. 53.

440 A girl will have good luck on examinations if she wears the same dress to every examination.

Kathleen Mack, Davidson county. *North Carolina: Folk-Lore* XLIX (1938), 167 (if one goes unshaved and without changing clothes for a week prior to the final examination, he will make good grades [University of North Carolina]).

441 Put a willow leaf in the book that you are to pass an examination on, and you will surely pass.

Elsie Doxey, Currituck county.

442 If you sleep in school, you will be unfortunate.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

443 Sleeping in school means that you will die a blockhead.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

Speaking in Unison, Rhyming

444 When a person makes a rhyme accidentally, if he will make a wish, it will come true.

Elsie Doxey, Currituck county. *Ontario*: Waugh, No. 451; Wintenberg, *Waterloo*, p. 26 — *New York*: Bergen, *Current*, No. 454 (rhyme repeated before the wish) — *Indiana*: Busse, p. 26, No. 33 (make a wish and kiss your hand) — *California*: Dresslar, p. 96 (make a wish before saying anything more).—Addy, p. 100.

445 Two people saying the same thing at the same time should make a wish, and it will come true.

Paul O. Hudson, Mooresville, Iredell county. *Tennessee*: O'Dell, *Superstitions*, p. 6 — *Louisiana*: Roberts, No. 73 (they should pinch each other and make a wish) — *New York*: Gardner, No. 341 — *Pennsylvania*: Phillips, p. 167, No. 69 — *Illinois*: Allison, No. 486 — *California*: Dresslar, p. 89.—Addy, p. 78.

446 If two people say the same thing at the same time, the first one to make a wish will get it.

Madge Colclough, Durham county. *South*: Puckett, p. 461 (Negro).

447 If two people speak the same thing at the same time, and join hands to make a wish, it will come to pass.

S. M. Davis, White Hall, Bladen county. Cf. *South*: Puckett, p. 461 (one must kiss his hand five times and make a useful wish for each time [Negro]).

448 When two people say the same word, they should join two fingers and make a wish, and the wish will come true.

Ruth Holt, Graham, Alamance county, and anonymous. Cf. *California*: Dresslar, p. 89 (fasten fingers and make a wish).

449 When two people say the same thing at the same time, if they lock (hook) their little fingers together and make a wish, it will come true.

Dixie V. Lamm, Lucama, Wilson county, and ten other informants from widely separated parts of the state. *General*: Patten, p. 140 — *South Carolina*: Bryant 1, 290, No. 9 — *Maryland*: Whitney-Bullock, No. 1506 (secrecy of wish) — *Kentucky*: Price, p. 37; Thomas, No. 192 — *Tennessee*: Redfield, No. 375; Rogers, *Wish*, p. 40, No. 17:4, *ibid.*, 17:2 — *Louisiana*: Roberts, No. 74 (make a wish, and cut it [for cutting, see *Kentucky*: Fowler, No. 193a]) — *Illinois*: Allison, No. 393 (wish not mentioned); Hyatt, No. 6607; Wheeler, p. 61 (both remain silent until a question is asked by a third person) — *Iowa*: Stout, No. 245 (wish something secretly [Norwegian]) — *Ozarks*: Randolph, p. 89 — *Nebraska*: Cannell, p. 41, No. 5 (before either of them says a word) — *California*: Dresslar, p. 89 (wish before speaking); Mills, p. 44.—Addy, p. 95.

450 Whenever two people happen to say the same thing at the same time, they must back their little fingers and make a wish before speaking.

Katherine Bernard Jones, Raleigh, and three other informants from eastern and western counties.

451 If you say something at the same time as someone else, put your right thumb on theirs, and each give a poet's name and wish something. This done, the wish will come true.

Laurice Gwinn Chambliss, Wilson, Wilson county. *New York*: Beckwith, *College*, No. 176a [see also b. and c. for variations] — *Illinois*: Norlin, p. 214, No. 91 — *California*: Dresslar, p. 89.

452 When two people say the same thing simultaneously, if they hook little fingers and make a wish, then say the name of some great poet, the wish will come true. Never say "Shakespeare" —he shakes you off. Be sure not to say "Longfellow," either, as that will cause your wish to be a long time in coming.

Louise Bennett, Middleburg, Vance county, and nine other informants from widely separated localities. The variations are too extensive to give in the notes; consult the references themselves. *Ontario*: Waugh, No. 443; Wintemberg, *Grey*, No. 255 — *Massachusetts*: Bergen, *Current*, No. 452 — *Indiana*: Busse, p. 26, No. 32 (little finger not specified) — *Texas*: Turner, p. 164 — *Nebraska*: Cannell, p. 41, No. 7 — *California*: Dresslar, p. 89.

453 When two people speak some word at the same time, they should hook little fingers together and each make a wish, repeating "pins,"—"needles," and the wish will come true.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and two other informants from central and western counties. Variations too extensive to cite here; consult the original sources. *Tennessee*: Redfield, No. 374; Rogers, *Wish*, p. 39, No. 17:1 — *Indiana*: Brewster, *Beliefs*, No. 162 (ends: Roosevelt—Hoover) — *Iowa*: Stout, Nos. 244, 246 — *Ozarks*: Randolph, p. 335 — *Nebraska*: Cannell, p. 41, Nos. 6, 8; *Nebraska Proverbs* II, p. 7 — *California*: Dresslar, pp. 89 f.

454 When two people say something at the same time, they must, without saying anything, hook little fingers. Silently they wish, then one says:

1st: "Needles!"

2nd: "Pins!"

1st: (Some author)

2nd: (Some other author)

Both: "Cut this in two,

Our wish will come true."

Kathleen Mack, Davidson county. None of the following references contains the "cut this in two" injunction. For cutting, see the notes to No. 449. Cf. *Kentucky*: Thomas, No. 193 — *Louisiana*: Roberts, No. 71 — *Illinois*: Hyatt, Nos. 1610 f. As in Nos. 453 f., above, variations are not given.

Finding Lost Objects

455 If you dream of finding something that you've lost, and the place where you lost it, you will find it there.

Anonymous.

456 To find anything lost, throw another object like it in the same direction. Finding the latter will aid in finding the first.

Green Collection. *Kentucky*: Thomas, No. 110 (shut your eyes and turn around several times before throwing the "retrieving" object) — *Ontario*: Waugh, No. 483; Wintemberg, *Waterloo*, p. 26 — *New York*: Beckwith, *College*, No. 114 — *Illinois*: *Folk-Lorist* I, (1893), 157 (if one of a pair or set is lost, the other, or mate, must be thrown into the air, when it will fall in the direction of the lost article); Hyatt, No. 8470 (dropping another piece of money to find the first).

457 To find any lost object, spit in your hand, strike it with the forefinger, and the most prominent of the flying drops of saliva will indicate the direction of the lost article.

Doris Overton, Greensboro, and five other informants from widely scattered localities. *General*: Knortz, p. 132 — *South*: Puckett, p. 324 (Negro) — *Maryland*: Whitney-Bullock, No. 1575 — *Kentucky*: Thomas, No. 111 — *Tennessee*: Frazier, p. 47, No. 15 — *Louisiana*: Roberts, No. 359 — *Ontario*: Doering-Doering I, 66 — *Pennsylvania*: Fogel, No. 1992 (German) — *Indiana*: Brewster, *Beliefs*, No. 156 — *Illinois*: *Folk-Lorist* I, (1893), 157; Hyatt, No. 8463 — *Texas*: Turner, p. 173.

458 To find a lost article, spit in the hand three times, and pop it with your finger each time. The lost article is in the direction in which the spittle flies the last time.

M. I. Pickens, Charlotte.

459 To find something that is lost, spit in the palm of your left hand, and pop it with the forefinger of the right hand. The spittle will fly in the direction of the lost object.

Zilpah Frisbie, Marion, McDowell county, and W. H. Smith. *Missouri*: Bergen, *Animal*, No. 91 (while striking the spittle with the right forefinger, the person says: "Spit, spit, I've lost my pin, / Tell me what corner I'll find it in" [Negro]). Although they do not fulfil all conditions of this item, I am nevertheless citing verbal charms used in connection with this "finding" ritual: *Maryland*: Whitney-Bullock, No. 1576 — *Kentucky*: Thomas, No. 112 — *New Hampshire*: Bergen, *Animal*, No. 89 — *Massachusetts*: Bergen, *Animal*, Nos. 88 (for finding a bird's nest), No. 90 — *Iowa*: Stout, No. 1339 — *Nebraska*: Cannell, p. 46, No. 46; Odell, p. 222, No. 11.

460 When an object is lost, the person who lost the object spits inside of his right hand and hits the spot with his left forefinger, causing the spit to splatter. Every which way the spit goes, the object will be found.

Joseph E. Kanipe, Asheville, and Annie Hamlin, Durham county.

461 When looking for a lost article, ask a daddy longlegs in which direction the article is in. He will raise a leg in that direction.

Robert E. Long, Roxboro, Person county. Cf. *California*: Dresslar, p. 51. For the help of a daddy longlegs in finding straying cattle, see No. 7611, below.

Whipping, Punishment

462 If your back itches, it's a sign you are going to get a whipping.

Ruth Holt, Graham, Alamance county, and an anonymous informant. *Kentucky*: Thomas, No. 974 — *Pennsylvania*: Shoemaker, p. 8 (if a girl gets up with a backache, she will get a brithching [spanking] before she goes to bed) — *Illinois*: Hyatt; No. 3321.

463 Wear two hats, one on top of the other, and you will get a whipping before tomorrow.

Duo K. Smith, Houstonville, Iredell county. *South*: Puckett, p. 430 (Negro) — *Kentucky*: Thomas, Nos. 2097 f. (double-whipping [No. 2098]) — *Illinois*: Hyatt, No. 3651.

464 If a little girl dreams of holes in her stockings, she will surely get many whippings soon.

Mabel Ballentine, Raleigh.

465 If you spill salt, you are sure to get a whipping.

Jean and Hallie Holeman, Durham county. *General*: Knortz, p. 139 (will get blows) — *Maryland*: Whitney-Bullock, No. 1348; No. 1351 (if you spill salt and don't burn some of it, you will be whipped before the day is out) — *Mississippi*: Hudson, p. 150, No. 17 — *Illinois*: Hyatt, No. 7720 (a whipping before night) — *California*: Dresslar, p. 10.

466 If a child spins a chair around on one leg, it will get a whipping before night.

Green Collection, Merle Smith, Stanly county, and an anonymous informant. *Kentucky*: Thomas, No. 1632 — *Louisiana*: Roberts, No. 587 — *Illinois*: Hyatt, No. 7489 — *California*: Dresslar, p. 52.

467 Spin a chair around in the house, and you will get as many licks with a switch as the number of times you spun the chair around.

Madge Colclough, Durham county. In the following references, no mention is made of the number of licks received. *New York*: Gardner, No. 263 (whirls a chair about) — *Pennsylvania*: Fogel, No. 349 (to play with a chair [German]) — *Illinois*: Hyatt, No. 7502 (if a child rocks an empty rocking-chair, he will get a spanking before he goes to bed) — *California*: Mills, p. 45 (whirling an empty chair).

468 If a child sings before breakfast, it will be whipped before night.

Anonymous. *South*: Puckett, p. 417 (singing before sunrise) — *Kentucky*: Thomas, No. 1887 (a whipping before the week is gone) — *New Hampshire*: Bergen, *Current*, No. 1319 — *Pennsylvania*: Shoemaker, p. 9 (if a girl sings while getting the breakfast ready, she will get a britching [spanking] before the week is over) — *Illinois*: Hyatt, No. 3109 (singing at the table; no time limit mentioned), No. 3107 (a beating before the end of the week) — *Ozarks*: Randolph, *Ozark*, p. 17.

469 If you sing in bed, you'll get a whipping.

Kate S. Russell, Roxboro, Person county. *Illinois*: Hyatt, No. 3095, No. 3096 (a spanking next day) — *Ozarks*: Randolph, *Ozark*, p. 17.

470 Dreaming of muddy water is a sign of being punished soon.
Ruth Holt, Graham, Alamance county, and an anonymous informant.

Making Crosses, etc.

471 A cross drawn on the ground between a croquet ball and the object to be hit will spoil any success.

Green Collection. *Massachusetts*: Bergen, *Current*, No. 91. Compare the practice of a child's crossing his fingers in a game to take time out (*Nebraska*: Erickson, p. 153), or to render him immune from capture (*Nebraska*: Cannell, p. 45, No. 43). Cf. McCartney, pp. 111 f.

472 If one makes a cross mark, and spits on it right in front of a croquet ball, the opponent will miss the play.

Kathleen Mack, Davidson county.

473 The custom among children of spitting on the ground and crossing the feet over it when a white horse passes, stems from the belief that whoever does so will shortly receive a present.

Green Collection.

474 If one walks sixteen railroad ties without falling off, any wish made will come true.

Doris Overton, Greensboro.

475 If you blow the down off a thistle and it all flies away, it is a sign that your mother does not want you; but if some of the down remains, it is a sign she does want you.

Caroline Biggers, Monroe, Union county.

476 In order to find out when your mother will need you, take a dandelion flower that has gone to seed. Blow on the seeds and the number of times you have to blow to get all the seeds off indicates the number of hours before she will need you.

Mrs. Gertrude Allen Vaught, Alexander county, the Green Collection, and an anonymous informant. *General*: Bergen, *Animal*, No. 1181 (three blows upon the fluff; if all are blown away, the child is not needed; otherwise he is) — *Kentucky*: Thomas, No. 86 (all fluff blown off in one blow, the mother needs the child badly; two blows, not so much; three blows, not enough to cease play) — *New England*: Johnson, *What They Say*, p. 53 (if all seeds are blown off at once, the child is needed at once; one hour is reckoned for each additional puff needed to clear the dandelion head) — *New York*: JAFI 11 (1889), 148, No. 8 (if all seeds fly at one breath, your mother wants you) — *Iowa*: Stout, No. 1348 (not needed if you can blow them all off at once; otherwise you are needed) — *Nebraska*: Cannell, p. 36, Nos. 1-5 (various conditions) — *Washington*: Tacoma, p. 23.

477 When you hear the whippoorwill, it is time to go barefooted.

Elizabeth Janet Cromartie, Garland, Sampson county. *North Carolina*: Brewster, *Customs*, p. 231 — *West Virginia*: *West Virginia Folklore* 11, No. 3 (1952), 11, No. 2.

478 It is time to go barefooted when the dogwood blooms.

Elizabeth Janet Cromartie, Garland, Sampson county. *North Carolina*: Brewster, *Customs*, p. 231 — *West Virginia*: *West Virginia Folklore* 11, No. 3 (1952), 11, No. 5 (when the lilacs bloom) — *Pennsylvania*: Shoemaker, p. 9 (when locusts bloom).

479 Do not let children go barefooted before the first day of May.

Mamie Mansfield, Durham county. *West Virginia*: *West Virginia Folklore* 11, No. 3 (1952), 11, No. 3 (safe to go barefooted after May 10) — *Illinois*: Hyatt, No. 4853 ("My father would always make us go barefooted on the first day of May. He did not care how cold it was. He would make us so we would not have a cold that year"). Apparently there was some connection between doffing flannels and going barefooted, since both acts were permitted to take place on May 1. In the former connection, cf. *Kentucky*: Thomas, No. 2431; Price, p. 30 — *Illinois*: Hyatt, No. 4852. Cf. No. 1139, below.

II

HUMAN BODY, FOLK MEDICINE

HUMAN BODY

Hair, Beard

480 If you have two crowns (of hair), you will eat your bread in two kingdoms.

Marjorie Rea, Craven county. *Ohio*: Bergen, *Current*, No. 13 — *Illinois*: Hyatt, No. 2907 (two continents) — *Wyoming*: Walton, *Superstitions*, 162 (two nations). In addition to these references involving "breaking bread" or "eating" it, the following items refer to a double crown as indicating that one will "live" in two countries, etc. *North Carolina*: Bruton, *Beliefs*, No. 14 (the number of cowlicks you have determines the number of states you will live in) — *Maryland*: Whitney-Bullock, No. 763 (two continents); No. 764 (under two governments) — *Kentucky*: Thomas, No. 913 (under two governments) — *Illinois*: Hyatt, No. 2906 (two countries, governments, or kingdoms). Finally, two crowns indicate that you will travel much: *Ontario*: Wintemberg, *Grey*, No. 108 — *Illinois*: Allison, No. 383. Cf. No. 259, above.

481 Red hair is the sign of fiery temper.

Green Collection. *South Carolina*: Bryant 1, 290, No. 13 (hot temper) — *Maryland*: Bergen, *Current*, No. 125 (a "spit-fire") — *Kentucky*: Thomas, No. 911 — *Louisiana*: Roberts, No. 298 (quick temper) — *New England*: Johnson, *What They Say*, 105 (quick-tempered; spunky); cf. p. 65 (there's a good deal of "pizen" in people, especially in red-headed men) — *Massachusetts*: Bergen, *Current*, No. 125 (a "spit-fire") — *Pennsylvania*: Brendle-Unger, 100 (German) — *Indiana*: Busse, 24, No. 29 (hot temper) — *Iowa*: Stout, No. 291 (hot temper) — *Nebraska*: Cannell, 32, No. 6; *Nebraska Proverbs* 1, 2 (hot temper) — *Washington*: Tacoma, 27; 12 (violent temper); 16 (quick temper).—HDA III, 1250 ff.; Schrijnen 1, 248; Moya, 122 (red-headed persons connected with the devil and with Judas; cf. P. F. Baum, "Judas's Red Hair," *Journal of English and Germanic Philology* XXI (1922), 520-529.

482 If you pull a hair out of your head, and pull it tightly through your fingers, and it curls up, it is a sign that you are jealous.

Zilpah Frisbie, Marion, McDowell county. I find no references to "jealousy" following the prescribed practice, but a bad temper is assigned to a person whose hair curls up when drawn between the fingers in such widely separated states as *Maryland* (Whitney-Bullock, No. 1573), *Massachusetts* (Bergen, *Current*, No. 136), *Kentucky* (Thomas, No. 901), *Illinois* (Hyatt, No. 2934), *New Mexico* (Moya, 75 [Spanish]), and *Washington* (Tacoma, 27).—Cf. Wessman, 15.

483 If you get a hair in your mouth you will get drunk.

Anonymous.

484 A cowlick is a lucky sign.

Green Collection. *Illinois*: Hyatt, No. 2905. Cf. *Pennsylvania*: Fogel, Nos. 22 ff. (German).—HDA III, 1248, s.v. "Haarwirbel."

485 It is bad luck for two people to comb one person's hair.

Green Collection.

486 It is bad luck if you comb your hair after supper.

Mrs. Gertrude Allen Vaught, Alexander county.

487 It is bad luck to comb your hair after dark.

Mrs. Gertrude Allen Vaught, Alexander county.

488 Combing the hair after dark,
 Brings sorrow to the heart.

Minnie Bryan Farrior, Duplin county, and four other informants from central and western counties. *Kentucky*: Thomas, No. 871 — *Tennessee*: Farr, *Riddles*, No. 65 (bad luck) — *Nova Scotia*: Fauset, No. 288 (count your hair after dark, count your sorrow to your heart) — *Ontario*: Waugh, No. 137 — *Connecticut*: Knortz, 142 — *New York*: Gardner, No. 210 — *Illinois*: Allison, No. 419 (you are forgetful if you comb your hair after dark); Hyatt, No. 2997, 2999 (unlucky) — *Iowa*: Stout, No. 295 (ill luck), No. 305 (if you comb your hair after dark, you will have shame your face before the week-end) — *Ozarks*: Randolph, *Ozark*, 3 (if you use a comb after dark, it should be done in a dark room) — *Texas*: Bogusch, 122 — *Nebraska*: Cannell, 33, No. 38 — *New Mexico*: Baylor, 146, No. 26 (bad luck [Spanish]) — *Wyoming*: Walton, *Superstitions*, 161 — *California*: Dresslar, 62.

489 Comb your hair in the dark,
 Comb your sorrows to your heart;
 Comb your hair in the day,
 Comb your sorrows far away.

Anonymous.

490 Friday's hair and Sunday's horn,
 Ye'll meet the black man on Monday morn.

Green Collection.

491 Friday cut and Sunday shorn,
 Better never have been born.

Green Collection, and Eunice Smith, Pantego, Beaufort county.—Udal, 279; Wessman, 13.

492 If, when combing your hair, you throw the dead hair that's left in the comb into the yard, it will cause you to have bad luck before you comb your hair again.

Anabel Henry, Wallace, Duplin county, and Elizabeth Janet Cromartie, Garland, Sampson county. Back of the notion of bad luck, perhaps, is the belief that the person's hair may fall into the hands of an enemy who may use it to work evil upon him. *Alabama*: Bergen, *Animal*, No. 743

(don't let anyone get any of your hair combings, or he [she] can take all your hair out) — *Georgia*: Moore, 305 (bad luck to throw hair out of the window) — *Rio Grande River area*: Berdau, 382 (bad luck to touch or pick up the hair of a woman which has been thrown away [Spanish]); Bourke, 137 (voodoos warn against throwing hairs about [Spanish]) — *New Mexico*: Moya, 64, No. 39 (bad luck to throw hair on the floor [Spanish]).—HDA III, 1272; I, 110 f.

493 It is bad luck for hair to be used in a bird nest.

Eva Furr, Stanly county. *South*: Puckett, 400 (a woman will lose her hair [Negro]) — *Maryland*: Whitney-Bullock, No. 621 (hair will fall out) — *Kentucky*: Thomas, No. 3510 (hair will tangle) — *Ontario*: Doering, *Customs*, 151 (your hair will turn white within a year if a sparrow gathers your hair combings) — *Pennsylvania*: Brendle-Unger, 101 f. (falling out [German]) — *Illinois*: Hyatt, No. 2975 (put combings where birds can get them for their nests), No. 2976 (hair will tangle), No. 2977 (good luck if birds make nests of your hair cuttings), No. 2979 (bad luck to have birds fly over the combings you have thrown away), No. 2981 (when the discarded hair rots after birds have made a nest with it, your hair will fall out).—HDA III, 1272; IV, 947; Leland, 121; Wessman, 12. Cf. Nos. 1578 ff., below.

494 It is bad luck to burn your own hair.

Mrs. Gertrude Allen Vaught, Alexander county. *Maryland*: Whitney-Bullock, No. 1528 (always burn the combings of your hair) — *Virginia*: Bergen, *Animal*, No. 741 (be sure to burn combings [Negro]); Knortz, 139 (Virginia Negroes burn their hair combings) — *Louisiana*: Roberts, No. 290 (your hair will fall out) — *Pennsylvania*: Brendle-Unger, 101 (hair will fall out [German]); Fogel, No. 1834 (combings should be burned [German]) — *Illinois*: Hyatt, No. 2970, No. 2971 (your hair will fall out) — *Rio Grande*: Berdau, 382 (hair must be burned; if it is thrown on a road it will bring bad luck to passers-by).—Cf. HDA III, 1272; Napier, 37; Storaker, *Mennesket*, Nos. 81, 83, 86, 88; Wessman, 13 (one will become bald). For the burning of hair as it relates to sickness, see Nos. 688, 1583, below.

495 Cutting the hair of women brings disgrace.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

496 To shave during the month of March is bad luck.

Vella Jane Burch, Durham county. Cf. *Pennsylvania*: Fogel, No. 1819 (shave for the first time at new moon if you would have a heavy beard) — *Washington*: Tacoma, 18 (if you wish good luck, never shave on Monday).

Comb, Hairpins

497 It is bad luck to drop a comb.

Green Collection, Hazel Doritz, and two other anonymous informants. *Maryland*: Whitney-Bullock, No. 357 — *Indiana*: Busse, 19, No. 26 (dropping the comb behind you) — *Illinois*: Allison, No. 267; Hyatt, No. 3010 — *Iowa*: Stout, No. 1224 — *California*: Dresslar, 62.

498 When you drop your comb, if you will put your foot on it, your wish will come true.

Rebecca Willis (Texas). Cf. *Maryland*: Whitney-Bullock, No. 1394 (put your foot on the comb to avert bad luck; no wish) — *Kentucky*:

Thomas, No. 191; No. 2075 (no wish) — *Indiana*: Tullis, No. 20 (do not pick the comb up unless you step on it) — *Illinois*: Allison, No. 482; Hyatt, No. 6499; No. 3011 (no wish); No. 3012 (stepped on three times and kissed to avert bad luck) — *Ozarks*: Randolph, 335.

499 If you drop a comb while you are combing your hair, call someone to pick it up, or it will bring bad luck.

Helen Fraser Smith. Cf. *Illinois*: Hyatt, No. 3005 (and you will not be disappointed); No. 3013 (prevent bad luck by letting someone step on the comb before you pick it up) — *Texas*: Bogusch, 122.

500 To drop your comb when you are combing your hair signifies that you will soon have a disappointment.

Louise Bennet, Middleburg, Vance county. *Kentucky*: Price, 36 (sign of trouble if the comb falls behind you); Thomas, No. 2073; No. 2074 (trouble if the comb falls behind you) — *Ontario*: Wintemberg, Grey, No. 284 — *Pennsylvania*: Fogel, No. 303 (also a cause for shame) — *Indiana*: Brewster, *Beliefs*, No. 208 — *Illinois*: Hyatt, No. 3002; No. 3004 (dropping a comb and picking it up); No. 3006 (step on a fallen comb to avert disappointment; No. 3007 (same as previous item; put right foot on it) — *Ozarks*: Randolph, 76 (disappointment; to "take the cuss off" the girl should count backward from ten as she retrieves the comb — *Nebraska*: Cannell, 39, No. 25.

501 Finding a hairpin is good luck.

F. B. Merritt, Grace McNeil, and two anonymous informants. Cf. *Illinois*: Allison, No. 533 (if you see a hairpin, pick it up for luck); Hyatt, No. 3786 — *California*: Dresslar, 61.

502 Find a hairpin, make a wish, and hang the hairpin up.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 187; No. 2046 (hang it on a nail or anything iron; no wish) — *Louisiana*: Roberts, No. 69 (hang it on the first nail you see); No. 852 (on a nail; no wish) — *Illinois*: Hyatt, No. 6518; No. 6519 (on a nail); No. 6520 (rusty nail; no wish); No. 3790 (a nail or any iron object; no wish); No. 6521 (put it on a wire and make a wish); Norlin, 215, No. 113 (rusty nail; no wish) — *Texas*: Bogusch, 124 (hairpins hung on a fence bring good luck) — *California*: Dresslar, 61 (hung on a tree).

503 If you find a hairpin and wear it in your right shoe for three days, any wish you may make in that time will come true.

Mildred Peterson, Bladen county, and an anonymous informant.

Ears

504 If your left ear itches, it's a sign of good luck (*or* you are going to be pleased).

Mrs. Maude Minish Sutton, Lenoir, Caldwell county, and Mabel Balentine, Raleigh. *Illinois*: Hyatt, No. 3179 (good luck, if your left ear rings) — *California*: Dresslar, 102 (if your left ear itches, you will cry). Cf. Nos. 3505 ff., below. — HDA iv, 1530; vi, 1214 (both stressing bad luck connected with the itching of the left ear).

505 An itching of the right ear portends bad luck.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. Cf. *Illinois*: Allison, No. 414 (ringing in the right ear means good luck); Hyatt, No. 3178 (ringing); Norlin, 211, No. 33 (if your right ear burns, it is for spite). Cf. Nos. 3505 ff.—HDA vi, 1214 (good luck).

506 A wad of chewing gum placed behind the left ear on Friday brings good luck.

W. H. Smith.

507 If your ear burns: The first time, you spit on your finger and rub it; if it's good, let good betide you. The second time, if it's bad, let the devil ride you. The third time, if it's my old true sweetheart, "Burn ear, burn!" If it is your sweetheart, it will quit burning.

Edith Walker, Watauga county.

508 If you have big ears, you are generous.

Julian P. Boyd. *General*: Bergen, *Current*, No. 105 — *South*: Puckett, 456 (Negro) — *South Carolina*: Bryant 1, 289, No. 1 (free-hearted) — *Kentucky*: Thomas, No. 813 — *Ontario*: Wintemberg, *Waterloo*, 21 — *Massachusetts*: Bergen, *Current*, No. 108 (if the protuberance behind the ear is large, it indicates generosity) — *Pennsylvania*: Phillips, 166, No. 42 — *Indiana*: Busse, 25, No. 38 — *Illinois*: Hyatt, No. 3143; No. 3142 (free-hearted) — *Missouri*: Yoffie, 392 (Jewish) — *Nebraska*: Cannell, 32, No. 1; Erickson, 150, No. 10; *Nebraska Proverbs* 1, 2.

509 If you have very small ears, it is a sign that you are stingy.

Mrs. Gertrude Allen Vaught, Alexander county. *General*: Bergen, *Current*, No. 105 — *South*: Puckett, 456 (Negro) — *South Carolina*: Bryant 1, 289, No. 1 — *Kentucky*: Thomas, No. 812 — *Ontario*: Wintemberg, *Waterloo*, 21 — *Pennsylvania*: Fogel, No. 1394 (German) — *Indiana*: Busse, 25, No. 37 — *Illinois*: Hyatt, No. 3144 — *Ozarks*: Randolph, 328 — *Nebraska*: Cannell, 32, No. 2; Erickson, 150, No. 10; *Nebraska Proverbs* 1, 5.—HDA vi, 1206 (person with small ears destined to be wealthy).

510 If a bat bites you, your ears and nose will change places.

Julian P. Boyd.

Eyes

511 Black-eyed people are inclined to be evil; green-eyed, sharp and cunning; blue-eyed, kind and honest; brown-eyed, gentle and innocent.

Green Collection. The following verse, quoted from Randolph, 190, treats of the color of a woman's eyes in relationship to her temperament and character: "If a woman's eyes are gray, / Listen close to what she's got to say; / If a woman's eyes are black, / Give her room an' plenty o' track; / If a woman's eyes are brown, / Never let your own fall down; / If a woman's eyes are green, / Whip her with a switch that's keen; / If a woman's eyes are blue, / She will always be true to you." Cf. *Illinois*: Hyatt, No. 3185 (a black-eyed woman should not be

trusted) — *California*: Dresslar, 106 (persons with green eyes are not to be trusted). Gray eyes are associated with greed, particularly in the verse "Grey eyes, greedy gut, / Eat all the world up." (*New England*: Johnson, *What They Say*, 49-50 — *Illinois*: Hyatt, No. 10729; also No. 3188 [a grey-eyed woman is greedy]). Cf. Hyatt No. 3186 (a woman with blue eyes is always faithful).—Wessman, 16.

512 If your eye itches, you are going to be pleased.

Anonymous. (There are about twenty-five items in the Brown Collection dealing with the eye in various "multiple" connections.) Cf. *Tennessee*: McGlasson, 20, No. 11 (good luck) — *Illinois*: Hyatt, No. 3218 (good luck).

513 If your right eye itches, it is a sign of good luck (*or* that you are going to be pleased).

Irene Thompson, Mt. Airy, Surry county; M. L. Pickens, Charlotte; and two other informants from Alexander and Sampson counties. References to "being pleased" are treated in No. 514, below. *South*: Puckett, 448 (jumping of the right eye [Negro]); cf. also p. 449 (if your mother's first child was a boy, it's good luck for your right eye to jump [Negro]) — *Massachusetts*: Edwards, 98 (good luck for the right eye to twitch [Armenian]) — *Ozarks*: Randolph, 54 — Anonymous newspaper clipping (a quiver in the right eye means good luck).—Wessman, 17.

514 If your right eye itches, it is a sign you will become pleased; but if you tell someone about it, that person will become pleased, and you won't.

Julian P. Boyd. References given apply only to the first part of the item. *South*: Puckett, 448 (happiness [Negro]); cf. also p. 449 — *Maryland*: Lee, 111 (you will see something pleasant); Whitney-Bullock, No. 204 [Negro] — *Kentucky*: Carter, *Mountain*, 15 — *Tennessee*: Carter, 3 — *Quebec*: Marie-Ursule, 163, No. 41 (happiness [French]) — *Nova Scotia*: Fauset, No. 189 (you will be glad) — *Pennsylvania*: Fogel, No. 394 (you will see something pleasing [German]) — *Illinois*: Hyatt, No. 3202 (quavering of the right eye indicates you will be pleased); Smith III, 20 (if the right eye jumps [Negro]) — *Iowa*: Stout, No. 252 (happiness).—Radford, 117.

515 If your left eye itches, you will be pleased if you do not tell anyone.

Zilpah Frisbie, Marion, McDowell county, and Mrs. Maude Minish Sutton, Lenoir, Caldwell county. The following references do not contain the qualifying prohibition of secrecy. *Tennessee*: Frazier, 42, No. 9; McGlasson, 23, No. 1; Redfield, No. 369b — *Illinois*: Hyatt, No. 3203 — *Texas*: Turner, 158.

516 If your left eye itches, you will be made glad.

Carrie Lee Logum and Ellerbe Powe, Jr., Durham county, and nine other informants from widely separated localities; also the Green Collection. *South*: Shearin, 320 — *Tennessee*: Redfield, No. 370a.—Addy, 100 (joy).

517 When the right eye itches, tell the first person you see, make a wish, and it will come to pass.

Mrs. Gertrude Allen Vaught, Alexander county.

518 If one's right eye itches, tell someone else, let them answer, "Thank you," and both will have good luck.

Ruth Jane Trivette, Hickory, Alexander county, and an anonymous informant.

519 It is good luck to have the left eye itch.

Mrs. Gertrude Allen Vaught, Alexander county, and Kate S. Russell, Roxboro, Person county. *South*: Puckett, 449 (if your left eye jumps, it is good luck if your mother's first child was a girl [Negro]) — *Maryland*: Whitney-Bullock, No. 203 (which eye not specified) — *Kentucky*: Thomas, No. 823 — *Tennessee*: Frazier, 42, No. 9 — *Illinois*: Hyatt, No. 3220 — *Ozarks*: Randolph, *Ozark*, 17.—Wessman, 17.

520 It is a sign of bad luck for the left eye to itch.

Irene Thompson, Mt. Airy, Surry county, and two other informants from Vance and Sampson counties. Anonymous newspaper clipping (a quiver in the left eye means bad luck) — *South*: Puckett, 448 (itching or twitching), 449 (if your left eye jumps, if your mother's first child was a boy, it is bad luck [Negro]) — *Massachusetts*: Edwards, 98 (when the left eye twitches it is bad luck [Armenian]).—Radford, 117; Wessman, 17.

521 If the right eye twitches, it means laughter.

Rebecca Willis (Texas). *South*: Richardson, 248 (quivering of right eye [Negro]) — *Maryland*: Whitney-Bullock, No. 784, No. 785 (quivers) — *Louisiana*: Williamson, No. 30 (twitching right eye) — *Nova Scotia*: Fauset, No. 189 — *Illinois*: Hyatt, No. 3200 (jumping right eye) — *California*: Dresslar, 101 (also, if the right eyelid quivers), 105 (if the right eye burns) — *Washington*: Tacoma, 25.—Wessman, 16.

522 If your left eye itches, you will laugh.

Green Collection. *Kentucky*: Price, 34 — *Alabama*: Woodall, 325 (jumping left eye) — *Illinois*: Hyatt, No. 3199 — *California*: Dresslar, 101.—Wessman, 17.

523 If the right eye itches, it is a sign of bad luck.

Mrs. Gertrude Allen Vaught, Alexander county. *South*: Puckett, 449 (if your right eye jumps, it is bad luck, if your mother's first child was a girl [Negro]) — *Kentucky*: Thomas, No. 821 — *Illinois*: Hyatt, No. 3219 — *Ozarks*: Randolph, 54.—Wessman, 17.

524 If your right eye itches, and you do not tell it, you'll have bad luck.

Mildred Peterson, Bladen county, and two other informants from Caldwell and Durham counties.

525 There is an old sign that goes like this: "Should your right eye itch, you must turn immediately to some person and say: 'My right eye itches, Rabbit foot!'" He in turn tells it to someone else. The person to whom it is told, and who has no one to whom he can tell it, is almost sure to meet with ill luck.

Kathleen Mack, Davidson county, and Edna Beasley, Louisburg, Franklin county.

526 If your right eye itches you'll have trouble.

Kate S. Russell, Roxboro, Person county. *South*: Puckett, 449 ("When yo' right eye quivvahs dat sho' means bad trubbl'") — *Ozarks*: Randolph, 54. Cf. *Georgia*: Steiner, No. 72 (jumping left eye) — *Illinois*: Hyatt, No. 3206 (if your left eye bats, you will have trouble). — Wessman, 17 (left eye).

527 If your right eye itches, it shows that you are going to be displeased.

Ella Parker, Mt. Gilead, Montgomery county, and Alma Irene Stone, Meredith College, Wake county. — Wessman, 17.

528 An itching of the left eye indicates that you will be displeased.

Anonymous, and Hazel Doritz. *Massachusetts*: Wilson, *Syrian*, 137, No. 21 (twitching left eye [Syrian]) — *Pennsylvania*: Fogel, No. 394 (you will see something disagreeable). — Wessman, 17.

529 If your right eye itches, you will surely be disappointed.

Marie Harper, Durham county.

530 If your left eye itches, you are going to be disappointed.

Ruth Holt, Graham, Alamance county, and an anonymous informant. *Missouri*: Randolph, 54.

531 If your right eye itches, you're going to be sad.

Green Collection. — Addy, 100 (sorrow); Wessman, 17 (distress); 16 (sorrow, either eye).

532 If your left eye itches, you will be sad about something.

Ellerbe Powe, Jr., Durham county. *South*: Puckett, 448 (sorrow [Negro]) — *Iowa*: Stout, No. 252 (sorrow [Norwegian]). — Wessman, 16 (either eye).

533 If the right eye itches, it is a sign that one will get angry.

Lida Page, Nelson, Durham county, and an informant from Alexander county; one other from an unidentified source. *South*: Shearin, 320 — *Tennessee*: McGlasson, 23, No. 2 (mad); Redfield, No. 369a; 370b (mad). — Napier, 136 (vexed; specific eye not designated).

534 If your right eye itches, if you don't tell someone about it, you will be made angry.

Pearl Forbes (Tennessee).

535 If the left eye jumps (itches), you are going to get mad.

Eva Furr, Stanly county, and two other informants—one from Mecklenburg county and the other unidentified as to place. *Illinois*: Smith III, No. 20 [Negro].

536 If the right eye itches, it is a sign that one will cry.

Anonymous; Fannie Vann, Clinton, Sampson county; and J. T. Carpenter, Durham county. *Kentucky*: Price, 34; Thomas, No. 825 (twitching right eye) — *Alabama*: Woodall, 325 (jumping right eye) — *Maine*: Decrow, 319 (weep; also roar) — *New York*: Bergen, *Current*, No.

1348 — *Illinois*: Hyatt, No. 3197, No. 3198 (right eye burns) — *Texas*: Turner, 158 — *Nebraska*: Erickson, 150, No. 7 — *California*: Dresslar, 101; Mills, 44. — *Wessman*, 16 f. (right, left, or both eyes).

537 If your right eye itches, you will cry. Tell someone, and it will happen to them instead of you.

Zilpah Frisbie, Marion, McDowell county, and Minnie Stamps Gosney, Raleigh. *Tennessee*: Frazier, 42, No. 9.

538 A jumping eye means tears to come.

Green Collection. *Tennessee*: McGlasson, 23, No. 3 (if both your eyes itch, you are going to cry) — *Georgia*: Steiner, No. 71 (quivering eye) — *Ontario*: Wintemberg, Grey, No. 86 (when your eyes itch, you will weep soon) — *Illinois*: Hyatt, No. 3196 (if your eye itches, you will cry).

539 If your left eye twitches, you will shed tears.

Rebecca Willis (Texas). *South*: Richardson, 248 (if your left eye dances, you will weep) — *Maryland*: Lee 111 (itches; you will cry) — *Kentucky*: Thomas, No. 822 ("Itching left eye / Sign you'll cry") — *Louisiana*: Williamson, No. 30 — *Nova Scotia*: Fauset, No. 188 (itches); No. 189 (itches; cry) — *Massachusetts*: Bergen, *Current*, No. 1349 (itches; cry) — *Indiana*: Busse, 23, No. 8 (itches; cry) — *Illinois*: Wheeler, 61 (itches; cry) — *California*: Dresslar, 101 (itches; cry), 105 (if your left eye burns, you will cry) — *Washington*, Tacoma, 25 (itches; cry).

Eyebrows, Eyelashes

540 If your right eyebrow itches, you will behold a joyful sight.

Green Collection. *Illinois*: Hyatt, No. 3207 (you will look at something pleasant) — *Washington*: Tacoma, 25 (twitching of the right eyebrow spells good luck).

541 If your left eyebrow itches, you will see an awful sight.

Green Collection. *Illinois*: Hyatt, No. 3208 (you will see something unpleasant) — *Washington*: Tacoma, 25 (twitching of the left eyebrow spells good luck).

542 When an eyelash is found on your face, put it on the back of your hand and make a wish. Then shut your eyes and try to blow it off. If it is gone when you open your eyes, your wish will come true.

Alma Irene Stone, Meredith College, Wake county. In the three examples cited an eyelash is found on someone else's cheek, and the person made to guess which side it happens to be on. If correctly guessed, one's wish comes true. *Louisiana*: Roberts, No. 61 — *Illinois*: Hyatt, No. 6514 — *California*: Rumley, No. 8.

543 When an eyelash is found on the hand, put it on the back of your hand and make a wish. Then shut your eyes and try to blow it off. If it is gone when you open your eyes your wish will come true.

Alma Irene Stone, Meredith College, Wake county, and two other informants from Durham and Alexander counties. Details in the following examples all vary considerably, and should be carefully compared with the version given here. *Kentucky*: Thomas, No. 175 — *Ontario*: Waugh, No. 444; Wintemberg, *Grey*, No. 256 — *New York*: Beckwith, *College*, Nos. 179a, 179c.

544 Put an eyelash on the back of the hand and make a wish, then throw the hand back over the shoulder. If the lash falls off, the wish will come true; but if it stays on, the wish will not come true.

Alda Grayson, Rutherfordton, Rutherford county. Cf. *Maryland*: Whitney-Bullock, No. 1505 (if you find an eyelash, make a wish and throw it away; the wish will come true) — *Kentucky*: Thomas, No. 176 (put the eyelash on the left hand, make a wish and blow the eyelash over the right shoulder).

545 If you put an eyelash on the back of your hand, kiss it three times, throw your hand backwards three times over your shoulder, and make a wish, and if the eyelash sticks to your hand, the wish will come true.

Anonymous.

546 If you put an eyelash under your finger and make a wish, it will come true.

Flossie Marshbanks, Mars Hill, Madison county.

547 Take an eyelash between the thumb and forefinger, then choose a finger and make a wish. If the eyelash sticks to the finger you have chosen, after the fingers are separated, your wish will come true.

Minnie Bryan Farrior, Duplin county. *Tennessee*: Rogers, *Wish*, 38; No. 7:1 — *Florida*: Hauptmann, 18 (Spanish) — *New York*: Beckwith, *College*, No. 179b.

548 Put an eyelash on the forefinger and make a wish. Press it against the thumb. If the lash stays on the forefinger, the wish will come true; if it sticks to the thumb, the wish will not come true.

Alda Grayson, Rutherfordton, Rutherford county. Cf. *Tennessee*: Rogers, *Wish*, 38, No. 7:2 — *Ozarks*: Randolph, 335.

549 If an eyelash is placed on the second finger and thrown three times over the left shoulder, and then disappears, one's wish will come true.

Ada Briggs (Virginia).

550 Two people place their thumbs together and place an eyelash between them. They wish and draw the thumbs apart. The one to whose thumb the eyelash clings will have the wish.

Green Collection.

Nose, Sneezing

551 Negroes who have big black perspiring noses are mean.

Constance Patten, Greensboro. *South*: Puckett, 457 (not specified as Negro).

552 If you rub your finger on your upper lip in time, it will keep you from sneezing.

Merle Smith, Stanly county. *Mississippi*: Hudson, 152, No. 3 (place the index finger of the right hand on the upper lip)—*Illinois*: Hyatt, Nos. 3277 ff. (finger in various positions on the nose).

553 To keep from sneezing, hold your two fingers under your nose on the upper lip.

Grace Barbee, Stanly county.

554 If you sneeze three times in succession, and make a wish, it will come true.

Anonymous. In all but the Pennsylvania and Iowa versions of three sneezes in succession, bad luck or disappointment is indicated; in these two, good luck is indicated. *Maryland*: Whitney-Bullock, Nos. 812 f. — *Louisiana*: Roberts, No. 363 — *Pennsylvania*: Fogel, No. 444 (German) — *Illinois*: Hyatt, No. 3297 — *Iowa*: Stout, No. 302—Kanner, 556, 567 f.

555 If you sneeze seven times and make the same wish each time, it will come to pass.

Lucille Cheek, Chatham county.

556 It is a sure sign of bad luck to sneeze at the table.

Mrs. Gertrude Allen Vaught, Alexander county, and Elsie Doxey, Currituck county. Kanner, 556, 567.

557 It is bad luck to sneeze with one's mouth full.

Green Collection. *Illinois*: Hyatt, No. 3295.

558 It is bad luck to sneeze before breakfast.

Green Collection. Cf. *Kentucky*: Thomas, No. 1043 (if you sneeze before breakfast you will cry before dinner and weep before supper) — *Illinois*: Hyatt, No. 3290 (cry before dinner); No. 3292 (bad luck to sneeze on three separate occasions before breakfast) — *California*: Dresslar, 95.—Kanner, 562 (cry before dinner).

559 To sneeze on Sunday morning before breakfast is bad luck.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. Kanner, 568 ("Sneeze on Sunday morning fasting / You'll enjoy your own true love to everlasting"). In most verses like those in Nos. 561 ff., below, sneezing on Sunday is thought to put one in the power of the devil for the rest of the week.

560 If you sneeze on Monday, you sneeze for joy.

Mrs. Gertrude Allen Vaught, Alexander county.

- 561 Sneeze on Monday, sneeze for news;
 Sneeze on Tuesday, sneeze for shoes;
 Sneeze on Wednesday, sneeze for a letter;
 Sneeze on Thursday, sneeze for something better;
 Sneeze on Friday, sneeze for sorrow;
 Sneeze on Saturday, see your love tomorrow;
 Sneeze on Sunday, your safety seek,
 Or Satan will have you the rest of the week.

Jessie Hauser, Piafftown, Forsyth county. *South Carolina*: Bryant 11, 148, No. 99 — *Ontario*: Waugh, No. 165 — *Nebraska*: *Nebraska Proverbs* 11, 7.

- 562 Sneeze on Monday, sneeze for danger;
 Sneeze on Tuesday, kiss a stranger;
 Sneeze on Wednesday, sneeze for a letter;
 Sneeze on Thursday, for something better;
 Sneeze on Friday, sneeze for sorrow;
 Sneeze on Saturday, see your sweetheart tomorrow;
 Sneeze on Sunday, the devil will have you all the week.

Doris Overton, Greensboro, and nine other informants from widely separated localities. *South*: Puckett, 453 f. (Negro) — *Maryland*: Whitney-Bullock, Nos. 2128 f. — *Kentucky*: Thomas, Nos. 1037, 1039 — *Tennessee*: Rogers, 34; Rogers, *Family*, 6 — *Louisiana*: Roberts, No. 360 — *Ontario*: Wintemberg, *Grey*, No. 92 — *New England*: Johnson, *What They Say*, 65 — *New York*: Bergen, *Current*, No. 1429 — *Pennsylvania*: Phillips, 167, No. 71 — *Illinois*: Hyatt, Nos. 3308 f. — *Iowa*: Stout, No. 1126 (Norwegian); No. 1127 — *Ozarks*: Randolph, 55 — *Texas*: Turner, 173 — *Nebraska*: Cannell, 32, No. 10 — *California*: Lowrimore, 178; Dresslar, 72, 95; Mills, 43. — Lean 1, 348; Udall, 286.

- 563 If you sneeze on Monday, you sneeze for a letter;
 If you sneeze on Tuesday, you sneeze for something better;
 If you sneeze on Wednesday, you sneeze for danger;
 If you sneeze on Thursday, you will meet a stranger;
 If you sneeze on Friday, you sneeze for sorrow;
 If you sneeze on Saturday, you sneeze for joy tomorrow;
 If you sneeze on Sunday, the devil will have you all the week.

Zilpah Frisbie, Marion, McDowell county, and two other informants from Durham and Bladen counties. *Ontario*: Bergen, *Current*, No. 1428 (sneezing on Wednesday usually indicates the arrival of a letter). Cf. No. 562, above.

- 564 If you sneeze on Monday, you will get a letter on Tuesday;
 If you sneeze on Tuesday, you will meet up with an old friend on Wednesday;
 If you sneeze on Wednesday, it will be a long time in a country.

Autie Bell Lambert, Stanly county.

- 565 If you sneeze on Monday, it is for wealth;
 If you sneeze on Tuesday, it is for health;
 If you sneeze on Wednesday, it is for a letter;
 If you sneeze on Thursday, it is for something better;
 If you sneeze on Friday, it is for sorrow;
 If you sneeze on Saturday, it is to see your sweetheart
 tomorrow.

Zilpah Frisbie, Marion, McDowell county. Cf. *North Carolina*: Brewster, *Customs*, 249 — *Kentucky*: Thomas, No. 1035 — *Tennessee*: McGlasson, 24, No. 4; Redfield, No. 366 — *Illinois*: Hyatt, No. 3307 — *Nebraska*: *Nebraska Proverbs* II, 8.—Addy, 114; Udall, 284.

Arms, Hands

- 566 An ache in the left arm is a sure sign you are going to be blessed.

Carolyn Kay Root, Durham county.

- 567 If you strike your crazy bone, you will be disappointed.
 Rebecca Willis (Texas).

- 568 The shape of one's hand is an indication of his character.
 Green Collection.

- 569 Cold hands mean a warm heart.

Green Collection. *South*: Puckett, 456 (Negro) — *South Carolina*: Bryant I, 290, No. 16 — *Kentucky*: Fowler, No. 920a; Thomas, No. 920 — *Tennessee*: Rogers, *Family*, 5 — *Louisiana*: Roberts, Nos. 303 f. — *Pennsylvania*: Fogel, No. 1940 (German) — *Indiana*: Busse, 24, No. 33 — *Illinois*: Allison, No. 402; Hyatt, No. 3327 — *Iowa*: Stout, No. 292 (Scotch) — *Missouri*: McKinney, 108 — *Ozarks*: Randolph, 171 — *Texas*: Turner, 172 — *Nebraska*: Cannell, 32, No. 7; *Nebraska Proverbs* I, 6 — *California*: Dresslar, 104 — *Washington*: Tacoma, II, 26.

- 570 Spitting on the handle of a work tool is not a superstition.
 It is an aid to the hand in gripping a handle.

Green Collection. *Maryland*: Whitney-Bullock, No. 1327 (spitting on the hands helps in any kind of mechanical work). According to Pliny, spitting on the hands gave boxers and gladiators strength (Knortz, 131).

- 571 It is bad luck to cross hands behind the back.

W. H. Smith. *South*: Puckett, 425 (locking your hands back of your head means "piling up trouble"; this will bring bad luck to one's parents as well (*ibid.* [Negro]) — *Maryland*: Whitney-Bullock, No. 212 — *Louisiana*: Roberts, No. 348 (clasping hands behind the neck brings bad luck); No. 301 (never let your hands rest on your head) — *Illinois*: Hyatt, No. 3332 (bad luck if you stand up with your hands behind your head) — *California*: Dresslar, 97 (unlucky for two hands to cross at the table).

- 572 If the inside of the palm itches, you are going to be pleased.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Maryland*: Whitney-Bullock, No. 211 — *Florida*: Hauptmann, 24, No. 1 (itching

right palm) — *Illinois*: Hyatt, Nos. 3353 f. (itching left and right hands indicate disappointment and bad luck, respectively) — *New Mexico*: Moya, 39 (itching left hand).—HDA III, 1383.

573 If the palm of the hand itches, somebody is going to give you something.

Esther F. Royster, Henderson, Vance county. Cf. *Kentucky*: Price, 34. —Storaker, *Mennesket*, No. 204.

574 If your left hand itches, it is a sign that you are to receive a present.

Maysie Rea, Craven county. Cf. *Ozarks*: Randolph, 54 — *California*: Dresslar, 100.

575 An itching of your right hand indicates a present for you.

Ella Parker, Mt. Gilead, Montgomery county. Cf. *Pennsylvania*: Fogel, No. 429.—Addy, 100.

576 If your left hand itches, you will cry.

Zilpah Frisbie, Marion, McDowell county.

577 A left-handed person owes the devil a day's work.

R. T. Dunstan, Greensboro. *North Carolina*: Whiting, 363, s.v. "Left-handed" — *Kentucky*: Thomas, No. 930 (three days' work) — *Louisiana*: Roberts, No. 314 — *Texas*: Turner, 174.

Fingers, Fingernails

578 If your thumbs are short, it is a sign of jealousy and anger.
Anonymous.

579 If the thumb is very clumsy looking, it's a sign that the person is stingy.

Kate S. Russell, Roxboro, Person county. Cf. *Ozarks*: Randolph, 328 (if in repose a man's fingers are so close together that one cannot see light between them, it's a sign of stinginess).

580 It is bad luck to point at anything.

Dorothy McDowell Vann, Raleigh. Cf. *South*: Puckett, 433 (never let a very old person point his finger at you, unless you are simply courting trouble [Negro]) — *Illinois*: Hyatt, No. 3385 (if anyone points a finger at you, you will have a mishap before the end of the day); No. 3386 (if you point at someone, it will give him bad luck for two weeks).—*Filipino*, No. 5 (if you point your finger at the rainbow, your hand will be cut off).

581 To point the index or dog finger of the right hand at a person will give that person bad luck.

Mamie Mansfield, Durham county, and four other informants from widely separated localities. Pointing with the so-called "dog finger" brings bad luck, no doubt, because of its association with the "conjure finger." Cf. Puckett, 46; cf. also No. 800, below.

582 The white spots on the fingernails of the first finger indicate crosses.

Mrs. Gertrude Allen Vaught, Alexander county.

583 White spots on the second finger indicate wishes.

Mrs. Gertrude Allen Vaught, Alexander county.

584 If you have white spots on your thumb, you'll receive a gift soon.

Kate S. Russell, Roxboro, Person county. *General*: Patten, 140 — *South*: Puckett, 457 (a gift [Negro]) — *Kentucky*: Thomas, No. 966 (middle finger: presents) — *Ontario*: Wintemberg, Grey, Nos. 99 f. — *New England*: Johnson, *What They Say*, 48 f. (middle finger) — *New York*: Barnes, No. 84 (middle finger: present) — *Ohio*: Bergen, *Current*, No. 119 (third finger) — *Illinois*: Allison, No. 384; Hyatt, No. 3396 (middle finger: presents) — *Ozarks*: Randolph, 66 — *California*: Dresslar, 104 (little finger: presents to come). — Storaker, *Mennesket*, No. 10 (ring finger).

585 If you have a spot on your thumb, you will experience a loss of some kind.

Anonymous.

586 White specks on the fingernails show the number of presents you will receive soon.

Green Collection. In the following references, only the Wintemberg, Hyatt, and Dresslar references specify the number of spots as indicating the number of presents to be received. *South*: Puckett, 457 (white specks under the third fingernails indicate gifts [Negro]) — *Maryland*: Whitney-Bullock, No. 775 (white spots on the third finger) — *Kentucky*: Thomas, Nos. 443, 965 — *Louisiana*: Roberts, No. 316 (spots on middle finger) — *Quebec*: Marie-Ursule, 170, No. 258 (French) — *Ontario*: Waugh, No. 156 (middle finger); Wintemberg, *Waterloo*, 21 — *Massachusetts*: Bergen, *Current*, No. 116 (you get the present when the spot grows to the end of the nail and is cut) — *Pennsylvania*: Fogel, No. 368 (you will receive a Christmas present for each white spot on your fingernails [German]); Phillips, 166, No. 39; Shoemaker, 10 (white spots on the fingernails as they grow out means you will receive gifts) — *Illinois*: Hyatt, No. 3394 — *Nebraska*: Cannell, 33, No. 34 (middle finger) — *California*: Dresslar, 106.

587 The placing of a fingernail under a doorstep brings good luck.

Dr. Blair, Union county.

588 Never clean your fingernails before retiring, for some dreadful misfortune will surely befall you.

Alma Irene Stone, Meredith College, Wake county. *South*: Puckett, 403 (long discussion connecting dirt under the nails with the accumulation of property) — *Washington*: Tacoma, 29.

589 Some old people let the nails of their little fingers grow very long, and they called it "a luck nail."

Kathleen Mack, Davidson county.

590 If you trim your nails at night, it is a sign that you will have ill luck.

Maysie and Marjorie Rea, Craven county, and an anonymous informant. *Louisiana*: Roberts, No. 1062 — *Massachusetts*: Wilson, *Syrian*, 137 (if a person cuts his fingernails in the evening, he will have bad luck [*Syrian*]).—*Storaker, Mennesket*, No. 76.

591 If you cut your nails on Monday, you will secure a present during the week.

Rebecca Willis (Texas). *Kentucky*: Thomas, No. 2705 (Monday morning before breakfast) — *New York*: Gardner, No. 367 — *Illinois*: Hyatt, No. 3411, Nos. 3409 f. (Monday before breakfast) — *California*: Mills, 44 (Monday morning before eating).—*Laval*, 19, No. 26.

592 If you get up on Monday morning and trim your fingernails before speaking, you will get a gift before the week ends.

Green Collection. *Massachusetts*: Bergen, *Current*, No. 1437 (instead of "without speaking," there is substituted "without thinking of a red fox's tail") — *California*: Mills, 44 (without speaking or thinking of a red fox's tail). If you think of a white calf's tail, the charm is broken (*ibid.*). For a further discussion of this belief, see Patten, p. 140.

593 If you cut your fingernails every Wednesday morning before the sun rises, you will have good luck.

Anonymous. In the following two examples, good luck is indicated from cutting the fingernails on Friday, but no time of day is specified. *Kentucky*: Thomas, No. 2709 — *Illinois*: Hyatt, No. 3413.

594 It is good luck to trim the fingernails on Friday.

Mrs. Gertrude Allen Vaught, Alexander county. *South*: Puckett, 403 (Negroes say that it is bad luck to cut the nails on any day but Friday, unless it be the first day of the month or year) — *Maryland*: Whitney-Bullock, No. 2171 (if you pare your nails on Friday and do not think of a white calf, you will have good luck) — *California*: Dresslar, 74.

595 If you cut your fingernails on Friday, you will have an unknown sorrow.

Green Collection. *South*: Puckett, 402 (woes or sorrow [*Negro*]) — *North Carolina*: Whiting, 408, s.v. "Fingernails" — *South Carolina*: Bryant 1, 290, No. 17 (crosses) — *Maryland*: Whitney-Bullock, No. 2132 (woe), No. 2132A (sorrow), No. 2173 (bad luck) — *Kentucky*: Thomas, No. 2702 (sorrow); No. 2709 (bad luck) — *Louisiana*: Roberts, No. 1063 (do not cut nails on Friday) — *Quebec*: Marie-Ursule, 164, No. 58 (disappointment [*French*]) — *Ontario*: Wintemberg, *Grey*, No. 103 (woe) — *New England*: Johnson, *What They Say*, 58 (woe) — *Massachusetts*: Bergen, *Current*, No. 616 (bad luck); Bergen, *Animal*, No. 755 (the devil will make a comb of nails cut on Sunday to comb your hair) — *New York*: Bergen, *Current*, No. 1420 (sorrow) — *Pennsylvania*: Phillips, 168, No. 72 (woe) — *Illinois*: Hyatt, No. 3414 (bad luck); Norlin, 211, No. 39 (woe) — *Iowa*: Stout, No. 325 (woe)

— *Ozarks*: Randolph, 66 (bad luck) — *Texas*: Turner, 155 (bad luck); 173 (woe) — *Rio Grande*: Bourke, 137 (don't cut fingernails on Fridays) — *Nebraska*: Cannell, 33, No. 27 (sorrow) — *New Mexico*: Espinosa, 417, No. 34 (bad luck and decidedly improper [Spanish]) — *California*: Dresslar, 74 (bad luck).—Radford, 120, 126, 179; Foster, 93; Udall, 282; Addy, 114; Wessman, 31 (never receive grace; opening Christ's wounds).

596 It is bad luck to trim the fingernails on Saturday.

W. J. Hickman, Hudson, Caldwell county. *Kentucky*: Thomas, No. 2709; No. 2778 (you will have joy tomorrow) — *New York*: Gardner, No. 373 (good luck) — *Illinois*: Wheeler, 61 — *California*: Dresslar, 71 (disappointment).—Udall, 282.

597 It is bad luck to cut your fingernails on Sunday.

Mrs. Gertrude Allen Vaught, Alexander county, and two other informants from Durham and Surry counties. *South*: Puckett, 401 f. (Negro) — *South Carolina*: Bryant 1, 290, No. 17; 11, 143, No. 47 (bad luck before the week is over) — *Maryland*: Whitney-Bullock, No. 2132 (cut your nails on Sunday, you'll cut for evil); No. 2145 (someone will hurt your feelings); No. 2148 (bad luck all the week) — *Kentucky*: Thomas, No. 2710 (if you trim your nails on Sunday, someone will catch your clothes down before the end of the week) — *Tennessee*: McGlasson, 21, No. 36 (bad luck to cut or file the nails); *Redfield*, No. 257 (trouble all week) — *Alabama*: Woodall, 325 — *Quebec*: Marie-Ursule, 164, No. 59 (disappointment [French]) — *Nova Scotia*: Creighton, 22, No. 104 (you must not cut your fingernails on Sunday) — *Ontario*: Wintemberg, *German* 11, 88; Wintemberg, *Waterloo*, 20 — *Pennsylvania*: Sener, 243 — *Iowa*: Stout, No. 237; No. 1121 (bad luck before the week is over) — *Ozarks*: Randolph, 66 (unlucky) — *Texas*: Turner, 173 (if a person trims his fingernails on Sunday, he will do a wicked deed every day of the week) — *California*: Dresslar, 71; Lowrimore, No. 1.—Hewett, 45; Foster, 93; Addy, 114; Radford, 120, 179; Wessman, 30 f.

598 If you cut your nails on Sunday, you'll be made ashamed before the day is over.

Kate S. Russell, Roxboro, Person county. *South*: Puckett, 402 (Negro) — *Maryland*: Whitney-Bullock, No. 2148 — *Louisiana*: Roberts, No. 1065 — *Ontario*: Waugh, No. 139 (ashamed before night) — *New England*: Johnson, *What They Say*, 58 (ashamed before the week is out). — *New York*: Gardner, No. 364 (ashamed before the week is over) — *Pennsylvania*: Fogel, No. 296 (ashamed before the week is out [German]) — *Illinois*: Hyatt, No. 3418 (to cut your fingernails on Sunday will make you blush before the day is gone) — *Iowa*: Stout, No. 308 (ashamed before Monday); No. 312 — *Nebraska*: Cannell, 33, No. 30 (you will do something during the week that you will be ashamed of) — *California*: Dresslar, 71 (ashamed before the week is out).

599 If you trim your fingernails on Sunday, you'll be ridiculed during the day.

Ethel Hicks Buffaloe, Oxford, Granville county. *Illinois*: Hyatt, No. 3417 (clip your fingernails on Sunday, and evil stories will be told about you throughout the week).

600 It is bad luck to cut your fingernails on Sunday, for the devil will be after you all the following week.

Lucille Cheek, Chatham county. Cf. *South*: Puckett, 401 (will have you all the rest of the week [Negro]); 556 (you will spend the rest of the week with Satan [Negro]) — *Indiana*: Brewster, *Beliefs*, No. 195 (the devil will get you) — *Illinois*: Hyatt, No. 3419 (the devil will be in you [have you; seek you] all week); No. 3470 (will possess you through the week) — *Iowa*: Stout, No. 325 (will have you the rest of the week) — *Nebraska*: Cannell, 33, No. 29 (will have you the rest of the week).—McCartney, 126 (quoting Shakespeare's *Comedy of Errors*, IV, III, 72 f.). Cf. Wessman, 30 f.

601 If you cut your fingernails on Sunday, Old Scratch will be bothering you the following week.

Miss Fannie Vann, Clinton, Sampson county. "Old Scratch," along with "Old Ned," "The Black Man," and similar names, are favorite round-about ways of referring to the devil.

602 Cut them on Sunday, your safety seek;
The devil will chase you all the week.

Clara Hearne, Roanoke Rapids, Halifax county. In only the Ontario items of Knortz and Waugh is there verbal correspondence with the text; in all other items references read: "ruled by the devil the whole week, that week," etc., etc. *Kentucky*: Thomas, No. 2703 — *Nova Scotia*: Fauset, No. 368 — *Ontario*: Knortz, 137; Waugh, No. 138; Wintenberg, *Grey*, No. 103 — *New York*: Bergen, *Current*, No. 1420; Knortz, 137 — *Pennsylvania*: Phillips, 168, No. 72 — *Illinois*: Hyatt, No. 3419 — *Ozarks*: Randolph, 66 — *California*: Dresslar, 73.—Addy, 114.

603 If you cut your fingernails on Sunday you'll be "all crossed up with Satan."

Green Collection. Cf. *New England*: Johnson, *What They Say*, 58 (and be all week as cross as the devil) — *Massachusetts*: Bergen, *Animal*, No. 755 (you must not cut your nails on Friday, or the devil will make a comb of them and comb your hair).

604 A man had better ne'er be born
Than on the Sabbath pare his horn.

Green Collection. *South*: Puckett, 402 (English example only). Cf. *North Carolina*: Whiting, 407, s.v. "Fingernails" — *Maryland*: Whitney-Bullock, No. 2132A (shaves his horn); No. 2133 ("Friday's hair and Sunday's horn / You'll meet the Black Man on Monday morn") — *Kentucky*: Thomas, No. 2702 ("... better never been born, than have your nails on Sunday shorn") — *New England*: Johnson, *What They Say*, 58 — *Nebraska*: Cannell, 33, No. 27 ("... better that child had never been born"); No. 28 ("... will live to rue the day he was born").—Radford, 231, s.v. "Sunday"; Udal, 282.

605 When you cut your nails observe this rhyme:
Cut them on Monday, you cut them for health;
Cut them on Tuesday, you cut them for wealth;
Cut them on Wednesday, you cut them for news;
Cut them on Thursday, for a new pair of shoes;
Cut them on Friday, you cut them for sorrow;
Cut them on Saturday, your true love tomorrow;
Cut them on Sunday, the devil will be with you all the week.

Green Collection, Julian P. Boyd, and two anonymous informants. *General*: Bergen, *Animal*, No. 756 — *North Carolina*: Whiting, 407 f., s.v. "Fingernails" — *Kentucky*: Thomas, No. 2702 — *Louisiana*: Roberts, No. 1061 — *Iowa*: Stout, No. 325 — *California*: Dresslar, 72. "Health" also results from cutting the nails on Tuesday; cf. No. 606, below.

- 606 Cut the nails as follows:
 Monday for wealth;
 Tuesday for health;
 Wednesday for a letter;
 Thursday something better;
 Friday no luck at all;
 Saturday see your sweetheart tomorrow;
 Sunday the devil will get you next week.

Mrs. Gertrude Allen Vaught, Alexander county; Mamie Cheek, Durham county; the Green Collection; and an anonymous informant. *North Carolina*: Whiting, 408, s.v. "Fingernails." Cf. *New England*: Johnson, *What They Say*, 58. Usually, however, cutting the nails on Tuesday or Thursday—whichever way the rhyme goes—is thought to gain "wealth" for the person paring his nails; in this connection, for example, see No. 605, above.—Addy, 114; Udal, 282 (both Tuesday).

- 607 If you cut your nails on Monday, you'll have news.
 If you cut your nails on Tuesday, you'll receive a pair of shoes.
 If you cut your nails on Wednesday, you'll have bad luck.
 If you cut your nails on Thursday, you'll go on a journey.
 If you cut your nails on Friday, you'll receive a letter.
 If you cut your nails on Saturday, you'll receive something good.

Anonymous. Cf. *South*: Puckett, 401 f. (Negro) — *Maryland*: Whitney-Bullock, No. 2132 — *Ontario*: Wintemberg, *Grey*, No. 103 — *New York*: Bergen, *Current*, No. 1420 — *Pennsylvania*: Phillips, 167, No. 72 — *Illinois*: Hyatt, No. 3406; Norlin, 211, No. 39 — *Texas*: Turner, 173. Cutting the nails Wednesday for "news" is an equally prevalent belief.—Addy, 114; Udal, 282 (both Wednesday).

Legs, Walking, Stepping

- 608 Small ankles are a sign of aristocratic blood.

Galox. *Illinois*: Hyatt, No. 3434 (a person who has slender ankles comes from good stock); cf. No. 3433 (large ankles reveal a descent from ancestors of the working class).

- 609 It is bad luck to cross legs on Sunday.

Green Collection. In the following references no mention is made of Sunday. *Maryland*: Bullock, 8 (leg crossing is often effective in preventing bad luck) — *Louisiana*: Roberts, No. 335 (never cross your feet; it is a bad sign) — *Illinois*: Hyatt, No. 3436 (sitting cross-legged is the sign of coming good fortune); No. 3437 (sitting cross-legged on a chair will cause bad luck).—McCartney, 112.

610 A twitching of the calf of the right leg is a sign of misfortune.

Mrs. Gertrude Allen Vaught, Alexander county.

611 It is bad luck to run backwards.

W. J. Hickman, Hudson, Caldwell county.

612 Don't walk backwards, for it is the same as "cussing" your mother.

Green Collection, and Mr. Fairley. Cf. Storaker, *Mennesket*, Nos. 342 f.; Swietek, 556 (for thus they push their mother into hell).

613 If you step (cross) over anybody, it is the sign of bad luck.

Elizabeth Janet Cromartie, Garland, Sampson county, and Mrs. Gertrude Allen Vaught, Alexander county. *Tennessee*: Redfield, No. 331 — *Louisiana*: Roberts, No. 352.

614 Do not step over any portion of a person's body, because you are likely to have bad luck.

David N. Brooks and Baird U. Brooks, Durham county. The following references all deal with stepping over the feet of a person. *Maryland*: Whitney-Bullock, No. 209; No. 1374 (bad luck for seven years; this bad luck may be counteracted by walking over it again in the opposite direction) — *Kentucky*: Thomas, No. 996 — *Tennessee*: Frazier, 41, No. 39 (to undo the mischief step back) — *Illinois*: Hyatt, Nos. 8318 ff. (No. 8320: lucky for the person stepping over one's feet).

615 It is bad luck to step over anyone lying down.

William B. Covington, Scotland county, and three other informants — one from Guilford county, and two unidentified. *Tennessee*: McGlasson, 21, No. 11 — *Georgia*: Steiner, No. 25 (he must step over again backward to prevent bad luck [Negro]) — *Texas*: Turner, 158.

616 It is bad luck to step over a person, and not step back the same way.

Lida Page, Nelson, Durham county. *Kentucky*: Thomas, No. 997. See Nos. 613 ff., above, for other examples of "stepping back."

617 If you step over anyone, it is bad luck for either you or them.

Anonymous. Cf. *Illinois*: Hyatt, No. 8322.

Feet, Toes, Toenails

618 It is good luck to stump the right foot.

R. T. Dunstan, Greensboro. *Kentucky*: Thomas, No. 988 — *Tennessee*: McGlasson, 20, No. 16 — *Louisiana*: Roberts, No. 325 (you will have a surprise).

619 It is bad luck to stump the left foot.

R. T. Dunstan, Greensboro. *Maryland*: Whitney-Bullock, No. 788 (when you knock your left foot, you will be disappointed) — *Kentucky*:

Thomas, No. 986 (to avert the bad luck of stumping the left foot, go back and start over); No. 987 (same as previous item, except that the bad luck is averted by "turning around") — *Tennessee*: McGlasson, 21, No. 16 — *Louisiana*: Roberts, No. 326 (you will have a a disappointment); No. 327 (good luck) — *Illinois*: Hyatt, No. 8329 — *Texas*: Turner, 156 (bad luck to kick the left foot against something and pass on without going back over the object).

620 A toenail placed under a doorstep brings good luck.

Dr. Blair, Union county.

621 It is bad luck to stump your toe.

Lida Page, Nelson, Durham county. *Kentucky*: Thomas, No. 989, No. 991 (bad luck unless you go back over the place without stumping your toe) — *Ontario*: Waugh, No. 141 — *Illinois*: Hyatt, No. 8325, No. 8326 (to counteract bad luck, walk back over the object which caused you to stumble) — *California*: Dresslar, 99 (bad luck unless you retrace your steps).

622 If one stumps his right toe, it is a sign of surprise.

Anonymous. Cf. *California*: Dresslar, 99 (sign of surprise).

623 If you stump your right toe, you will be disappointed.

Minnie Stamps Gosney, Raleigh. Cf. *Maryland*: Whitney-Bullock, No. 206 (bad luck).

624 If you stump your left toe, you will be pleased.

Minnie Stamps Gosney, Raleigh.

625 If a person stumps his left toe, it is the sign of a disappointment.

Ada Briggs (Virginia). Cf. *Kentucky*: Thomas, No. 985 (bad luck) — *Ontario*: Waugh, No. 148 (unlucky) — *Illinois*: Hyatt, No. 8329 (unlucky) — *California*: Dresslar, 99 (bad luck).

626 If you stump your left big toe, it is bad luck.

Anonymous.

627 Kill a toad-frog. You will stump your toenail off.

Green Collection. *South*: Puckett, 435 (ordinary frog [Negro]) — *Maryland*: Bergen, *Animal*, No. 362 (frog) — *Kentucky*: Rainey, 13 (stub your toe); Thomas, No. 3501 (toad); No. 3502 (if you see a toad, you will stump your toe) — *Massachusetts*: Bergen, *Animal*, No. 368 (toad).

628 Toenails trimmed before sunrise Monday morning will bring you a gift before the week is gone.

Norman Herring, Tomahawk, Sampson county. Cf. *Illinois*: Hyatt, No. 3466 (cutting your toenails on Monday will give you success).

629 If you cut your toenails every Wednesday morning before the sun rises, you will have good luck.

Anonymous.

Miscellaneous

630 The body furnishes itself with new skin every seven years.

Jessie Hauser, Pfafftown, Forsyth county. In the following references there is no specific mention of skin. Cf. *Tennessee*: Rogers, 28 (general discussion of bodily renewal in seven-year periods) — *Ontario*: Waugh, No. 256 — *Pennsylvania*: Brendle-Unger, 19 (German) — *Illinois*: Hyatt, No. 2855.—Radford, 216, s.v. "Seven Years."

631 Good luck will follow a person who has a great many moles on his or her neck.

Anonymous. Cf. *Illinois*: Hyatt, No. 3934 (a mole on the face). For the connection between moles on the neck and the gaining of money and wealth, see Nos. 3390 f.—Radford, 176.

632 To dream of a giant or a large-sized person is good luck.

Anonymous.

633 To dream of seeing a naked woman will bring bad luck.

Anonymous. Cf. Radford, 105, s.v. "Dreams."

634 It is bad luck to take a picture of a person.

Zilpah Frisbie, Marion, McDowell county. Cf. *Maryland*: Whitney-Bullock, No. 2156 (never have a picture taken on Monday) — *Ontario*: Doering-Doering 1, 61 (the Six Nations Indians believe that the taking of photographs of their Festival of the White Dog will bring them bad luck).—Napier, 142; Leland, 249.

635 Many preachers believe the Negro is the descendant of Cain and a gorilla out of the Land of Nod.

Green Collection.

636 The bite of a blue-gummed Negro is said to be poisonous.

Louise Lucas, White Oak, Bladen county, and the Green Collection. Botkin, 686 — *South*: Puckett, 14, 204 ("a blue-gummed Nigger . . . is a 'Ponton,' a cross 'twixt a horse and man"); 378 (almost as poisonous as a snake bite); cf. also p. 308 — *Kentucky*: Thomas, No. 3112; No. 3846 (a blue-gummed Negro is dangerous; he has the hoodoo power) — *Georgia*: Steiner, No. 90 — *Illinois*: Hyatt, No. 4542, No. 4541 (a blue-gum Negro is very dangerous; it is just too bad for you if he bites you).

637 If a blue-gummed Negro bites a person, it will kill the person.

Julian P. Boyd. *South*: Puckett, 204 (Negro); also p. 308.

FOLK MEDICINE

HEALTH, PHYSICAL ATTRIBUTES, ETC.

Size

638 If someone steps over your body, you won't grow any taller.

Blalock Dudley; Julian P. Boyd; Mrs. Norman Herring, Tomahawk, Sampson county; and an anonymous informant. Cf. No. 181, above, for

references to the stunting of growth in children as a result of being "stepped over."—Wessman, 68.

639 If you step over any one and do not step back, he will not grow any more.

Ethel Brown, Catawba county. Cf. No. 182, above, for references to "stepping over" a child and then "stepping back" to counteract stunting.

640 An older person sleeping with a younger person saps the strength from the latter.

Green Collection. *South Carolina*: Bryant 11, 148, No. 98 — *Ontario*: Waugh, No. 258 (this notion is set forth; also the notion that a sickly person sleeping with a well person will get well at the latter's expense) — *Pennsylvania*: Phillips, 164, No. 17. Cf. No. 274, above.

Strength, Athletic Prowess

641 A leather band worn around the wrist is supposed to give strength to a man. This belief is common among Negroes.

Dr. E. V. Howell, Chapel Hill, Orange county; Sue Hull (Indiana); and two other informants from central and western counties. *South*: Puckett, 313 f. — *Maryland*: Bergen, *Current*, No. 812 (Negro) — *Kentucky*: Thomas, No. 969 — *Tennessee*: Rogers, 31 — *Louisiana*: Roberts, No. 449 (a piece of rawhide) — *Illinois*: Hyatt, No. 2868.

642 Wear leather bands around the wrists and the ankles to make yourself strong.

Ella Smith, Yadkin county. *South*: Puckett, 313 f. (Negro).

643 A leather bracelet is worn to give added strength. A man can't be outdone when it is worn.

Green Collection. *Maryland*: Whitney-Bullock, No. 1847.

644 Goose grease applied externally will make you supple.

Minnie Stamps Gosney, Raleigh.

645 Rub the mastoid bone with mutton tallow to enable you to win a foot race.

Green Collection.

646 One who eats a deer's gall will have the speed and wind of a deer.

Carl G. Knox, Leland, Brunswick county. Cf. *South*: Puckett, 321 (if you swallow the heart of a blacksnake, it will make you long-winded [Negro]) — *Maryland*: Bergen, *Animal*, No. 1023 (Negro).

647 Swallowing a fish's bladder will make you a swimmer.

Ted Caldwell, Chapel Hill, Orange county, and an anonymous informant. *Georgia*: Campbell, 2 (Negro).—Storaker, *Mennesket*, No. 286.

648 To learn to swim, swallow a fish's swimmer.

Green Collection. *Texas*: Turner, 174 (swallow whole the floater of a fish).

Health

649 To dream of an individual dying is a sign of good health.

Eunice Smith, Pantego, Beaufort county. Dreams are thought to go by opposites. Cf. Nos. 3123 f. below.

650 If you dream about a death, it is a sign that the person is in good health.

Minnie Stamps Gosney, Raleigh.

651 Moles on the neck and throat denote health.

Elsie Doxey, Currituck county.

652 If the first bird you see on New Year's morning is flying high, you will have good health during the year.

Anonymous. Cf. *South*: Puckett, 488 (if you are walking when you hear the first dove of the year, you will be healthy [Negro]) — *Indiana*: Busse, 15, No. 12 (if you are standing when you hear the call of a dove in the spring, you will be well all year) — *Illinois*: Hyatt, No. 1518 (three crows seen flying means health) — *Ozarks*: Randolph, 246 (same as previous item) — *Kansas*: Bergen, *Animal*, No. 288 (if you are walking or standing when you see the first turtledove of the year, you will be well [healthy]). Cf. No. 707, below.

653 If you see the new moon over your right shoulder, you will be healthy during that month.

Anonymous.

654 If the first corn silk you see in the spring is red, you will be healthy during the year.

Anonymous.

655 Mandrake root is a health giver.

Green Collection. For mandrake in other medical connections, see Nos. 8 f., above.

656 Slippery ellum (elm) is good for health in general.

J. Schaffner.

657 During the first rain in May if you will let it rain on your head, you will have no serious illness during the year.

Esther F. Royster, Henderson, Vance county. *South*: Puckett, 383 (Negroes tell of running bareheaded in a May shower to secure the sanatory effect.) Cf. Nos. 765 f., below.

658 A cold winter is healthy; snow takes the germs from the air.

Green Collection.

Appetite, Thirst

659 To stimulate the appetite, take before each meal pulverized wild cherry bark.

Anonymous.

660 A pebble in the mouth will ease or prevent thirst.

Green Collection.

Convalescence

661 If a person takes sick on Wednesday, there is a chance of his getting well.

Green Collection.

662 If anyone has been sick for a long while and begins sneezing it is a sign that he will soon recover.

Anonymous, and the Green Collection. *Maryland*: Whitney-Bullock, No. 815 (sneeze three times, no need of a doctor) — *Pennsylvania*: Fogel, No. 1600 (German) — *Illinois*: Hyatt, No. 4286 (if a person sneezes three times in succession before breakfast, he will regain his health).—Kanner, 560, 567 (Nos. 22-23), 568.

663 When a patient yawns, it is a sign of recovery.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering 1, 62 — *Pennsylvania*: Fogel, Nos. 524, 1602 (a bad omen for a sick person to yawn [German]).

664 If you cut your nails when you are sick, you will not get well until they grow out the same length they were before.

Anonymous. *South*: Puckett, 403 (Negro) — *Kentucky*: Thomas, No. 968. Cf. Nos. 696 ff., below.

665 Tickle a patient's feet, and he will put on his own socks.

J. Frederick Doering, Durham.

Longevity

666 In reading the palm, fortune tellers read the lines in the palm, taking "M" very plain, to indicate a long life, and "M" very dim, a short life.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Illinois*: Hyatt, No. 3329.

667 If the life line extending across the palm from the base of the thumb and forefinger to the inside heel of the hand is broken near the end, you'll live to be about eighty-five years old.

Kate S. Russell, Roxboro, Person county. Cf. *Pennsylvania*: Fogel, No. 497 (if the lines in your hand run together, you will not live long).

668 If a whippoorwill sitting on your roof, hollows (halloos), the number of times he hollows will indicate the number of years you will live.

Robert E. Long, Roxboro, Person county. Cf. *Texas*: Strecker, *Birds*, 28 (the cry of a whippoorwill heard repeatedly in the night means the hearer will live a long time).

669 Count the number of train cars in a long freight train. The total number is equal to the number of years old you will live to be.

Mary L. Walker, Durham county.

670 People with large ears will live longer than those with small ones.

L. B. Brantley, Zebulon, Wake county. *Kentucky*: Thomas, No. 816 (if the ear is long and hangs down, the possessor will have a long life) —*New England*: Johnson, *What They Say*, 115 (the person between whose ear and cheekbone the distance is narrow will die young) — *Washington*: Tacoma, 22 (well curled ears denote a long life).— Meeker, 288; Wessman 17 f.

671 Break a mirror while looking in it, and you will not live seven years.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. *Ontario*: Wintenberg, *German* 11, 89 (if a child is allowed to look into a mirror it will not become very old).—Radford, 174.

672 If flowers wilt quickly on you, you won't live long.

Kate S. Russell, Roxboro, Person county.

673 Every frog you kill makes your life shorter.

Anonymous.

Beauty

674 A widow's peak is a mark of beauty.

Green Collection.

675 Smoke from an out-of-door fire drifts to the most beautiful person within range.

Green Collection. *Kentucky*: Thomas, No. 3926 — *Ozarks*: Randolph, 282-283 (fire follows beauty).

676 Smoke follows a pretty girl.

Lucille Massey, Durham county. Cf. *Kentucky*: Thomas, No. 3925 — *Illinois*: Allison, No. 529; Hyatt, No. 3885.

677 If a person eats a chicken gizzard, he will become pretty (beautiful).

Mrs. Gertrude Allen Vaught, Alexander county, an anonymous informant, and two others from central and western counties. *South*:

Puckett, 356 (Negro) — *Maryland*: Whitney-Bullock, No. 1516 — *Kentucky*: Thomas, No. 3530 — *Tennessee*: Frazier, 46, No. 1 — *Louisiana*: Roberts, No. 793 — *Indiana*: Busse, 14, No. 1 — *Illinois*: Hyatt, No. 3857; No. 3858 (stand on your head in a corner of the room and eat a chicken gizzard to make yourself beautiful); Smith 1, 59 (eat a chicken gizzard behind the door) — *Nebraska*: Cannell, 34, No. 71 (good looking).

678 Swallow a chicken gizzard whole, and you will become handsome.

Green Collection. Cf. *Maryland*: Bergen, *Animal*, No. 1103 (swallow a whole goose gizzard, and it will make you pretty); Whitney-Bullock, No. 1518 (same as previous item) — *Kentucky*: Thomas, No. 3531 (to become beautiful, swallow a chicken gizzard whole).

679 It will make you beautiful if you eat a hundred chicken gizzards.

Alda Grayson, Rutherfordton, Rutherford county.

680 If you want to be pretty, eat cornfield peas.

O. W. Blacknall, Kittrell, Vance county.

681 If you wash your face in dew before sunrise on May Day, you will be beautiful.

Green Collection, and Mildred Peterson, Bladen county. Cf. *North Carolina*: Brewster, *Customs*, 248 — *South*: Puckett, 328 (before sunrise not specified) — *Kentucky*: Thomas, No. 2817; No. 2810 (A maid who on the first of May, / Goes to the fields at break of day, / And washes in dew from hawthorn tree, / Will ever after handsome be) — *Alabama*: Bergen, *Current*, No. 1405; Knortz, 142 (before sunrise the first night in May) — *Indiana*: Busse, 24, No. 28 (before sunrise not specified) — *Illinois*: Hyatt, Nos. 3863 ff. (with various details); No. 3867 specifies dew from an old stump. No. 3865 contains the verse given for Kentucky, above.—Brand-Hazlitt, II, 400; Foster, 63; Radford, 102; Inwards, 54.

Ugliness

682 Drink coffee and you will be ugly.

Anonymous.

683 If you let the moon shine on your uncovered face, you will get wrinkled.

Elizabeth J. Cromartie. Cf. *Kentucky*: Thomas, No. 2201 (it makes one homely to sleep with the moon shining on his face) — *New Mexico*: Espinosa, 414 (if one counts the stars, as many as one counts, so many wrinkles will appear on one's face [Spanish]).

SIGNS AND PORTENTS OF SICKNESS

684 Never pay a doctor all you owe him, because sickness is bound to follow soon. Certain country doctors have suffered from this superstition.

Green Collection. *Rhode Island*: Bergen, *Current*, No. 1282; Knortz, 137 — *Pennsylvania*: Fogel, No. 1490 (German).

685 If a person takes seriously sick on Sunday, he seldom recovers.

Green Collection. *Maryland*: Whitney-Bullock, No. 2142 — *Pennsylvania*: Fogel, No. 517 (German). For beliefs relating to convalescence or getting out of bed on Sunday, see Fogel, Nos. 552 f., 1626 f.

686 To dream of eating is a sign of sickness in the near future.

R. T. Dunstan, Greensboro. *Pennsylvania*: Fogel, No. 276 (German) — *Iowa*: Stout, No. 1138. Cf. *New England*: Johnson, *What They Say*, 34 ("Well, I always know I'm goin' to be sick when I dream I can't get the table set").

687 Sneezing at the table is unlucky, for "you are threatened with sickness."

Mrs. Nilla Lancaster, Goldsboro, Wayne county. For sneezing as a sign of convalescence, cf. No. 662, above.

688 If you try to burn the combings of your hair and they do not blaze, it is a sign of sickness.

Anonymous. For beliefs concerning the burning of hair, cf. No. 494, above.

689 To iron a man's shirt tail will make him ill.

Mrs. George Benton, Fremont, Wayne county, and another informant.

690 Sweeping the floor after sundown will cause sickness before the next week.

Ella Parker, Mt. Gilead, Montgomery county. *General*: Bergen, *Current*, No. 1452 (sickness before morning) — *New York*: Gardner, No. 217 (no time indicated). For sweeping in the sickroom, cf. Nos. 701 ff., below; and for sweeping after sundown, cf. Nos. 3376 f., 5110 f., below.

691 Don't take up a pile of trash that someone else has swept together, or you will have a sickness.

Anonymous.

692 If you finish cleaning up a room that someone else has started to clean, you will have a sickness.

Anonymous.

The Sick

693 If you are sending milk to a sick person, put a little milk behind the back of the person by whom it is being sent, and the sick person will get better.

Julian P. Boyd.

694 A sick person must not have his hair cut.

Green Collection. *Tennessee*: Redfield, No. 336 (bad luck to cut a sick person's hair).

695 It is bad luck to shave a sick man.

Mrs. Norman Herring, Tomahawk, Sampson county. *Ozarks*: Randolph, 310 (it is nearly always fatal to shave a sick man).

696 If you trim your fingernails on Monday, you will be sick before Friday.

Green Collection. *Tennessee*: Farr, *Riddles*, No. 94 (it is bad luck for a sick person to cut his fingernails). Cf. No. 664, above.

697 Never cut a person's fingernails while the person is sick; if you do, the person will be sick just as many more days longer as the number of fingernails cut.

Julian P. Boyd. Cf. *Indiana*: Busse, 14 (the relatives of a sick woman refused to have her nails manicured, believing that if the nails of a sick person are cut, he will never get well). Cf. No. 664, above.

698 If you cut a person's fingernails when he is sick he will never get well.

Anonymous. *Indiana*: Busse, 15, No. 8. Cf. Nos. 664, 696 f., above.

699 A sick person must not bathe.

Green Collection.

700 It means bad luck to buy a new garment for a sick person.

G. B. Caldwell, Jr., Monroe, Union county. Cf. *General*: Patten, 140 (if new clothes are put on a sick person in the evening, he will continue ill) — *South*: Wiltse, *Superstitions*, 133 (never have a garment cut or made while you are sick; if you do, you will never live to wear it) — *Maryland*: Whitney-Bullock, No. 241 (bad luck to make new clothes for a sick person) — *Kentucky*: Thomas, Nos. 2110 f. (if any kind of garment is made or bought for a sick person, that person will never get well) — *Tennessee*: Frazier, 39, No. 4 (the sick person will never get up to wear a new garment made for him) — *Pennsylvania*: Fogel, No. 555 (if you are taken sick while wearing a new article of clothing for the first time, you will never get well [German]) — *Illinois*: Hyatt, No. 4294 (to buy or make a garment for a sick person denotes that he will not get well) — *Ozarks*: Randolph, 303 (a person critically ill has little chance of recovery if given a new dress or garment).

701 To sweep under a bed in which there is a sick person is bad luck.

Anonymous. *Tennessee*: Redfield, No. 337 — *Mississippi*: Hudson, 150 — *Louisiana*: Roberts, No. 577 — *Illinois*: Smith III, No. 17 (Negro). Cf. No. 690, above.

702 If you sweep under a sick person's bed, he will get worse.

Elizabeth J. Cromartie, Garland, Sampson county. Cf. *South Carolina*: Fitchett, 360 (sweeping under the bed of a sick person will prevent his recovery [Negro]). Cf. No. 690, above, and No. 1196, below.

703 If you sweep under the bed of a sick person, he will never get well.

Dixie V. Lamm, Lucama, Wilson county. *South*: Puckett, 398 (Negro). Cf. Nos. 690, 701 f., above.

704 It is bad luck to change a sick person from one bed to another.

Mrs. Gertrude Allen Vaught, Alexander county. *Maryland*: Whitney-Bullock, No. 849 (a sick person moved from one bed to another will not recover) — *Missouri*: McKinney, 107 — *Ozarks*: Randolph, 310 (the tabu against moving a sick person from one room to another is so strong that if this must be done, the bed and bedding must be moved also).

705 White flowers given to sick people are bad luck.

Madge Colclough, Durham county. *South*: Puckett, 432 (Negro).—Addy, 100.

706 If two people are sick in the same house at the same time, and if one dies, the other one will get well soon.

Constance Patten, Greensboro. *South*: Puckett, 79 (an explanation is offered to the effect that when one person dies, the disease's spirit is satisfied, and the other sick person is allowed to recover [Negro]).

Animals

707 If the first bird you see on New Year's morning is flying low you will be sickly during the year.

Anonymous. Cf. references in No. 652, above.

708 It is a sign of sickness to dream of eggs.

Zilpah Frisbie, Marion, McDowell county, and Mamie Mansfield, Durham county.

709 If a hen crows, there will be sickness in the family.

Madge Colclough, Durham county. Cf. *Louisiana*: Roberts, No. 1399 (for chickens to crow at daybreak is a sign of disease). For the crowing of a hen as an indicator of death, see Nos. 5248 ff., below.

710 Dream of lice and you will be sick.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Maryland*: Whitney-Bullock, No. 682 — *Kentucky*: Thomas, No. 1969 (sign of approaching illness) — *New England*: Johnson, *What They Say*, 39 (sickness threatens some member of the family) — *Ohio*: Bergen, *Current*, No. 473 (sickness in the family) — *Illinois*: Hyatt, Nos. 6247 f. (poor health and sick spell, respectively) — *California*: Dresslar, 128 (it is a sure sign of sickness to dream of a louse).—Addy, 69.

711 When you see an owl at night it means sickness.

Constance Patten, Greensboro.

712 It is a sign of sickness to hear an owl hooting near your house.

Alma Irene Stone, Meredith College, Wake county. Cf. *Texas*: Strecker, *Birds*, 31 (the presence and cries of the barn owl foretell approaching sickness). For the hooting of owls as a portent of death, see Nos. 5303 ff., below.

713 Turn your pockets wrong side out after hearing the hooting of an owl, so as to prevent sickness.

Anonymous. Cf. Nos. 7270 ff., below, for the turning of pockets inside out to make shivering owls desist from shivering, or owls stop hooting.

714 To hear a shivering owl near the house is the sign of sickness.

Elizabeth Janet Cromartie, Garland, Sampson county. Cf. No. 5303, below (death).

715 If a screech owl hollers near your house, it is a sign of sickness.

Mamie Mansfield, Durham county, and S. M. Gardner, Macon, Warren county. *Georgia*: Steiner, No. 112 (if a screech owl flies into your room, it is a sign of sickness) — *Ozarks*: Randolph, 245 — *Texas*: Turner, 158 (a sign of bad luck, and perhaps sickness).

716 If a whippoorwill comes and sits on the house, it is the sign of sickness in the family.

Virginia Bowers, Stanly county. Cf. *South*: Puckett, 488 (if you hear the first whippoorwill while lying down, you will be sick).

717 A dream of snakes is a sign of sickness.

Julian P. Boyd. *South*: Puckett, 294 (a little chicken snake in a dream indicates only slight sickness) — *Illinois*: Wheeler, 63 (someone in the family will fall ill) — *California*: Dresslar, 128.

Animals in the Body

718 "O, but there's a woman at Ferriby 'at had one [a frog in her body] for years, just the same, an' it alus started croakin' every spring at generin' time."

Green Collection. Cf. *South*: Puckett, 252 f., 304 — *Louisiana*: Roberts, No. 1506 — *Ozarks*: Randolph, 280.—Baughman, B784.0.1.

719 A dried lizard pounded makes a powder, which, when thrown on a person, makes a snake come in him.

Green Collection. For various notions about a lizard in the body, see *South*: Puckett, 250 ff., 298, 303 f., 434 f.; "Superstitions," 15 — *Kentucky*: Sanders, 20 f. — *Ontario*: Waugh, No. 85 — *New Hampshire*: Bergen, *Animal*, No. 839 — *New York*: Gardner, No. 32 — *Ozarks*: Randolph, 280 — *Arkansas*: Bergen, *Animal*, No. 47 — *Southwest*: Strecker, *Reptiles*, 62, 65.—*Black*, Folk-Medicine, 162.

720 A person or animal bitten by a snake will have a small snake attach itself to the liver of the person or animal bitten, and live on the blood sucked from the liver.

George E. Knox (Washington, D. C.)

721 One who has been bitten by a snake has a snake hanging to his liver. As soon as the snake has eaten the liver up, the person will die.

Carl G. Knox, Leland, Brunswick county.

722 A dried snake pounded makes a powder, which, when thrown on a person, makes a snake come in him.

Green Collection. *South*: Puckett, 250 f. — *Maryland*: Bergen, *Animal*, No. 43 (a little powder, made of dried-up snakeskin, will cause a snake to breed in you [Negro]; No. 1698.—HDA v, 480.

Plants

723 Don't eat cherries or any kind of fruit with milk or cream. It's dangerous.

Edith Walker, Watauga county. For other unhealthful combinations of food, cf. Nos. 2819 ff., below.

724 If the first corn silk you see in the spring is white, you will be unhealthy.

Anonymous. *Kentucky*: Thomas, No. 2918 — *Illinois*: Hyatt, No. 1238.

725 To cure diseases brought on by animals, the medicine man always prescribes something peculiarly related to the animal. For instance, one medicine man in prescribing for an illness believed to have been caused by a deer, recommended for a decoction the four ingredients: deer eye, deer ear, deer skin, and deer tongue—all of which were names of certain plants.

Anonymous. "The hair of the dog that bit you" is an old saying that bears out the homeopathic principles so universal in folk medicine. One wonders if the whole science of immunology has not developed from ideas based, in part, on this old folk belief. For examples of the kinds of cures indicated in this number, cf. Nos. 1292 f., 1692 ff., and 2139 ff., below.

Miscellaneous

726 Among the Cherokees, disease is usually believed to be caused by revengeful animal spirits, ghosts, and witches. The sickness may be due, however, to a violation of some ceremonial regulation.

Anonymous. In their belief in sickness induced by conjury and witchcraft, civilized peoples share with primitive folk the notion that vengeful humans and other creatures are able to cause not only disease, but death itself. Among Christian peoples, Satan himself is popularly thought to torment people and to bring disease and bodily harm upon them (Brendle-Unger, 17); cf. pp. 17-18 of this same work for the brief essay, "Diseases are Evil Spirits or are Caused by Evil Supernatural Powers," an essay which notes the obsolescence in America of these older European beliefs. The reader should also consult pertinent parts of Puckett, Randolph, Kittredge, and other books that contain good sections on witchcraft and conjury in America.

727 It is believed that many ailments are due to a splinter shot invisibly into the body by an enemy. It can be removed by the medicine man's placing his lips to the skin and sucking out the splinter, while repeating a formulistic prayer.

Anonymous. This seems a notion comparable to the European belief in "elf-shot," in which cattle (and humans) were supposed to be shot with elf-arrows. Cf. Brand-Hazlitt 1, 208 f.; HDA ix, 242 f.; Lauri Honko, *Krankheitsprojekte*. Untersuchung über eine urtümliche Krankheitserklärung (Folklore Fellows Communications, No. 178, Helsinki, 1959).

728 Cherokee witches may make you ill merely by thinking of you in that condition.

Anonymous.

729 To dream of crossing water is a sign that there is going to be sickness in your family.

Alma Irene Stone, Meredith College, Wake county, and Maysie and Marjorie Rea, Craven county. Cf. *Illinois*: Hyatt, No. 4305 (when you have any kind of sickness, cross water and you will improve). Cf. No. 767 below.

730 To dream of muddy water is a sign sickness will follow.

Ella Parker, Mt. Gilead, Montgomery county. Of the following references, only the Hyatt item specifies "muddy water." *New England*: Johnson, *What They Say*, 34 — *Illinois*: Hyatt, No. 6445 — *California*: Dresslar, 131 — *Washington*: Tacoma, 20. A dream of muddy water may also indicate death; cf. No. 5175 below.—Swietek, 521.

731 It is unhealthy to eat any of the first snow which falls.

Furman Bridgers, Wilson county.

732 If you eat snow before the third snow of the season falls, it will cause you to be sick.

Green Collection.

733 Night air is injurious to people.

Jessie Hauser, Pfafftown, Forsyth county. *South Carolina*: Bryant, II, 141, No. 130 — *Ontario*: Waugh, No. 50 — *Pennsylvania*: Brendle-Unger, 17 (German) — *Ozarks*: Randolph, 157 (night air is poisonous) — *Nebraska*: Black, 41, No. 8 (sleep with the windows tightly closed at night to prevent the bad night air from bringing an illness).

734 If you count a hundred stars, it is a sign of sickness.

Zilpah Frisbie, Marion, McDowell county, and three other informants from eastern and central counties.

GENERAL REMEDIES AND CURE-ALLS

735 To keep off disease, put some asafetida in a little bag and tie it around the neck.

Zilpah Frisbie, Marion, McDowell county, and thirteen other informants from widely separated localities. "The idea was that the evil spirits did

not like it and would keep away. True, human germ carriers dislike the smell, and keep a safe distance if possible" (Louise W. Sloan, Davidson, Mecklenburg county). *South*: Puckett, 391 (also eaten [Negro]) — *Kentucky*: Carter, *Mountain*, 14 (two balls of asafetida tied around the child's neck to ward off the evil spirits [causing the disease]); Sanders, 14 — *Tennessee*: Frazier, 36, No. 40; Law, 98; O'Dell, *Doctor*, No. 19; Rogers, 49 — *Missouri*: McKinney, 107 — *Nebraska*: Black, 41, No. 6 — *Montana*: *Miners's Voice*, June 4, 1947, 4 — *Idaho*: *Lore*, 204. — HDA VIII, 747 f., s.v. "Teufelsdreck" (*excrementum diaboli*).

736 If you wear a piece of asafetida tied about your neck by a dirty string, you will take no contagious disease.

Caroline Biggers, Monroe, Union county, and the Green Collection. *South*: Duncan, 234, No. 1 — *South Carolina*: Bryant, II, 137, No. 7; Fitchett, 360 (Negro) — *West Virginia*: Musick, 7, No. 31 — *Indiana*: Brewster, *Cures*, 35, No. 1; Busse, 15, No. 13 — *Texas*: Woodhull, 62 — *Nebraska*: Black, 42, No. 38 (in a sock around one's neck).

737 A bag of camphor about the body will ward off diseases.

Elsie Doxey, Currituck county. *Louisiana*: Roberts, No. 475 (bag not specified) — *Pennsylvania*: Fogel, No. 1552 — *Illinois*: Hyatt, No. 4265.

738 A sensible germ preventive is a bag of solid camphor carried about the neck.

J. Frederick Doering, Durham county. *Nova Scotia*: Bergen, *Animal*, No. 1133 ("camphire' gum") — *Ontario*: Doering, *Folk Medicine*, 196 — *Nebraska*: Black, 42, No. 16. — HDA IV, 958.

739 Powder a pearl and swallow it to ward off impending disease.

Anonymous. Cf. HDA VI, 1497.

740 Conjer [conjure] balls are worn to ward off diseases.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

741 To drink whey and lie still is prescribed as a cure for sickness.

Green Collection.

Animal Cures

742 A dog's tongue is thought to have medicinal values. The belief probably comes from observing the habit of dogs in licking their own wounds.

Green Collection. *General*: Bergen, *Animal*, No. 856 — *Maryland*: Whitney-Bullock, No. 1772 — *Newfoundland*: Bergen, *Animal*, No. 856 — *Ontario*: Wintemberg, *Grey*, No. 164 — *Illinois*: Allison, No. 103 — *Iowa*: Stout, No. 973 — *Texas*: Woodhull, 53 (if a boy has a cut and will let his pet dog lick the hurt place, this will cure the sore). — Addy, 89 (reference to the dogs licking the sores of Lazarus [Luke xvi: 21]); Black, *Folk-Medicine*, 148; Foster, 126.

743 The right forefoot of a hare is good to ward off disease.
Green Collection.

744 The shoulder bone of a rabbit is a charm cure for diseases.
Green Collection.

745 A rabbit's foot worn on the body will keep off disease.
Mrs. Gertrude Allen Vaught, Alexander county.

746 A rabbit's foot worn around the neck will keep off any kind of disease.

Valeria Johnson Howard, Roseboro, Sampson county.

747 To carry the left hind foot of a rabbit wards off diseases.
Minnie Bryan Farrior, Duplin county. Cf. No. 5797, below.

748 The left hind foot of a rabbit, killed in a graveyard at midnight on Friday night, if worn around the neck, prevents diseases.

Irene Thompson, Mt. Airy, Surry county.

749 To keep off disease, tie a left hind foot of a rabbit around the neck. The rabbit must be killed on Friday, the thirteenth, in a graveyard, at twelve o'clock at night, in the light of the moon, by a red-headed Negro.

Zilpah Frisbie, Marion, McDowell county.

750 If you'll smother a mole in your hand, you will be able to cure many diseases.

J. T. Carpenter, Durham county, and Henry Belk, Monroe, Union county. (An actual instance is cited of a man who killed a mole.) *South Carolina*: Fitchett, 360 (Negro) — *Maryland*: Lee, 111 — *Pennsylvania*: Fogel, No. 1551 (for a felon [German]). Cf. No. 778, below. — Johnson, *Normandy*, 195; HDA vi, 20.

751 Toad stones, miraculous stones growing in the heads of old toads, are thought to protect their possessors from all sorts of malignant diseases.

Sue Hull (Indiana). Cf. *Kentucky*: Thomas, No. 3506 (the jawbone of a tree toad carried as a good-luck amulet) — *Illinois*: Hyatt, No. 1589 (same as the previous item). — Radford, 131, 241; Hovorka-Kronfeld 1, 59, 263; 11, 12.

Plant Cures

752 Wearing a bag of herbs around the neck keeps off diseases.
E. R. Albergotti (South Carolina).

753 Black currants are good for the sick.

Elsie Doxey, Currituck county. *Ontario*: Waugh, No. 334.

754 To carry a buckeye keeps off diseases.

Anonymous, and Dorothy McDowell Vann, Raleigh. *Tennessee*: Frazier, 36, No. 38 (worn around the neck) — *Pennsylvania*: Brinton, 182 (horse-chestnut) — *Ozarks*: Wilson, *Folk Beliefs*, 162 — *Texas*: Woodhull, 62. For the magical uses to which a buckeye is put, see No. 5817, below.

755 If you carry a buckeye in your pocket, you will not have diseases.

Zilpah Frisbie, Marion, McDowell county, and Elizabeth Janet Cromartie, Garland, Sampson county. *California*: Dresslar, 116 (horse-chestnut). Cf. No. 5818, below.

756 Carry a buckeye in your right pants pocket for general aches.

Green Collection.

757 To keep off disease, run a string in a nutmeg and tie it around the neck.

Zilpah Frisbie, Marion, McDowell county, and Mamie Mansfield, Durham county. *Tennessee*: Rogers, 49.

758 To keep off contagious diseases, wear an onion either around the neck or in the pocket. Some say it must be a red onion.

Green Collection. Unless otherwise specified, a "red onion" is not favored. *General*: Knortz, 129 (hung above the door) — *South*: Puckett, 290, 392 (red onion [Negro]); Richardson, 248 (red onion [Negro]) — *South Carolina*: Bryant II, 137, No. 8 — *Kentucky*: Fowler, No. 1425a — *New England*: Johnson, *What They Say*, 78 — *Pennsylvania*: Brendle-Unger, 33 (German); Lick-Brendle, 229 (during the prevalence of contagious diseases, sliced onions are exposed in sleeping rooms in the belief that infectious matter would be absorbed and not affect the patient [German]) — *Illinois*: Allison, No. 114; Hyatt, No. 4273 — *Oklahoma*: Smith, *Animals*, 74; Smith, *Folk Cures*, 82 (onions are healthy) — *Washington*: Tacoma, 27 (cut an onion in two, hang it by a string, and knock it when you pass).—HDA IX, 968 f. The health-giving properties of the onion have been set down in the following couplet: "Eine Zwiebel am Tag/Hält den Doktor im Schach" (Lick-Brendle, 228, quoting Söhns).

759 Doctors often find pine tops under the beds of sick people.

Green Collection. In former times pillows made of aromatic herbs, leaves, and needles were common in New England, and were also known in Canada for their use in sickbed. Rousseau (*Abénakise*, 155, No. 7t, and 163, No. 8) notes their use. Randolph (p. 114) makes mention of the use of dried hopvines for stuffing pillows in the Ozarks.

760 Poplar leaves are placed under the beds of sick people.

Green Collection. In Pennsylvania the bark of the tulip poplar is used in domestic medicine (Lick-Brendle, 241).

761 Sassafras root carried in one's pocket is a charm against all disease.

F. C. Brown, Durham. For the use of sassafras other than as a charm, cf. *South*: Puckett, 390 — *Pennsylvania*: Lick-Brendle, 282 (for internal pains) — *Ozarks*: Randolph, 105 (dried bark for general use).

762 Sunflowers will keep away sickness, if planted near the house.

Mrs. Gertrude Allen Vaught, Alexander county.

763 If you hang a tobacco leaf in the fire chimney during the summer, you will have no diseases in the house the following winter.

Mrs. Gertrude Allen Vaught, Alexander county. *New England*: Johnson, *What They Say*, 78 (no reference to the magical practice of hanging the tobacco in the chimney).

764 White briar rod wards off almost any disease.

Green Collection.

Miscellaneous Cures

765 To keep off all sickness during the summer, get wet in the first rain in May.

R. T. Dunstan, Greensboro. *South Carolina*: Fitchett, 360 (Negro) — *Maryland*: Whitney-Bullock, No. 2264 (rain water collected on Good Friday used as a specific; it never spoiled or lost its virtue) — *New York*: Gardner, No. 23 (drink May rain water to prevent bad health) — *Pennsylvania*: Brendle-Unger, 62 (the water that falls from heaven has healing powers, whether in the form of rain, dew, hail, or snow; it is especially beneficial if it falls during a holy season or on holy places—as during Easter, and on God's acre, the cemetery [German]).—HDA VII, 607 f.; Baughman, D2161.4.14.3 (dew).

766 Wet your head in the first May rain, and you will have no more sickness that year.

Green Collection. *South*: Puckett, 383 (Negro).

767 On Ash Wednesday, before sunrise, dip a pail of water in a river (upstream), bottle it, and keep as a cure for everything.

Sue Hull (Indiana). *New England*: Johnson, *What They Say*, 165 (fill a bottle with water at a spring on Easter morning) — *Maine*: Bergen, *Current*, No. 837 — *New York*: Relihan, *Remedies*, 81 (any disease can be cured by bathing the afflicted spot with water taken from a running stream just before sun-up on Easter morn). Cf. No. 730, above.—HDA I, 1673; II, 1682 ff.; IX, 113 ff.; Mihanovich, 273; Foster, 91 (south-running water).

768 To keep diseases away, boil water and add a generous quantity of carbolic acid.

Sue Hull (Indiana). *Idaho*: Lore, 211.

769 Take a dose of castor oil, three days later rub infected parts with the same oil. Repeat this on the third day. Three

days later take another dose of castor oil. Keep this going for twenty-seven days. In this time you will be cured of all diseases. Green Collection.

770 Paint your neck with oil of turpentine to keep off all diseases.

Miss Hamlen, Buncombe county, and Dr. E. V. Howell, Chapel Hill, Orange county. Cf. *Kentucky*: Thomas, No. 1422 (you must not take turpentine externally unless you take it internally).

771 A Negro idea concerning epsom salts is that there are two kinds: a winter salts, and a summer salts. Either kind is not effective in the wrong season.

Mrs. Norman Herring, Tomahawk, Sampson county.

772 Wear sulphur in the shoes to keep off diseases.

Elizabeth Janet Cromartie, Garland, Sampson county. In the following examples no mention is made of wearing sulphur in the shoes. *South*: Puckett, 392 (worn about the neck [Negro]) — *Ontario*: Waugh, No. 335 (drinking the water from sulphur springs) — *New England*: Johnson, *What They Say*, 77 (carrying a lump of sulphur in one's pocket) — *Illinois*: Allison, No. 114 — *Nebraska*: Black, 42, No. 19 (a bag of sulphur around the neck) — *Idaho*: Lore, 172.—HDA VII, 1459 f.

773 Wearing a gold band on one's finger is used as a germ preventive.

J. Frederick Doering, Durham county. Cf. *California*: Dresslar, 119 (a rheumatism ring will cure disease). The use of rings as amulets against disease is not of uncommon occurrence in folk medicine. Particularly well known, of course, is the use of a gold ring in treating styes. Cf. Nos. 1237, 1304, 1621, 2055 f., 2283 ff., below.—Radford, 68, 134 f.; Foster, 60.

774 Mrs. J. S. Farmer says that her cook told her that many Raleigh Negroes are wearing dimes around their ankles with a hole in the dime, as a preventive of sickness.

Green Collection. *South*: Puckett, 391 (a silver coin tied around the ankle [Negro]) — *Texas*: Woodhull, 62 — *Iowa*: Stout, No. 988 (wish a disease onto a person by throwing a penny over your left shoulder; the one picking it up will get the disease).

775 To cure disease, quote the sixteenth chapter and sixth verse of Ezekiel.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. The scripture from Ezekiel is usually quoted as a charm to stanch the flow of blood. Cf. Nos. 881 f., 1625 below.

776 Every doctor [Cherokee medicine man] is a priest, and every application is a religious act accompanied by prayer.

Anonymous. *North Carolina*: JAFL III (1890), 49.

777 The Holiness people make handkerchiefs which they send to a preacher to be blessed and prayed over. These are used to cure.

Green Collection. *Iowa*: CFQ 1 (1942), 111 (red handkerchief endowed with healing properties by the Prophet Joseph Smith) — *Ozarks*: Randolph, 160 f. (holy oil poured onto handkerchief).

778 Many old people have the gift of healing. They can cure pain by rubbing with their hands. The way they achieve this power is as follows: Catch a live mole, and rub him to death between your hands. If the mole bites you, it is certain that you will never be a healer, but if you succeed in crushing it to death before it harms you, you will have the power of healing.

Rebecca Willis (Texas). *South Carolina*: Fitchett, 360 (if one squeezes a mole to death with his hands he will acquire the power of rubbing pains out of the body [Negro]) — *Ozarks*: Randolph, 92 ("rubbin' doctors"). Cf. No. 750, above, No. 2184, below.

779 A woman may relieve herself of pain by sending it into her husband as she steps over him.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. For notes on the transferring of pain to one's spouse, see No. 32, above.

Teas

780 Balsam tea is good for disease.

Elsie Doxey, Currituck county. Cf. *Pennsylvania*: Fogel, No. 1430 (the fat in which a balsam apple is fried has healing properties).

781 He-holly tea made from leaves is good for boys; she-holly tea for girls.

Julia McRae.

782 To make hog-huf [*sic*] tea, use five, seven, or nine tea-spoonfuls; put into pint of water, and boil to one-half the quantity.

Julia McRae.

783 A fine tea for various sicknesses is made from horehound. Elsie Doxey, Currituck county.

784 A common cure-all is a tea made from peach leaves.

Anonymous. Cf. *Tennessee*: Rogers, 27 — *Pennsylvania*: Lick-Brendle, 277 (as a tonic [German]) — *Oklahoma*: Smith, *Animals*, 76.

785 Pennyroyal tea is used as a sure cure for diseases.

Green Collection. *Pennsylvania*: Lick-Brendle, 62 (the medicinal use of pennyroyal is noted as early as 1818) — *Iowa*: Stout, No. 1064 (a lotion made from pennyroyal is good for any ailment) — *Jamaica*: Beckwith, *Jamaica*, No. 87.

786 A tea made from rhubarb is a good general tonic and medicine.

Elsie Doxey, Currituck county. *Pennsylvania*: Lick-Brendle, 75 (German).

787 Sage tea is used for indiscriminate ills.

J. Schaffner.

788 Sassafras makes an excellent tea for sickness.

Elsie Doxey, Currituck county. *South*: Puckett, 390 (Negro) — *Pennsylvania*: Brendle-Unger, 39 (mixed with the juices of other roots) — *Ozarks*: Randolph, 105.

789 Take the leaves of the tansy, wring them or bruise them, pour either hot or cold water over them, and drink to cure diseases.

Kate S. Russell, Roxboro, Person county. *Pennsylvania*: Brendle-Unger, 175 (German).

790 White oak tea for young 'uns in the spring and fall. The bark is taken off the north side of the trees in the spring and off the south side in the fall.

Anonymous. *Pennsylvania*: Lick-Brendle, 251 (German) — *Illinois*: Hyatt, No. 4272 (red oak).

Tonics

791 Calamus root is used as a tonic.

Anonymous.

792 Cherry bark soaked in whiskey makes a good spring tonic.

Jessie Hauser, Pfafftown, Forsyth county. In the references assembled here, whiskey is lacking. Cf. *West Virginia*: Musick, 6, No. 13 — *Tennessee*: O'Dell, *Doctor*, No. 40; Rogers, 15 — *Newfoundland*: Bergen, *Animal*, No. 1255 — *Pennsylvania*: Lick-Brendle, 268 (black cherry [German]).

793 For a tonic, boil the bark of the cherry tree in water. Add a few nails and a little whiskey, strain the mixture, and drink.

Eleanor Simpson, East Durham, Durham county. Nails not mentioned in either reference cited. *Tennessee*: Rogers, 15 (various barks besides cherry) — *Indiana*: Halpert, *Cures*, 3 (also slippery elm bark).

794 Wild cherry, oak, and persimmon bark tea with enough whiskey in it to keep it from souring makes a good tonic.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. Nos. 792 f., above.

795 "Sang (the devil's own touch) pertins you up in the spring."

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

796 As a cure for a run-down condition in the spring, take bitters.

Mrs. Gertrude Allen Vaught, Alexander county. Herbs were usually praised for their "bitter" taste. Cf. *South*: Puckett, 364 — *Pennsylvania*: Brendle-Unger, 90 f., 175 — *Ozarks*: Radolph, 92 f.

797 Sulphur and molasses is a spring tonic.

J. Frederick Doering, Durham. *Tennessee*: Rogers, 16 (also just plain sulphur taken internally nine consecutive mornings) — *Ontario*: Doering, *Customs*, 153. For examples of sulphur worn on the body or carried, see No. 772, above, No. 1549, below.—Foster, 61.

798 Sulphur and cream of tartar is used as a tonic.

J. Frederick Doering, Durham.

799 Powder a pearl and swallow it as a tonic for failing vigor. Anonymous.

Ointments

800 An ointment should always be applied with the third finger.

Mrs. Gertrude Allen Vaught, Alexander county. *Ontario*: Wintenberg, *Grey*, No. 128 (salves). The third, or middle finger is the so-called *digitus medicinalis* (Seligmann II, 184). Cf. Napier, 99 (only the middle finger possesses no damaging influence on sores, while all the other fingers, in coming into contact with the sore, were held to have a tendency to defile, to poison, or to canker the wound). Care should be taken not to touch a wound with the "dog finger," perhaps the index finger, but not clearly established as such. This "dog finger" is the so-called "conjure finger" (Puckett, 46). In Ireland, there was a prejudice against using the forefinger in medical application because this finger is thought to have been poisoned ever since Judas Iscariot betrayed our Lord by pointing him out to his tormentors (JAFL VII [1894], 225). Salve applied with the ring finger, on the other hand, is thought to insure speedy healing (Knortz, 25; Radford, 202). Cf. No. 2174, below.—HDA II, 1492; Lean II, 403; Addy, 90.

801 Always apply salve with the middle finger.

Elsie Doxey, Currituck county. See No. 800, above.

802 "'Ham gilly' buds make the best 'intment there is."

Anonymous. Balm of Gilead buds, of course, are meant. This prescription was published in a newspaper from Blowing Rock, N. C., June 27, 1942.

Poultices

803 Ground persimmon sprouts are good for poulticing.

F. C. Brown, Durham.

DISEASES

Aches

804 Among the many cures for aches was brown paper applied after it had been soaked in vinegar and pepper.

Sue Hull (Indiana). *Idaho*: Lore, 207.

Ague

805 A tooth from a skull is a good charm against ague.

Green Collection.

806 Nine headlice rolled up in a bread crumb pill is a cure for ague.

Green Collection. The use of lice is not elsewhere encountered in the United States, but the similar practice of kneading spiders into pills for internal use has been noted from *Maryland* (Bergen, *Animal*, No. 882; Whitney-Bullock, No. 1783) and from *Illinois* (Bergen, *Animal*, No. 881).—Cf. Napier, 95; Radford, 14.

Amputations

807 An amputated limb, if buried crooked (in a cramped position), will cause the patient pain until it is taken up and straightened.

Jessie Hauser, Pfafftown, Forsyth county, and the Green Collection. *Kentucky*: Thomas, No. 1059 — *Tennessee*: Frazier, 48, No. 33 — *Ontario*: Waugh, No. 356 — *Pennsylvania*: Bayard, 56; Fogel, No. 596 (German).

808 Bury a member (arm or leg) with the body.

Anonymous. *New York*: Jones, *Ghosts*, 252 (when an arm has been buried apart from the rest of the body it should be dug up and reburied with the corpse) — *Illinois*: Hyatt, No. 4468.

809 If you lose a finger through an accident, and the finger is buried instead of burned, the place will still hurt until the buried finger takes root.

Constance Patten, Greensboro. *Tennessee*: Farr, *Riddles*, No. 233; Farr, *Superstitions*, No. 234. Cf. *Kentucky*: Thomas, No. 1007 (if you bury an amputated limb, the patient will have pains until it rots. It should be burned) — *Illinois*: Hyatt, No. 4469 — *Ozarks*: Randolph, 202 (if the amputated limb is not buried, but instead burned, the owner will return after death in a mutilated condition and be forced to search for the lost member through all eternity).

Anemia

810 Mrs. Carles M. Cranor of Wilkesboro reported to Miss Camp that she has found more than a dozen children who have been "cupped." The parent takes poisonous herbs, etc., from the woods, makes a brew and gives it to the child, who then breaks out all over with "hives," according to the people. Then a deep gash is cut in the shoulder. Either a scooped out squash or "simlin" or a cup is taken, and a piece of paper is burned within the cup, thus expanding the air. The cup is then put over the gash, and as the air contracts, the action draws out the blood. The blood is then thinned with water, and the child

drinks it. Mrs. Cranor found one child who had been cupped three times. This treatment is given when the child is anemic.

Green Collection. "Simlin is the *simblin*, *cymblin*, *cymlin*, a kind of gourd-like squash."—G. P. W[ilson]. Cf. Brewster, *Customs* I, 103.

Appendicitis

811 Grape seed, blackberries, and the like, bring on appendicitis.

Green Collection. *Kentucky*: Fowler, No. 12 — *Pennsylvania*: Brendle-Unger, 176 (German) — *Illinois*: Hyatt, No. 5715.

812 For appendicitis, kill a black cat on a night when there is a full moon, split the cat down his spine, and apply the warm organs to the pain.

Sue Hull (Indiana). This reference to a cat is unusual, but it is not entirely without interest that in Illinois a tea made from "cat-tail" flowers is administered for appendicitis trouble (Hyatt, No. 5716) — *Idaho*: Lore, 207.

813 Appendicitis may be cured by walking slowly up a stairway and then down. After this operation a laxative should be taken.

J. Frederick Doering, Durham. *Ontario*: Doering, *Folk Medicine*, 196 f.

Arms

814 If you kill a wren, you will have a broken arm soon.

Anonymous. *South*: Puckett, 436 (Negro) — *Georgia*: Steiner, No. 117 (to break up a kildee's nest is a sign that you will break a limb) — *Texas*: Strecker, *Birds*, 36 (breaking a leg or an arm for despoiling a kildeer's nest). Cf. Nos. 1481 ff.

815 Buckeyes carried in the right-hand pants pocket will cure pains in the arms.

Anonymous.

Asthma

816 To cure an asthmatic cold, live in the open. Eat eggs, drink milk, rest a long while. Drink life-everlasting tea.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. The use of the everlasting plant has been noted for *Pennsylvania*, either made into a tea or chewed (Brendle-Unger, 138 f.; Lick-Brendle, 193 (children were made to sleep upon the everlasting plant [German])). Cf. No. 824, below.

817 Asthma can be cured by eating the whole body of a crab.

George P. Wilson, Greensboro.

818 A muskrat skin worn over the chest will prevent and also cure asthma.

Green Collection, and Mary Scarborough, Wanchese, Dare county. *Illinois*: Hyatt, No. 4482 (furry side of the muskrat hide is placed over

the lungs). Note also the use of a mole skin in the same general way, except that it was stuck fast to the chest with honey (*Ozarks*: Randolph, 155). Cf. No. 820, below.

819 A rabbit's foot worn around the neck will prevent asthma.
Ethel Brown, Catawba county.

820 Wear a weasel skin over the top part of the chest, changing sides every Thursday between nine and ten o'clock. Wear it for seven weeks, three days and thirty minutes, and there will be a complete cure.

Green Collection. Cf. No. 818, above.

821 Mullein will cure asthma.

Anonymous. *South Carolina*: Bryant 11, 139 (mullein is smoked) — *Tennessee*: McGlasson, 18, No. 5 (smoked); Redfield, No. 33 (smoked in a pipe); No. 35 (tea made of mullein leaves and honey) — *Nova Scotia*: Creighton, 86, No. 3 (steep the leaves) — *Pennsylvania*: Brendle-Unger, 138 (patient sleeps on mullein leaves that have been dried and smoked, sometimes being previously soaked in saltpeter water [German]); Lick-Brendle, 147 (leaves were smoked [German]); cf. also p. 226 — *Indiana*: Busse, 16, No. 20 (smoke the leaves) — *Illinois*: Hyatt, No. 4481 (smoke in a pipe) — *Ozarks*: Randolph, *Ozark*, 81; Wilson, *Folk Beliefs*, 162 (mullein tea).

822 Plum bark will cure asthma.

Anonymous. *Tennessee*: McGlasson, 18, No. 6 (wild plum tea) — *Georgia*: Campbell, 4 (wild plum bark cut from the sunrise side of a tree, boiled for hours in an iron pot, and mixed with whiskey is taken for asthma) — *Illinois*: Hyatt, No. 4484 (wild plum bark tea); No. 4485 (the dry inner bark from the wild plum tree just before the blossoms open) — *Ozarks*: Randolph, 94 f. (wild plum bark, scraped down).

823 Plum bark root is a remedy for asthma.

Anonymous. Cf. No. 822, above.

824 Asthma may be cured by smoking life-everlasting, and also drinking a tea of it.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Among the Pennsylvania Germans it was customary to sleep on the dried and smoked leaves of the everlasting plant (Brendle-Unger, 138). Note the same practice in connection with mullein in No. 821, above. Cf. No. 816, above.

825 Take kerosene for asthma.

Anonymous. Cf. the Pennsylvania German practice of having the patient inhale the vapor of heated tar (Brendle-Unger, 138).

826 Real amber beads worn around the neck will prevent and also cure asthma.

Anonymous, and the Green Collection. *Kentucky*: Thomas, No. 1062 — *Illinois*: Hyatt, No. 4475 (a necklace of amber beads) — *Texas*: Lewis, 267 — *Washington*: Tacoma, 26.

827 To wear a string of yellow beads around one's neck will cure a person of and keep a person from having asthma. A man was asked no longer than today why he was wearing a string of yellow beads around his neck and he said that he had had a severe attack of asthma a few nights before and had put on a string of yellow beads and gotten immediate relief.

George E. Knox (Washington, D. C.) Cf. No. 826, above.

828 If you pass a child afflicted with asthma through a split in a tree, it will effect a cure.

Pearle Webb, Pineola, Avery county. The sympathetic cure of passing a person through a tree, under a bramble, etc. is little noted in connection with asthma, although the related cure of "plugging," i.e., boring a hole into a tree and fastening a lock of the patient's hair in the hole with a wooden peg, is widely practiced. For a discussion of "passing through" trees, see No. 311, above; cf. 829, below.

829 A child in Allegheny county suffered from asthma or "tyzic." He was cured by the method of applying a sourwood (sorrel tree) stick measured to his back, just the height of the boy, then throwing away the stick—"tyzic" thrown away with it.

Green Collection. This sympathetic cure differs from the usual practice of "measuring" a child for an illness by notching a tree in order that he may slough off the disease as he outgrows the mark. For the use of this latter sympathetic cure for asthma, cf. *Tennessee*: O'Dell, *Signs*, 3; Redfield, Nos. 39 f. — *Louisiana*: Roberts, No. 379 — *Illinois*: Hyatt, No. 4488.

Backache

830 If your back hurts, you can get a bone and put in your pocket, and it will quit hurting.

Minnie Turner, Stanly county.

831 If you will lie down and roll over on the ground three times the first time that you hear a dove holler in the spring, you will not have backache all year.

Katherine Bernard Jones, Raleigh. *South*: Puckett, 363 (roll over twice [Negro]). Compare the Pennsylvania German custom of throwing oneself to the ground upon sighting the first stork of the year, and rolling over as a means of remaining free from backache for the rest of the year (Rupp, 255, No. 17). Cf. No. 832, below.

832 To cure backache, when the first whippoorwill calls lie down and roll over three times.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *North Carolina*: Hoke, 115 (turn a somersault three times) — *South*: Puckett, 363 (roll over twice) — *Maryland*: Bullock, 10 (roll down a hill backward) — *Pennsylvania*: Fogel, No. 1938 (turn a somersault [German]), No. 2061 (roll yourself [German]); Rupp, 255, No. 17 (turn a somersault; roll down hill [German]) — *Ozarks*: Randolph, 133. — Leland, 129 (turning three somersaults the first time one hears thunder).

833 Buckeye, carried in the right-hand pants pocket, will cure backache.

Green Collection.

834 For backache, rub the affected parts with remains of boiled grapevine.

Constance Patten, Greensboro.

835 Get rosin from a pine tree, heat it in a shovel, spread it on a cloth, and put it on the back. This is a sure cure for backache.

Kate S. Russell, Roxboro, Person county. In none of the following references to the use of pine resin plasters is there a mention of heating in a shovel. *Virginia*: Martin, No. 23 — *Kentucky*: Thomas, No. 1063 — *Quebec*: Rousseau, *Anticosti*, No. 14 (*Abies balsamea*, a species of fir, was made into a tea and used for backache) — *Illinois*: Hyatt, No. 4715 — *Washington*: Tacoma, 26.

836 To cure "misery in de back," dig up some pine roots in a road where there has never been any corpse, burn the roots, and then apply rosin to your back.

Sue Hull (Indiana).

837 Pepper vinegar is good for backache.

Anonymous.

Baldness

838 Cutting one's hair keeps one from getting bald.

Green Collection. In the following four examples, reference is made to cutting the hair. In *Indiana* it is held that a man with a tendency to baldness should shave off his beard, "thus allowing more nourishment to go to his head" (Halpert, *Cures*, 10).

839 Cut the hair in March and it will all fall out.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

840 If you cut your hair on St. Patrick's Day, it will shed.

Anonymous.

841 If you cut your hair after nine P.M. on Friday, you will become bald-headed at an early age.

Julian P. Boyd.

842 If you cut your hair when the moon is decreasing, it will cause your hair to fall out.

Anonymous. *West Virginia*: Mockler, 312, No. 17 (cut the hair on the first Friday after new moon to avoid baldness) — *Kentucky*: Thomas, No. 2300 (cut hair in the dark of the moon and you will become bald) — *Pennsylvania*: Brendle-Unger, 100 (waning moon [German]); Fogel, No. 1832; No. 1828 (hair will not fall out if cut on the first Friday in

new moon) — *Illinois*: Hyatt, No. 2947; No. 2948 (hair cut in the dark of the moon causes baldness).—McCartney, 140; Wessman, 13.

843 Wear your hat in the house, and all of your hair will fall out.

Anonymous. *Kentucky*: Fowler, No. 11 — *Pennsylvania*: Brendle-Unger, 101; (also caused by going outdoors without a hat [German]) — *Illinois*: Hyatt, No. 2958.

844 If a bat happens to light on, or hit one on, the head, that person will soon become bald-headed.

Dorothy Kanoy, Fayetteville, Cumberland county. *Ontario*: Wintenberg, *Waterloo*, 9 (if a bat drops any of its excrement on a person's head, the hair will come out at that spot); Wintenberg, *German* 1, 46 (same as previous) — *Pennsylvania*: Fogel, No. 1829 (a bat wetting in one's hair will cause baldness [German]); No. 1830 (if a bat gets into your hair, you will become bald [German]); Brendle-Unger, 101 (both a bat's getting into one's hair, and letting its droppings fall into one's hair cause baldness [German]). For headaches induced by the same misfortune, see No. 1577, below.

845 The blood of a bat was an excellent preventive of baldness in the good old days.

George P. Wilson, Greensboro. In connection with bats as causative agents of baldness, this cure would suggest the application of the principle of *similia similibus curantur*.

846 Hair used in a bird's nest causes the owner to become bald-headed.

Julian P. Boyd. *Maryland*: Bergen, *Animal*, No. 739 (Negro) — *Pennsylvania*: Fogel, No. 1812 (German); Rupp, 252, No. 7 (because of the fear of blindness resulting from the use of one's hair in bird nests, the hair should be buried or burned [German]) — *Illinois*: Hyatt, No. 2980 (a man's combings). Cf. Nos. 1578 ff., below, for headache resulting from the use of human hair in bird nests.—Leland, 24 (snake carrying human hairs into his lair causes baldness); Napier, 114; Black, *Folk-Medicine*, 16-17; Wessman, 12.

847 The gall of a lizard is thought to prevent baldness.

Anonymous.

848 Fresh mouse meat is a cure for baldness.

Anonymous.

849 Mole's blood is used for the cure of baldness.

George P. Wilson, Greensboro.

850 Rub castor oil on the skin of your head to stop the hair from coming out.

Rosa Efird, Stanly county.

851 Honey and water boiled off human hair is a favorite scalp tonic among bald-headed men.

Anonymous. Cf. *Tennessee*: Rogers, 57 f. (hair was made to grow on a bald head merely by coating the bald spot with honey, after which the head was massaged with a raw onion).

Bed Sores

852 To prevent bed sores, bathe the tender skin with water in which oak or elm bark has been boiled.

Green Collection.

Bile

853 Salted herring on "bile."

Green Collection.

Bladder Disorders

854 For bladder disorders, take sweet nitre and Haarlem oil in small quantities, alternately, a day between each dose.

J. Frederick Doering, Durham. *Ontario*: Doering, *Folk Medicine*, 197.

Bleeding

855 Cord a wound above it to stop the flow of blood.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

856 Some people think that moss grown on the skull of a hanged man will stop bleeding.

Anonymous.

857 To cure excessive bleeding, kill a chicken and apply fresh bleeding meat to the place.

Green Collection.

858 To stop a wound from bleeding, cover it with cobwebs.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and six other informants from widely separated localities. *South Carolina*: Bryant II, 137, No. 35 — *Virginia*: Martin, No. 3 — *Kentucky*: Sanders, 16 (clean cobwebs) — *Tennessee*: Frazier, 34, No. 6 — *Louisiana*: Roberts, No. 372 — *Ontario*: Wintemberg, *Waterloo*, 14; Wintemberg, *Grey*, No. 130 — *New York*: Smith, *Andes*, 297 — *Pennsylvania*: Fogel, No. 1546 — *Indiana*: Brewster, *Cures*, 34, No. 6; Halpert, *Cures*, 7 — *Illinois*: Allison, No. 132 — *Iowa*: Stout, No. 1015 — *Nebraska*: Black, 30, No. 7. For the use of spider webs, see Nos. 862, 1261 f., below.—Foster, 62; Radford, 83.

859 To stop bleeding, apply a cobweb from the corner of the kitchen.

Elsie Doxey, Currituck county.

860 Bind a cut finger in cobwebs, and it will get well and stop bleeding.

Valeria Johnson Howard, Roseboro, Sampson county.

861 To stop the flow of blood, put sooty cobwebs over the cut.

Green Collection. *Kentucky*: Thomas, No. 1071 (pills made of cobwebs) — *Wisconsin*: Brown, *Insects*, 8 (cobweb pills) (dusty cobwebs) — *Illinois*: Hyatt, No. 4604 (dusty cobwebs). For further references to soot, see Nos. 867, 875, below.

862 Put spider webs on a bad cut, and it will stop bleeding.

Zilpah Frisbie, Marion, McDowell county. *Louisiana*: Roberts, No. 1477 — *Quebec*: Marie-Ursule, 180, No. 164 (French) — *Ontario*: Waugh, No. 271 — *Pennsylvania*: Fogel, No. 1546 (German) — *Ozarks*: Randolph, 101 — *Texas*: Woodhull, 51 — *Nebraska*: Black, 30, No. 1. — Laval, 24 No. 9; Taboada, 37.

863 Scraped sole leather is good to stop the flow of blood.

Minnie Stamps Gosney, Raleigh. For the use of sole leather in another medical connection, see No. 320, above.

864 A weed called "fever weed" will stop bleeding.

Jean and Hallie Holeman, Durham county.

865 Socrum weed tea will stop bleeding.

Mamie Mansfield, Durham county.

866 When a wound is bleeding, apply a liberal amount of black pepper to stop the flow.

Elsie Doxie, Currituck county.

867 Brown sugar and soot will stop bleeding.

Anonymous. Soot is not mentioned in the following references; only brown sugar or sugar. *Tennessee*: Redfield, No. 56 — *Illinois*: Hyatt, No. 4618 (sugar), No. 4619 — *Nebraska*: Black, 30, No. 5 (brown sugar and whiskey); No. 6 (sugar). Cf. No. 868, below.

868 To stop the bleeding of a wound, apply brown sugar and turpentine.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. No. 867, above, for references involving the use of brown sugar, or sugar.

869 To arrest the flow of blood wear (a) agate, (b) bloodstone, (c) carnelian, (d) red jasper.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Pennsylvania*: Brendle-Unger, 41 (bloodstone [German]). — Black, *Folk-Medicine*, 111 f. (jasper).

870 Among the many cures for bleeding are the ashes of burned rags.

Sue Hull (Indiana). The *Idaho World* reported in 1865 the use of smoking woolen rags to stanch the bleeding of an ax wound. *Idaho: Lore*, 207.

871 Use alum to stop blood.

Green Collection: *Tennessee*: Redfield, No. 53.

872 To stop a wound from bleeding, cover it with clay.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Nebraska*: Black, 30, No. 11 (mud).

873 Use gunpowder to stop blood.

Green Collection.

874 Salt will often stop bleeding from a slight wound.

Mrs. Gertrude Allen Vaught, Alexander county. *Louisiana*: Roberts, No. 845 Cf. *Quebec*: Marie-Ursule, 180, No. 169 (salt and flower [French]) — *Illinois*: Hyatt, No. 4615.

875 If soot is put in a fresh cut, the flow of blood will cease, and the place will heal without soreness.

Katherine Bernard Jones, Raleigh, and two other informants from Brunswick and Alexander counties. *South Carolina*: Bryant 11, 137, No. 34 — *Virginia*: Martin, No. 21 — *Kentucky*: Thomas, No. 1072 (soot from the chimney); No. 1073 (swallowing of tea brewed from the soot of a wood fire) — *Tennessee*: Frazier, 34, No. 7; Law, 99; Redfield, No. 56 (soot and sugar) — *Illinois*: Hyatt, No. 4617 (soot rubbed into the wound; seldom used because it will leave a black scar).

876 Cold water will often stop bleeding from a slight wound.

Mrs. Gertrude Allen Vaught, Alexander county.

877 To stop a wound from bleeding, pour kerosene on it.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

878 When wounded by the blade of an ax or similar weapon, if the ax is buried in the ground up to the eye, the blood will cease to flow.

Green Collection. The use of an ax to stanch blood is reported in many localities, but here there appears rather to be an association with the practice of cleansing the cutting instrument in order to prevent infection. In such cases the instrument itself is washed, greased, or plunged into wood, the earth, or anything else that will keep it free from infectious agents. Important in this particular case also, perhaps, is the association of the earth itself with clay, charcoal, soot, cobwebs, and other earth-like substances that are widely used in arresting the flow of blood.

879 A certain verse in the Bible, when repeated by a certain person, or persons, will stop the flow of blood from a wound, except when the wound involves the severing of a main artery.

George E. Knox (Washington, D. C.). The "certain" passage alluded to here is likely the one referred to in Ezekiel 16:6, as treated in Nos. 881 f., below. To the specific references cited there, I give general references here to the speaking of scriptural passages. No actual blessings or formulae, however, are given. *Tennessee*: Redfield, No. 52;

Rogers, 55 f. — *Ontario*: Waugh, No. 268 — *Indiana*: Halpert, *Cures*, 7 f. — *Ozarks*: Randolph, 122 ff., particularly the item on p. 123 cited from the Springfield (Missouri) *News*. Cf. Nos. 1624 f., below.

880 The flow of blood may be stopped by certain people quoting a certain passage of scripture, but if one who has the power to do this informs another where the passage may be found in the Bible, the power is conveyed from the informer to the informed.

Green Collection. In connection with the previous item, I supply references here to various verses and formulae that are either biblical or are compounded from various religious sources, some of them invoking the Trinity. *South*: Porter, 111 f. (the charm in German) — *New England*: Johnson, *What They Say*, 82 f. — *Pennsylvania*: Brendle-Unger, 44 (also a written charm inscribed in the forehead [German]); Grumbine, 270 — *Michigan*: Dorson, 163 — *Illinois*: Hyatt, Nos. 4624 f. — Radford, 42.

881 The sixteenth chapter and sixth verse of Ezekiel will stop the flow of blood, if repeated by one who has the power.

Zilpah Frisbie, Marion, McDowell county; W. J. Hickman, Hudson, Caldwell county; and H. L. Davis, Hemp, Fannin county, Georgia. *South*: Porter, 111 — *Kentucky*: Price, 32; Thomas, No. 1078 — *Tennessee*: Redfield, No. 51 — *Ozarks*: Randolph, 123. Cf. No. 775, above, and Nos. 1625, 1907, below.

882 To stop blood read Ezekiel 16:6 three times.

W. J. Hickman, Hudson, Caldwell county. *Indiana*: Brewster, *Cures*, 43, No. 2. Cf. No. 1625, below.

883 Anyone who has not seen his father (born after his father's death) can stop bleeding, whether present or not, on the condition that he knows the bleeding is taking place, and is willing to stop it.

Blades Melick, Pasquotank county.

Blindness

884 Sleep in the moonlight, and you will go blind.

Will S. Sease (Oklahoma). Cf. *West Virginia*: Mockler, 314, No. 3 (if the moon is afflicted by Mars or Saturn at the time of the child's birth, he will go blind) — *Ozarks*: Randolph, 204 (also blind and crazy both) — *Nebraska*: Cannell, 34, No. 65.

885 A midwife told her that she always took milk from the mother's breast and bathed the baby's eyes with it, to keep away blindness.

Green Collection. *South*: Puckett, 276 (an eyewash made of alum, wild honey, and sweet milk is good for blindness) — *Illinois*: Hyatt, No. 2701 (if a child is born blind, the mother can make it see by squeezing some of her milk into its eyes). Cf. No. 306, above.

886 If you watch a lizard change colors, you will go blind.

Julian P. Boyd. There are no parallel references, but numerous beliefs exist which connect blindness with reptiles, particularly with snakes. Among southern Negroes the notion persists that the dust of a powdered rattlesnake, or the dust from a shed skin of a snake, will cause blindness (Puckett, 276). Dresslar (p. 49) notes the fear of the dust of the rattles of a rattlesnake in this same connection. In Kansas it is believed that if the rattles of a snake are cut, the juice will squirt into a person's eye and blind him (Bergen, *Animal*, No. 1027).

Blisters

887 Blisters on the tongue are due to telling stories.

Jessie Hauser, Pfafftown, Forsyth county. *South Carolina*: Bryant 1, 290, No. 25; No. 26 (if your tongue is sore); 289, No. 5 (a pimple on your tongue) — *Maryland*: Whitney-Bullock, No. 809 (a lump on the tongue) — *Kentucky*: Thomas, No. 854 (a blister or a sore place) — *Tennessee*: Farr, *Riddles*, No. 250 (a sore) — *New England*: Backus 1, 501 (a sore); Johnson, *What They Say*, 63 (a sore on the tip of the tongue) — *Pennsylvania*: Fogel, No. 347 (a pimple on the tongue [German]); Hoffman 11, 28 (a long and involved cure is given [German]) — *Illinois*: Allison, No. 397 (a sore) — *Iowa*: Stout, No. 280 (a canker or blister [Norwegian]); No. 281 (if your tongue is sore [Scotch]); No. 242 (a pimple [Norwegian]) — *Texas*: Turner, 174 (a person has told as many lies as he has ulcers on his tongue) — *California*: Dresslar, 104; 105 (a sore).

Blood

888 To draw blood from a person, use a leech.

Kate S. Russell, Roxboro, Person county. For general background material on blood letting, see Rogers (pp. 44 f.); also the section on "Bloodletting and Cupping" in Brendle-Unger (pp. 44-48).—Hovorka-Kronfeld 1, 5 ff. (see engraving on p. 7); HDA 1, 172 f.

889 The roots and bark and leaves of many plants are steeped for blood tonics.

Sue Hull (Indiana). See specific blood purifiers and tonics listed below.

890 Addertag tea is good for blood.

Julia McRae. "Pappy gave it to us, and he had no sick on his hands."

891 For bad blood, get the roots of burdock, cut them in round discs, put in water, and drink.

Kate S. Russell, Roxboro, Person county, and Mamie Mansfield, Durham county. Cf. *Virginia*: Martin, No. 15 (burdock bitters) — *Pennsylvania*: Brendle-Unger, 39 (a handful of burdock root, a handful of pepperwood boiled in three quarts of water to one half its constituency [German]) — *Iowa*: Stout, No. 917.

892 Flaxseed tea cures acid in the blood.

Anonymous.

893 Old people say that the juice of goose grass is an excellent blood purifier.

Eleanor Simpson, East Durham, Durham county.

894 Sasfrarilla (sarsaparilla) root tea is a blood tonic.

Mamie Mansfield, Durham county. A vulgarized spelling, but more commonly "sassperilla."—G. P. W[ilson]. *West Virginia*: Musick, 6, No. 12 (bark) — *Quebec*: Rousseau, *Abénakise*, 154, No. 7d — *Texas*: Dodson, 88 (those who take sarsaparilla for their blood must not let the dew fall on them [Spanish]).

895 Drink sassafras tea in the spring for bad blood.

Green Collection, and Mamie Mansfield, Durham county. *Kentucky*: Fowler, No. 24 — *Tennessee*: Law, 99; Redfield, No. 181; Rogers, 16 f. — *Louisiana*: Roberts, No. 429 — *Indiana*: Busse, 16, No. 18 — *Illinois*: Allison, No. 102 — *Ozarks*: Randolph, 104 f.

896 Boil the roots from the sassafras tree, and sweeten with sugar. This is taken to thin the blood.

Kate S. Russell, Roxboro, Person county. *Kentucky*: Sanders, pp. 15, 19 — *Tennessee*: O'Dell, *Doctor*, No. 35 — *Illinois*: Fox, 4 — *Missouri*: McKinney, 107.

897 Smartweed tea will bring blood.

Mamie Mansfield, Durham county.

898 Wild cherry tree bark bitters is a cure for bad blood.

Mamie Mansfield, Durham county.

899 Wild cherry bark, dogwood bark, and sassafras root make a good tonic for the blood.

Minnie Stamps Gosney, Raleigh.

900 Get wild cherry bark, cut it up into oblong pieces, put it into a bottle, and cover it with water, or whiskey. This will clear up the blood.

Kate S. Russell, Roxboro, Person county.

901 Vinegar and iron nails are also used for a blood remedy, to invilure [involute?] the blood.

Julian P. Boyd. Cf. *New Mexico*: Moya, 74 (people drink water out of a rusty can to enrich the blood [Spanish]).

902 Cinders and molasses were used to "inrichen" the blood of the human body.

Julian P. Boyd.

903 To renew the blood, take a mixture of shop cinders and sulphur.

Anonymous.

904 To keep the blood cool in the spring, and the fever down, peel down the bark on the north side of a red oak tree, boil it and drink the tea. The same keeps the fever up in winter.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

Blood Poison

905 If a nail is stuck in the foot, remove the nail and hold the wound over a smoke made from woolen yarn rags, and blood poison will be prevented.

Ella Smith, Yadkin county, and Charles R. Bagley, Moyock, Currituck county. *South*: Puckett, 377 (hold the wound over burning wool scraps; also, cedar mixed with shoe soles will smoke the soreness out) — *Illinois*: Hyatt, No. 5263 (smoke from a woolen sock); No. 5264 (smoke the wound fifteen minutes over a burning woolen cloth) — *Ozarks*: Randolph, 101 (burn woolen rags in a copper kettle) — *Texas*: Woodhull, 60. Cf. Nos. 1789, 1795, below.

906 Erysipelas weed boiled and mixed with mutton suet makes a salve for blood poison.

Anonymous.

907 Fireweed will cure blood poison.

Anonymous.

908 Rattlesnake's master is good for blood poison.

Cozette Coble, Stanly county.

909 To prevent blood poison after sticking a nail in the foot, make a poultice of gypsum weeds [Jimson weed?] and apply.

Green Collection.

Blood Pressure

910 Gum berries are good for high blood pressure.

Anonymous. Various plants, including garlic, are prescribed, but the North Carolina prescriptions for this item, and also for No. 911, are unique.

911 Mistletoe herb is a remedy for high blood pressure.

Anonymous. Cf. No. 910, above.

Boils

912 To cure boils, bleed the bad blood out.

Mrs. Nilla Lancaster. Boils were thought of as evidences of bad blood. This "bad blood," therefore, had to be drawn out (*Ontario*: Waugh, No. 252 — *Pennsylvania*: Brendle-Unger, 70 [German]). This same notion is held in many other places. In *Oklahoma*, for example, every boil a person has is regarded as being "worth five dollars" (Smith, *Folk Cures*, 78; cf. also p. 76). Other places where a financial value of five dollars is put on a boil are: *North Carolina*: Bruton, *Beliefs*, No. 7 — *Ontario*: Waugh, No. 291 — *Illinois*: Hyatt, No. 5680.

913 Put fat bacon on a boil to cure it.

Lucille Massey, Durham county. *Texas*: Woodhull, 20, 51 — *Nebraska*: Black, 34, No. 10.—Foster, 61.

914 Draw a boil out with fat bacon, honey, and flour.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. *Pennsylvania*: Brendle-Unger, 70 (a warm application of flour and milk).

915 Put a piece of fat meat on a boil, and it will get well.

Wilma Foreman, Stanly county, and two other informants from McDowell and Wake counties. *Tennessee*: Frazier, 36, No. 42; Rogers, 28 — *Oklahoma*: Smith, *Folk Cures*, 76-77 — *Texas*: Turner, 168. The last three references specify that the fat meat shall be raw.—Johnson, *Normandy*, 195 (roast meat, which is later buried).

916 Fat pork is used on boils to draw out inflammation or fever.

Elsie Doxey, Currituck county. *Tennessee*: Law, 99 — *Ontario*: Waugh, No. 263 — *Oklahoma*: Smith, *Animals*, 71 (a debate as to the relative merits of cooked or raw meat).

917 The boiled white of an egg will draw a boil to a head.

Green Collection. *Illinois*: Hyatt, No. 5690 (boiling not specified).

918 The white of an egg (beaten) and honey will draw boils to a head.

Mamie Mansfield, Durham county. Cf. *Oklahoma*: Smith, *Animals*, 71 (the white of an egg thickened with gunpowder); Smith, *Folk Cures*, 76-77). The yolk of an egg mixed with molasses and flour is noted in *New England* (Backus 11, 197); also poultices made from the yolk of an egg mixed with salt (cf. the two Oklahoma references cited above).

919 Take the skin around the egg and put it over the boil to cure it.

Mamie Mansfield, Durham county, and Lucille Cheek, Chatham county. *North Carolina*: Bruton, *Medicine*, No. 3 (let the moist lining of an egg shell dry over the head of a boil) — *Tennessee*: O'Dell, *Doctor*, No. 47 — *Ontario*: Wintemberg, *Waterloo*, 11 — *Pennsylvania*: Brendle-Unger, 70 (German) — *Illinois*: Hyatt, Nos. 5691 f. — *Iowa*: Stout, No. 950 — *Oklahoma*: Smith, *Animals*, 71 (the membrane is placed moist side down upon the boil and allowed to dry in place; the drawing action is purely mechanical); Smith, *Folk Cures*, 76-77 — *Idaho*: Lore, 208.

920 Apply live fish worms to a boil.

Elsie Doxey, Currituck county. *Ontario*: Waugh, No. 313.

921 To cure boils, apply a poultice made from a muddauber's ("dirt" dauber's) nest.

Lucille Cheek, Chatham county, and Mamie Mansfield, Durham county. *Kentucky*: Price, 32; Thomas, No. 1102 — *Wisconsin*: Brown, *Insects*, 6.

922 To cure boils, apply honey and flour.

Anonymous. Cf. *Quebec*: Marie-Ursule, 173, No. 35 (flour and syrup [French]) — *Pennsylvania*: Brendle-Unger, p. 70 (flour and milk [German]). Cf. No. 914, above.

923 Put a poultice of honey and sugar on a boil to cure it.

Lucille Massey, Durham county.

924 Draw a boil out with molasses and flour plasters.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

925 Boil a bar of lard in one pint of milk so that only one-half teaspoon of liquid is left. Drink this liquid to cure boils.

Madge Colclough, Durham county. For references involving bacon, see No. 913, above.

926 For boils, get the roots of burdock, cut them in round discs, put them in water, and drink.

Kate S. Russell, Roxboro, Person county. *Illinois*: Hyatt, No. 5689 (a tea made from burdock roots).—Foster, 61; Petulengro, 2.

927 Grease cabbage leaves with lard, and apply to bring boils to a head.

Green Collection. *Tennessee*: Redfield, No. 123 (wilt a cabbage leaf in ashes and bind it on).

928 Comfrey root is a cure for boils.

Mamie Mansfield, Durham county.

929 A flaxseed poultice will bring boils to a head.

Mamie Mansfield, Durham county. *South Carolina*: Bryant II, 137, No. 26 — *Illinois*: Hyatt, No. 5695 — *Iowa*: Stout, No. 956 — *Oklahoma*: Smith, *Animals*, 71; Smith, *Folk Cures*, 76 (lancing after application of the poultice) — *Nebraska*: Black, 34, No. 15 (keep the poultice hot and moist).—Foster, 61 (linseed).

930 A heart leaf poultice is a cure for boils.

Mamie Mansfield, Durham county.

931 Bind a boil with Jamestown (Jimson) weed, and it will come to a head before morning.

Kate S. Russell, Roxboro, Person county. *South*: Puckett, 378 (Negro) — *Georgia*: Campbell, 3.

932 Eat nutmegs to cure boils.

Madge Colclough, Durham county. *Kentucky*: Thomas, No. 1097 — *Ontario*: Doering, *Customs*, 153 (eating them not mentioned).

933 Wear nutmegs around your neck as a cure for boils.

Anonymous. *Quebec*: Marie-Ursule, 173, No. 40 (French) — *Maine*: Bergen, *Animal*, No. 1140.

934 Roasted onion is good for boils.

Virginia Bowers, Stanly county. *Tennessee*: Law, 99 (a poultice of soap and onions) — Cf. *Quebec*: Marie-Ursule, 173, No. 42 (cooked onions applied to boils makes them come to a head rapidly [French]) — *Pennsylvania*: Brendle-Unger, 70-71 (same as above) — *Illinois*: Allison, No. 162 (a poultice of roasted onions).

935 Poultices made from plantain are applied to boils to bring them to a head.

Anonymous. *Ontario*: Wintemberg, Grey, No. 131 — *Pennsylvania*: Brendle-Unger, 70 (plantain leaves fried in lard used as a poultice [German]) — *Illinois*: Hyatt, No. 5700 — *Iowa*: Stout, No. 1068 — *Nebraska*: Black, 34, No. 12.

936 The best cure for boils is a scraped Irish potato, raw.

Mrs. Gertrude Allen Vaught, Alexander county, and the Green Collection.

937 Carry a stolen potato in your pocket as a cure for boils.

Anonymous. Cf. No. 2017, below (rheumatism).

938 A jelly made of red oak bark tea put on plasters will draw the boil out.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *North Carolina*: Bruton, *Medicine*, No. 4 (red oak bark and sage made into a tea, mixed with borax, sulphur, and honey; this is applied as a poultice).

939 For boils, make a poultice of fresh red oak bark between the outer rind and the tree, boil, and mix with corn meal.

Green Collection. Cf. No. 938, above.

940 Drink sassafras tea as a cure for boils.

Anonymous.

941 Slippery ellum [elm] bark made into a poultice will draw the boil to a head.

Mamie Mansfield, Durham county. *Kentucky*: Fowler, No. 22 — *Tennessee*: O'Dell, *Doctor*, No. 6; O'Dell, *Superstitions*, 4 — *Illinois*: Hyatt, No. 5706, No. 5707 (mixed with lard) — *Oklahoma*: Smith, *Animals*, 71; Smith, *Folk Cures*, 76-77 (the cambium layer of the bark of slippery elm used in a poultice puckers as it dries, thus drawing the boil).

942 Swamp lily roots are good for boils.

Anonymous. *Illinois*: Hyatt, No. 5713 (poultice of the roots of the white pond lily).

943 Tanze [tansy] is good for boils.

Anonymous.

944 Chewed tobacco is used as an application to boils.

Elsie Doxey, Currituck county. *Ontario*: Waugh, No. 263 — *Illinois*: Hyatt, No. 5711 — *Ozarks*: Randolph, 98-99 (tobacco leaves in cold water applied as a poultice; to make the poultice more effective, wrap the tobacco in fresh mullein leaves).

945 Drink flour and water as a cure for boils.

Anonymous. Cf. *Pennsylvania*: Brendle-Unger, 70 (flour and milk applied to the boil). Cf. Nos. 914, 922, above.

946 Drink a teaspoon of flour and water for nine mornings as a cure for boils.

Anonymous.

947 Draw a boil out with poultices of salty meal.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

948 Apply Octagon soap and sugar to boils to bring them to a head.

Elsie Doxey, Currituck county, and Lucille Massey, Durham county. Cf. *South Carolina*: Bryant 11, 137, No. 23 (a plaster of sugar and soap) — *Tennessee*: Redfield, No. 126 (sugar and tub soap) — *Illinois*: Hyatt, No. 5708 (brown sugar and brown soap) — *Oklahoma*: Smith, *Animals*, 71 [long discussion]; Smith, *Folk Cures*, 70-77 — *Nebraska*: Black, 34, No. 13; No. 11 (soft soap and strained honey) — *Utah*: Baker-Wilcox, 191.—Foster, 61.

949 Put tar on a boil to cure it.

Lucille Massey, Durham county. Cf. *Louisiana*: Roberts, No. 491 (coal oil and salt).

950 Turpentine, soap, and sugar are good for a boil.

Minnie Stamps Gosney, Raleigh. Cf. Nos. 948 f., above. *Idaho*: Lore, 208 (apply turpentine generously and often).

951 Draw a boil out with Peter's Worth poultice.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

952 Take gunpowder for boils.

Kate S. Russell, Roxboro, Person county. *Oklahoma*: Smith, *Folk Cures*, 77.

953 You may cure boils by swallowing shot.

Madge Colclough, Durham county. *Kentucky*: Thomas, No. 1101 — *Quebec*: Marie-Ursule, 173, No. 34 (swallow an uneven number of bits of lead [French]) — *Illinois*: Hyatt, No. 5704 (nine gunshot taken in one dose, or one by one at different times) — *Iowa*: Stout, No. 969 (chew "BB" shot) — *Oklahoma*: Smith, *Animals*, 72; Smith, *Folk Cures*, 77-78 (swallow one shot for each boil; the theory is that the lead of the shot absorbs the poison that would otherwise form into a boil) — *Nebraska*: Black, 34, No. 14 (nine shots from a shotgun shell).

954 To cure boils, tie small shot in the tail of a shirt, and wear the shirt for three days.

J. K. Turner, Rocky Mount, Edgecomb county, and Mamie Mansfield, Durham county.

955 To cure boils, boil a pint of gun shot with a quart of milk. When this is done, pour the milk off the shot and drink it.

Mary Scarborough, Wanchese, Dare county. *Kentucky*: Thomas, No. 1103 (boil a bar of lead [about one third of a pound] in one pint of milk, boiling down until only two teaspoonfuls are left; then drink) — *Ontario*: Waugh, No. 291 — *New York*: Relihan, *Remedies*, 82 (soak twelve lead "BB" shot in a pint of milk for eight days; then pick the shot out of the rotten milk and take one daily) — *Illinois*: Hyatt, No. 5705 (a pound of shot and a pint of milk).

956 If you take a pound of shot and boil it in water for several hours, and then drink two swallows of the water, you will be cured of boils and never be troubled with them again.

Green Collection. Cf. *Quebec*: Marie-Ursule, 173, No. 33 (some pieces of lead in boiling water; drink the water [French]) — *Ontario*: Doering, *Customs*, 153 (no quantities specified) — *Illinois*: Hyatt, No. 5703 (three shots out of your gun in a glass of water).

957 Turn up a kettle, get soot, and make a cross on the boil with the soot.

Madge Colclough, Durham county. *Kentucky*: Thomas, No. 1100.

Bowel Ailments

958 Ginseng root comforts the bowels.

Elsie Doxey, Currituck county.

959 Heart leaves (leaves which grow in the shape of a heart and can be found in most places) are good regulators for the bowels.

Anonymous.

960 Tea made from the young growth of pine needles will cure bowel trouble.

Mrs. Gertrude Allen Vaught, Alexander county.

961 Bark from the root of the red alder is a good regulator for the bowels.

Anonymous. Cf. *Pennsylvania*: Brendle-Unger, 233 (the leaves and bark of smooth alder).

962 Tea made from the roots of the wild strawberry plant will cure bowel trouble.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Tennessee*: O'Dell, *Doctor*, No. 8 (blackberry root tea); O'Dell *Superstitions* (same as above).

963 Flannel will prevent bowel trouble if worn in the summer.
Mrs. Gertrude Allen Vaught, Alexander county.

Bright's Disease

964 A seventh son can cure Bright's disease by visiting the patient afflicted with it.

Jessie Hauser, Pfafftown, Forsyth county.

965 To cure Bright's disease, put into a half-gallon of apple brandy a handful of cherry bark, persimmon bark, red holly bark, and dogwood root, and drink the solution.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

Bronchitis

966 Bronchitis may be cured by smoking life everlasting, and also drinking a tea made from it.

Anonymous.

967 To cure bronchitis, wear a stocking around the throat at night. The dirtier the stocking is, the better.

Green Collection. Cf. *Quebec*: Marie-Ursule, 172, No. 17 (wear a dressing jacket of green flannel), No. 18 (the grease of lamb put on a flannel or on a blotter, and set on one's back or stomach [French]) — *Pennsylvania*: Brendle-Unger, 139 (turn a stocking wrong side out and wear it tied around the neck at night).

Bruises

968 To beeswax the size of an egg add twice as much rosin and twice as much mutton suet as rosin. Melt together and fry strips of linen till brown. Set off to cool a little, then pour on enough camphor to soak through. Roll up, keep in a clean place, and warm before applying to bruises.

Green Collection. Cf. *Tennessee*: Redfield, No. 74 (rosin and mutton tallow are mixed and placed on the bruise).

969 Wrapping paper with salve of lard and brown sugar should be applied to bruises.

J. Frederick Doering, Durham. Cf. *Tennessee*: O'Dell, *Doctor*, No. 11 (wash the affected part in vinegar and bind with brown paper); O'Dell, *Superstitions*, 3 (same, with the observation "as Jack did when he fell down and broke his crown"); Redfield, No. 72 — *Ontario*, Doering-Doering 1, 63.

970 Comfrey root is a cure for stone bruises.

Mamie Mansfield, Durham county. *Pennsylvania*: Lick-Brendle, 209 (comfrey root fried in lard). Vinegar and brown paper are also recommended in *Tennessee* for stone bruise, as well as for ordinary bruise, as noted in No. 969, above (McGlasson, 17, No. 7).

971 Equal parts of pine rosin, mutton suet, and beeswax will heal bruises.

Clara Hearne, Roanoke Rapids, Halifax county. Cf. *Pennsylvania*: Lick-Brendle, 236 (white pine used in a plaster).

972 Crushed plantain leaves are good for bruises.

F. C. Brown, Durham. *Illinois*: Hyatt, No. 4727.

973 Rub a stone bruise with the old-fashioned pothooks.

Green Collection. Compare the practice among the *Pennsylvania* Germans of placing silver coins, spoons, knives, etc. upon a bruise to prevent discoloration (Brendle-Unger, 75). A penny was used for this purpose in *Nova Scotia* (Creighton, 87, No. 11).

Bunions

974 Bunions, "measured" with an ordinary broom straw, will disappear.

Durham *Herald-Sun*, Oct. 22, 1939 (from Oxford, N. C., no date). The curative principle underlying "measuring" is the notion, it would seem, that the disease will be outgrown when one attains the height, or the extent marked or "measured" on a tree, a doorjamb, or what not. Children are usually the beneficiaries of this form of sympathetic magic.

Burns

975 Butter should be used for burns, preferably unsalted.

J. Frederick Doering, Durham. *South Carolina*: Bryant 11, 137, No. 38 — *Ontario*: Doering, *Customs*, 152 — *Indiana*: Halpert, *Cures*, 7 — *Iowa*: Stout, No. 1032 (live-forever plant fried in butter and made into a paste; also the plant, sourdough).

976 To cure a burn, kill a chicken and apply the fresh bleeding meat to the place.

Green Collection. *New York*: Gardner, No. 7; Relihan, *Remedies*, 82. In both examples, the blood is from a chicken's head.

977 Goose manure stewed with sweetgum leaves and hog lard strained and made into an ointment is good for burns.

Green Collection. Cf. *Pennsylvania*: Brendle-Unger, 153 (boil goose excrement in fat or oil; pour off and smear on the burn).—Radford, 52.

978 Put lard and soda on burns.

Mary L. Walker, Durham county. Cf. *South*: Puckett, 387 (a piece of fat meat [Negro]) — *South Carolina*: Bryant 11, 137, No. 38 (bicarbonate of soda) — *Mississippi*: Hudson, 151, No. 3 (the grease of dish water) — *Quebec*: Marie-Ursule, 173, No. 21 (soda paste) — *Ontario*: Doering, *Customs*, 152 (moistened bicarbonate of soda) — *Indiana*: Halpert, *Cures*, 7 (grease) — *Texas*: Woodhull, 18-19 (grease) — *Midwest*: Odell, 220, No. 5 (baking soda moistened with saliva) — *Nebraska*: Black, 18, No. 21 (a paste of lard and baking soda); 17, No. 10 (grease); No. 12 (soda) — *New Mexico*: Moya, 74, No. 114

(a mixture of wax, turpentine, lard, and flour [Spanish]), 68, No. 16 (a mixture of lard and salt [Spanish]).

979 Apply a poultice of balsam juice to burns.

Sue Hull (Indiana).

980 For burns, apply a poultice of elm bark with enough water to thicken.

Sue Hull (Indiana). *Idaho: Lore*, 208.

981 The way to cure a burn is to burn some heart leaves and mix with homemade lard and put it on the burn.

Elizabeth Janet Cromartie, Garland, Sampson county. *Tennessee: Rogers*, 27 (a plaster made of heart leaves, hog's hair burned to a cinder, mixed with tallow or grease).

982 Crushed plantain leaves are good for burns.

F. C. Brown, Durham.

983 Scraped Irish potato is good for a burn.

Minnie Stamps Gosney, Raleigh. *Nova Scotia: Crieghton*, 87, No. 12 — *Indiana: Halpert, Cures*, 7 — *Illinois: Hyatt*, No. 4739 — *Iowa: Stout*, Nos. 941, 1008 — *Nebraska: Black*, 18, No. 22 — *California: Loomis, Medicine*, 118.

984 Apply a poultice of tea leaves and raw potato to burns.

Sue Hull (Indiana). *Illinois: Hyatt*, No. 4741 (tea leaf poultice) — *Nebraska: Black*, 18, No. 26 (wet tea leaves) — *Idaho: Lore*, 208.

985 To cure a burn, use kerosene oil.

Mrs. Gertrude Allen Vaught, Alexander county. *Mississippi: Hudson*, 151, No. 4 (coal oil).

986 For burns, use linseed oil.

Anonymous. *South Carolina: Bryant II*, 137, No. 38 — *Illinois: Hyatt*, No. 4736 (flaxseed poultice) — *Utah: Baker-Wilcox*, 191.

987 Put soap on a burn to take the fire out.

Marjorie Rea, Craven county. *Nebraska: Black*, 18, No. 23 (cover with a lather of soft soap).

988 Mud is good for burns.

Edith Walker, Watauga county.

989 Skim the top of water in a ditch and apply to a burn to ease the pain.

Newspaper Clipping, South Carolina (?). *Texas: Woodhull*, 18-19 (water is important for burns).

990 Charcoal (dead fire coals), beaten fine and mixed with lard, draws fire out of burns.

Green Collection. *California: Loomis, Medicine*, 118 (a piece of cold charcoal).

991 Hold burns to the fire.

Mary L. Walker, Durham county, and the Green Collection. *South Carolina*: Bryant II, 138, No. 39 — *Kentucky*: Fowler, No. 25 (hold near a hot stove) — *Mississippi*: Hudson, 151, No. 1 — *New York*: Relihan, *Remedies*, 82 (put the part burned back onto the thing with which you were burned) — *Indiana*: Halpert, *Cures*, 7 (the burn should be treated before a fire to draw out the inflammation) — *Illinois*: Allison, No. 107 (hold the wound over a fire) — *Iowa*: Stout, No. 1043 — *Nebraska*: Black, 18, No. 19 (burn the same place over again immediately).

992 It is thought certain people have the power to "talk" fire out of a burn. The belief is so strong that when a person receives a burn which may be serious, they send for a fire doctor, and will let no one do anything at all to relieve the injured.

George E. Knox (Washington, D. C.) and four other informants from central and western counties. The use of verbal charms to cure burns is fairly widespread in the literature, but no exact parallels to the present item are to be found. Cf., however, *Pennsylvania*: Owens, 125 — *Ozarks*: Randolph, 121 f. Dorson (p. 162) found practitioners in the Upper Peninsula of Michigan who claimed that burns could be healed over the telephone from as far away as Detroit.

993 To cure a burn many old people look at the burn, repeat some mysterious words to themselves, and then blow the burn. They repeat this about three times, and the burn is supposed to get well.

Pearle Webb, Pineola, Avery county, and the Green Collection. References cited here emphasize "blowing" on the burn, although all involve the speaking of magical words of one kind or another: *Pennsylvania*: Bayard, 59 — *Indiana*: Brewster, *Specimens*, 364 — *Illinois*: Wheeler, 65.

994 "The mother of God went over the fiery fields. She had in her hand a fiery brand. The fire did go out; it did not go in. In the name of the Father, the Son, and the Holy Ghost. Amen." (Repeat three times, blow and wet the burnt place each time.)

H. L. Davis, Hemp, Fannin county, Georgia. The following *Pennsylvania* German charm bears some slight resemblance to the present item. According to Emma Gertrude White (pp. 78 f.) it is uttered by those who "blow out" burns: "The blessed Virgin went over the land. / What does she carry in her hand? / A fire-brand. / Eat not in thee. Eat not farther around. / In the name of the Father, and of the Son, / And of the Holy Ghost." So saying these words, stroke slowly three times with your right hand over it, bending the same downward one, two, and three times; and blow three times, each time three times. Of more interest to residents of *North Carolina* is a charm from Henderson county recited by "Old Jack Ballard," who claimed the healer's art. He used a charm to heal burns that is perhaps more widely known than any other in the United States: "There came two angels from the north; / One brought fire, and one brought frost. / Go out fire and come in frost." (JAFL XLIX [1936], 266). Cf. Bruton, *Beliefs*, No. 18, for another *North Carolina* fire charm. Usually in this charm the name of the Trinity is invoked.—Black, *Folk-Medicine*, 80 f.; Radford, 53.

Cancer

995 Cancers are produced by bruises.

Green Collection. *Illinois*: Hyatt, No. 5658, No. 5664 (if a bruise is going to turn into cancer, it will do so within five years or never).

996 Don't cut moles on your body; they will turn to cancers.

Green Collection. *Georgia*: Steiner, No. 87 (if you cut a mole on your body until it bleeds, it will turn into cancer and kill you) — *Louisiana*: Roberts, No. 341 (if you pull a hair from a mole, you will make a cancer of it); No. 342 (if you pick a mole, you make a cancer of it).

997 The best remedy for cancer is alligator fat.

George P. Wilson, Greensboro *Daily News*, n.d.

998 An old-timer declares that cancer can be healed with an application of cobwebs.

Sue Hull (Indiana). *Idaho: Lore*, 208.

999 If you drink water in which eggs have been boiled, you will have cancers.

Anonymous.

1000 A pint of honey a day will cure cancer.

Edith Walker, Watauga county.

1001 A cancer is cured by the ashes of a burnt toad.

Eleanor Simpson, East Durham. *South*: Porter, 112 (this cure is indicated; also, living toads are successively applied, themselves taking the disease and dying) — *Indiana*: Brewster, *Cures*, 35 (application of an oil reduced from a toad sealed in a can with a pound of unsalted butter, and placed in the sun).—Radford, 56, 127 (frogs).

1002 Figs are good for cancer.

J. Frederick Doering, Durham.

1003 Sheep sorrel is good for cancers.

Anonymous, and the Green Collection. *Illinois*: Hyatt, No. 5676 (mash sheep sorrel and place it where the sun can draw out the oil; use for cancer).

1004 Take the plant called sour sorrel, boil it, then put the juice in a pewter plate. Let this stand in the sun until it forms a salve, and then you will have a cure for cancer.

Mrs. Gertrude Allen Vaught, Alexander county, and two other informants from eastern and central counties. In the Green Collection this item is credited to *Gale's Almanack*, 1825 (no page cited).

1005 If a person has a cancer, and will tie a string tightly around a growing maple sapling, the cancer will be gone by the time the tree grows enough to break the string.

Green Collection.

1006 "An old woman who claims to be a cancer doctor in our county gave this cure for cancer: Take castor oil twice a day and apply the oil to the affected part with only three fingers, and always rub it on in the form of a cross."

Mrs. Gertrude Allen Vaught, Alexander county.

Canker

1007 Among pioneers, doubtless the commonest cure for canker was black gunpowder held in the mouth and dissolved against the sores.

Sue Hull (Indiana). *Idaho: Lore*, 208.

1008 Another canker remedy among pioneers was a syrup of sage leaves, powdered alum, goldenseal and honey.

Sue Hull (Indiana). *Idaho: Lore*, 208.

Carbuncles

1009 Powdered beetles are applied to carbuncles.

Anonymous.

1010 Fasten a live leech to the carbuncle and allow it to suck out the poison blood.

Green Collection.

1011 Snails are an old standby for carbuncles.

George P. Wilson, Greensboro *Daily News*, March, 1934.

1012 Comfrey root is a cure for carbuncles.

Mamie Mansfield, Durham county. *Pennsylvania: Lick-Brendle*, 209 (comfrey root is grated in raw fat in the proportion of one to two for a salve to treat carbuncles [German]).

1013 Cypress nuts are used for carbuncles.

George P. Wilson, Greensboro *Daily News*, March, 1934.

Catarrh

1014 Smoking dried mullein leaves is recommended as a cure for catarrh.

Anonymous, and Mrs. Gertrude Allen Vaught, Alexander county. *South Carolina: Bryant* II, 139, No. 76 (mullein leaves are chewed) — *West Virginia: Musick*, 6, No. 16 (smoke in a clay pipe) — *Kentucky: Carter, Mountain*, 16 — *Ontario: Wintemberg, Toronto*, No. 26 — *Illinois: Hyatt*, No. 4495 — *Nebraska: Black*, 14, No. 79 (smoke mullein leaves in a pipe).

Cellulitis

1015 To cure cellulitis of the leg, tie a silk string around the leg and repeat some verse from the Bible.

Kate S. Russell, Roxboro, Person county.

Chapping

1016 To cure chapped lips, rub your finger behind your ear, then over your lips.

Julian P. Boyd.

1017 For chapped lips, kiss the middle rail of a five-railed fence.

Sue Hull (Indiana). *Massachusetts*: Bergen, *Current*, No. 853 — *Ozarks*: Randolph, *Ozark*, 4 (a girl can cure her chapped lips by kissing the middle rail of a five-rail fence, but it is well to put a little lard on the lips also).

Chicken Pox

1018 When someone has chicken pox, one of the family should drive the chickens in the front door and out the back door, and it will cure the chicken pox.

B. L. Umberger, Jr., Concord, Cabarrus county. Cf. Nos. 1019 ff., below.

1019 "When younguns have got chicken pox you lay 'em down on the floor and shoos the chickens out over 'em. Hit'll break 'em out in two hours. Why the day the baby got 'em I se'd the fust bump comin' and I shood the old Dominnecker over her and she was all pimpled out in a hour."

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. *Tennessee*: Farr, *Riddles*, No. 2 — *Ozarks*: Randolph, 147 f. (black hen and chickens are brought into the house and forced to walk over the patient's body).

1020 If a child has chicken pox, put him in a chicken coop for a few hours.

Dixie V. Lamm, Wilson county, and the Green Collection.

1021 If a child has chicken pox, grease him with chicken grease, and put him naked in the chicken house.

Green Collection. Cf. *Tennessee*: Redfield, No. 77 (let white chicken blood drop on chicken pox blisters).

1022 If a person who has chicken pox will let the chickens fly over him, the disease will be cured.

Esther F. Royster, Henderson, Vance county, and five other informants from eastern and central counties. *South*: Puckett, 386 (Negro) — *Tennessee*: Farr, *Children*, No. 37.

1023 To cure the chicken pox, make (let) chickens (a hen) fly over the victim's head before breakfast.

Ralph Chesson, Washington county.

1024 To cure chicken pox, get under the chicken roost and scare the chickens away.

Mary L. Walker, Durham county. *South*: Puckett, 386 (push the patient backward into the henhouse [Negro]) — *Kentucky*: Stuart, 8; Thomas, No. 1121 (the victim should sit in the henhouse for an hour) — *Tennessee*: Redfield, No. 75 (scare the chickens off the roost so they will fly over your head) — *Washington*: Tacoma, 27 (the victim is supposed to sit in a henhouse for an hour).

1025 For chicken pox, wash in the same water in which a black chicken has been scalded.

Anonymous. *Kentucky*: Price, 32; Thomas, No. 1120.

1026 Go to a hog barn, lie down, roll over three times. Then get up, and walk backward thirty-three steps, and the chicken pox will be cured.

Green Collection.

1027 For chicken pox, or a similar rash, put nine live cellar bugs in a small bag around the child's neck.

Ada Briggs (Virginia).

Chigoes (Chiggers, Jiggers)

1028 To cure jigger bites, rub the places with an old meatskin. Mrs. Gertrude Allen Vaught, Alexander county.

1029 To get rid of chiggers, spray houses, nests, coops, etc. with boiling cedar water.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1030 To kill chiggers, rub their heads with snuff.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1031 Tobacco leaves should be placed in the nests to keep down chiggers.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1032 Spray chiggers with boiling tobacco water to kill them. Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1033 Bathe in salty water, and it will kill the jiggers.

Zilpah Frisbie, Marion, McDowell county.

1034 Tie a kerosene string below the knees, and jiggers will not bother you.

Zilpah Frisbie, Marion, McDowell county. Cf. *Tennessee*: Redfield, No. 180 (use kerosene on pant legs and shoe tops) — *Illinois*: Hyatt, No. 4505 (put five drops of turpentine on a half teaspoonful of sugar and eat).

1035 For chigoe (jigger), spray houses, nests, coops, etc., with kerosene.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1036 A mixture of lime and sulphur is put in nests to kill chiggers.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1037 Put salt and butter upon chigoe bites to kill them.

Marie Harper, Durham county.

1038 Take sulphur during the chigoe season and they won't get on you.

Kate S. Russell, Roxboro, Person county, and an anonymous informant.

1039 To keep from getting jiggers, rub the legs and arms with a plentiful supply of sulphur.

Mrs. Gertrude Allen Vaught, Alexander county.

Chilblain(s)

1040 Undoubtedly the best cure for chilblain is a walk of about two hundred yards barefooted in the snow.

Sue Hull (Indiana). Cf. *Ontario*: Knortz, 100 (whoever bathes his feet in the water of the first snow will not get chilblains) — *Idaho*: Lore, 208.—Udall, 179.

1041 For chilblain, soak the feet in warm water to which horse dung has been added.

Sue Hull (Indiana). Cf. *Nebraska*: Black, 40, No. 14 (cook chicken manure and pour off the liquid; make a poultice of the residue and apply) — *Idaho*: Lore, 208.

1042 To cure chilblain, hold the feet in the smoke of burning corn meal.

Sue Hull (Indiana). *Idaho*: Lore, 208.

1043 Rub your feet with kerosene and salt for chilblain.

Anonymous.

1044 Apply a paste of gunpowder and lard to chilblains.

Sue Hull (Indiana). *Idaho*: Lore, 208.

Chills

1045 If you sit in the sun, it will give you chills.

Kate S. Russell, Roxboro, Person county.

1046 Catch a caterpillar, wrap it up in a small piece of cloth, tie it up in a ground pea shell, tie it around your neck, and you will not have a single other chill.

Anonymous. Cf. *Kentucky*: Thomas, No. 3768 (if you sit in the sun and look at a yellow caterpillar, you will have a chill) — *Illinois*: Hyatt, No. 4828 (same as previous reference).

1047 Take a "granddaddy" and pull all of his legs off. Then make his body up in some dough and give it to the patient. The patient will have no more chills.

B. P. Aikin. Cf. No. 1051, below.

1048 When you see somebody having a chill, slip a granddaddy longlegs down his back. Before the man can get it out, the chill is gone and he'll not have another.

Anonymous. Cf. No. 1051, below.

1049 Cut off a piece of your hair, a piece of each of your toenails and fingernails; tie them all up in a rag, and tie all to a frog's leg. He will hop away with your chills.

Anonymous. Cf. *South*: Puckett, 365 (tie a live frog to the patient's big toe, and the chill will go out of the patient into the frog).

1050 To cure chills, catch a frog and hold it in your hand until it dies.

Ada Briggs (Virginia). *Georgia*: Campbell, 2 (a bullfrog squeezed to death in the hand cures chills).

1051 For chills, rub a spider web into the body.

Constance Patten, Greensboro. Cf. *Illinois*: Allison, No. 127 (make cob-web pills and take them for chills).

1052 To cure chills, put a toad under a pot, and walk around the pot three times.

Mamie Mansfield, Durham county.

1053 To cure chills, take a live toad-frog, put it in a sack, or wrap it in paper, and put it down the patient's back. If the frog dies the chill will leave.

Ellerbe Powe, Jr., Durham county.

1054 If you feel a chill coming on, get a toad-frog, or have one got, put it in a paper bag, and hold in your lap fifteen minutes.

The chill will go into the frog. Then put him out on the ground, and he will shake himself to death.

Josie Foy, Durham.

1055 In the spring, gather alder tags, put them in water, and drink it for chills.

Kate S. Russell, Roxboro, Person county. Cf. *Illinois*: Hyatt, No. 4835 (boil the green bark of elder in milk and drink for chills).

1056 Give a tea made of boneset (*Eupatorium perfoliatum*) for chills.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and Mrs. Maude Minish Sutton, Lenoir, Caldwell county. *Tennessee*: Rogers, 17 (boneset, which is sometimes called center weed, was drunk as a tea for chills and fever) — *Ozarks*: Randolph, 107.

1057 Pull up a bunch of broom straw, blow under it, plant it back again, say nothing about it to anybody, and you will stop having chills.

Anonymous.

1058 Buckeye is used as a cure for chills.

Madge Colclough, Durham county. *Mississippi*: Puckett, 366 (carry a buckeye in the pocket to prevent chills [Negro]) — *Alabama*: Bergen, *Animal*, No. 1129 (buckeye carried in pocket [Negro]) — *California*: Dresslar, 116 (wear a horse-chestnut to prevent chills). Cf. No. 1070, below.

1059 Calamus is good for chills.

Anonymous.

1060 Cherry tree bark and poplar bark and whiskey are used to break chills.

Julian P. Boyd. *Illinois*: Hyatt, No. 4848 (wild cherry bark and whiskey). Cf. No. 1073, below.

1061 A spoonful of corn meal in a glass of cold water will cure a chill.

Ada Briggs (Virginia). Cf. *Illinois*: Hyatt, No. 4829 (a tea of corncobs is good for chills).

1062 For chills people take fodder blades and make a tea. It is said to be a sure cure.

Zilpah Frisbie, Marion, McDowell county.

1063 A tea made of horehound will cure chills.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1064 Take seventy-seven ground ivy leaves in a pint cup, go to a spring and catch the cup full of water, take three cups of the

water, throw what is left backwards over the shoulder into the branch, and go home without looking back. Do this when you feel yourself taking a chill.

Ethel Brown, Catawba county.

1065 When you feel a chill coming on, eat a lemon and it will keep it off.

Lucille Cheek, Chatham county. Cf. *Illinois*: Hyatt, No. 4833 (lemon juice with a beaten egg and whiskey).

1066 If you have a chill every other day, eat a lemon on the day which you are due to have it.

Marie Harper, Durham county.

1067 To cure chills, carry an Irish potato in your pocket.

Eunice Smith, Pantego, Beaufort county. *South*: Puckett, 365 (cut out as many knots [eyes] from a potato as you have had chills, and give it to a hog who will "eat up the chills" with the potato [Negro]) — *Kentucky*: Thomas, No. 1124. Cf. No. 2017, below (rheumatism).

1068 Red dogwood bark made into a tea with whiskey is used as a tonic for chills.

Green Collection. Cf. *Tennessee*: Rogers, 15 (dogwood bark and other ingredients—but not whiskey—made into a tea) — *Texas*: Turner, 168 (a sure cure for chills is to go to a dogwood tree before sunrise and stand beside it till the sun rises).

1069 For chills, wear red pepper in the shoes.

Constance Patten, Greensboro. *South*: Puckett, 365 (Negro) — *Maryland*: Whitney-Bullock, No. 1717.

1070 Take two large pods of red pepper and shake the seed out, slip the pods over the big toes, and tie. When the pepper stops burning the toes, the chills will be cured.

N. L. Stack, Pasquotank county. Cf. *South*: Puckett, 366 (wear around the waist a domestic sack half full of salt into which nine grains of red pepper and four buckeyes have been put).

1071 Give a tea made of red pepper and cinchona to cure chills.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Tennessee*: Rogers, 49 (black pepper in brandy for fever and accompanying chills).

1072 White briar rod keeps off chills.

Green Collection. *South*: Puckett, 366 (briars strung around the neck will cure chills and fever).

1073 The root and bark of the wild cherry tree made into a tea with whiskey is used as a tonic for chills.

Green Collection. *Illinois*: Hyatt, No. 4848. Cf. No. 1060, above, and No. 1088, below.

1074 Willow tea will cure chills.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Illinois*: Hyatt, No. 4849 (willow bark tea).

1075 Drink willow bark with alcohol to cure chills.

Mamie Mansfield, Durham county. Cf. *South*: Puckett, 366 (willow roots and sprigs, into which have been put nine drops of turpentine and nine of camphor.) The willow also figures in a curious *Texas* magical cure: to cure chills, get a branch of button willow, then get eight other kinds of tree limbs and tie them together in the fork of the biggest tree you can find. Let no one see you do this. Back away nine steps, turn around, and don't look back, don't return, and don't talk to anybody about it (Hatfield, 157 f.).

1076 For chills, use rock candy, cherry bark, and whiskey.

Anonymous. Cf. Nos. 1060, 1073, above.

1077 To cure chills, put a bowl of water under the bed.

Kate S. Russell, Roxboro, Person county. *Tennessee*: McGlasson, 15, No. 6, *ibid.*, No. 2 (in the bed) — *Illinois*: Hyatt, No. 4847.

1078 To cure chills, wear around the waist a raw cotton string (with as many knots in it as chills) dipped in turpentine. When you feel the chill coming, go to bed alongside the bolster, and wrap up. When the chill comes, crawl out and let the bolster have the chill.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and two other informants from Durham and Chatham counties. *South*: Puckett, 365 (tie a knot in a piece of string for every chill you have had, and fasten it about the waist). Cf. examples, Nos. 1081 ff., 1092 ff., below.

1079 Before your chill time, get in bed, but put your head on a bolster instead of on a pillow. When you feel the chill coming on, slip the bolster in your place and creep, right easy, under the bed. The chill will seize the bolster instead of you.

Anonymous. Cf. *New York*: Relihan, *Remedies*, 83 (a patient afflicted with chills and fever should wrap himself tightly in a sheet, run around the house three times and jump under the bed. Thus the chill jumps into the bed and he misses it).

1080 Cut a notch in a piece of wood for every chill you have had, blow on it, and throw it into a running stream where you never expect to pass again. Go home without looking back, and you will never have any more chills.

Madge Colclough, Durham county. Cf. *Maryland*: Whitney-Bullock, No. 1811 (cut a notch in a stick for every chill, blow your breath on it, and throw it into a running stream). Cf. No. 1083, below.

1081 Take a cord and tie it around the body, and then take it out and tie the other end to a pine tree. Then sleep one night with the cord fixed this way, and the chills will leave.

J. C. Paisley. Cf. *Maryland*: Whitney-Bullock, No. 1812 (for chills and fever, tie a piece of yarn taken from your stocking around a pine tree, then walk around the tree three times a day for nine days).

1082 Tie as many knots in a string as you have had chills, tie the string to a growing tree, and you will have no more chills.

Anonymous. Cf. *South*: Puckett, 365 (tie a knot in a piece of string for every chill that you have; then tie the string to a persimmon tree) — *Georgia*: Steiner, No. 81 (for chills and fever, after you have had three or four chills, tie as many knots in a cotton string as you have had chills; then go into the woods and tie the string to a persimmon tree, turn around and walk away without looking back) — *Ozarks*: Randolph, 134 (knotted string around a persimmon tree).

1083 Chills are cured by wearing a string with a certain number of knots for three days, and then putting the string into cold running water.

Green Collection. Cf. No. 1080 above for an example of transference of the disease by means of a notched stick in running water. In *Maryland* the disease is transferred to any person who happens to pick up the knotted string which has been thrown away (Whitney-Bullock, No. 1816), whereas in the *Ozark* country the knotted silk thread is buried under the drip from the roof of a barn. There are other details to this ritual, which should be consulted in Randolph (p. 134); likewise the practice of driving a hickory peg a foot long into the ground in a secluded spot and pulling it out again, blowing seven times into the hole, etc., for twelve days (*ibid.*).

1084 To prevent chills, wet a string in turpentine and wear it around your neck (waist).

Anonymous.

Chills and Fever

1085 It is bad luck to kill a buzzard. You will have chills and fevers.

Julian P. Boyd.

1086 If you mock a dove, you will have chills and fever.

Anonymous.

1087 If you hear an owl hooting near your house, someone in the family is going to have chills and fever.

Anonymous.

1088 Drink a tea made of cherry tree bark for chills and fever.

Anonymous. Cf. references in Nos. 1060, 1073, above.

1089 Drink sassafras tea during the months of February and March, and you will not have chills or fever.

Mamie Mansfield, Durham county. Cf. *Illinois*: Hyatt, No. 4842 (chills only).

1090 Yellow drick is a good cure for chills and fever.

Anonymous.

1091 Wear salt in your shoe for chills or fevers.

Elizabeth Janet Cromartie, Garland, Sampson county. *South*: Puckett, 365 (Negro) — *Illinois*: Hyatt, No. 4841. Both items for chills only.

1092 To cure chills and fever, tie two doubles of your string around your waist.

Anonymous. Cf. Nos. 1078, 1081 ff., above.

1093 Soak a yarn string in turpentine and tie it around your waist as a cure for chills and fever.

Anonymous. Cf. Nos. 1078, 1081 ff., above.

1094 To cure chills and fever, knot a string and tie it to a persimmon tree.

Helen Fraser Smith. Cf. references in No. 1082, above.

1095 To cure chills and fever, make a band, or large thread, of black wool, from a black sheep, or black spotted sheep, fasten it around the waist, next to the body of the sick one, then let the person walk around a persimmon tree as many times as he has had chills. This is supposed to be a sure cure.

Dorothy Kanoy, Fayetteville, Cumberland county.

1096 To cure chills and fever, cross a stream channel.

Anonymous.

Colds

1097 If your throat itches, it is a sign you are going to have a bad cold.

Anonymous.

1098 To keep off a cold, wear a sow bug around your neck.

Madge Colclough, Durham county. *Kentucky*: Thomas, No. 1131.

1099 Asafetida is used to ward off possible spring diseases, such as colds.

J. Schaffner. *Indiana*: Halpert, *Cures*, 2 (because of its obnoxious odor) — *Iowa*: Stout, No. 832, No. 858 (asafetida soaked in camphor and worn about the neck) — *Nebraska*: Black, 11, No. 13 (eat asafetida as well as wear it around your neck), No. 4 (three tablespoons of asafetida mixed in a quart of whiskey and drunk).

1100 To cure a cold, eat a great deal, and drink a great deal of water.

Mrs. Gertrude Allen Vaught, Alexander county. *South*: Puckett, 370 (drink ice water before going to bed) — *Tennessee*: McGlasson, 15, No. 2 (drink a lot of cold water).

1101 There is a common saying, "Feed a cold and starve a fever."

Jessie Hauser, Pfafftown, Forsyth county. *Louisiana*: Roberts, No. 474 — *Ontario*: Waugh, No. 281 — *Pennsylvania*: Shoemaker, 3 (feed a cold and starve a fever, and both are soon over) — *Indiana*: Halpert, *Cures*, 2 — *Illinois*: Hyatt, No. 4851. See the general reference in Nos. 1102, 1410 f., below.

1102 "Stuff a cold and starve a fever."

Furman Bridgers, Wilson county. *North Carolina*: Whiting, 386, s.v. "Cold." Cf. No. 1101, above. For an historical treatment of this saying, see S. A. Gallacher, "Stuff a Cold and Starve a Fever," *Bulletin of the History of Medicine* xi (1942), 576-581. Cf. No. 1410, below.

1103 "Perish a fever, feed a cold."

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. No. 1101, above.

1104 "There is an old woman in my community whom the people depend on when they get sick. When anyone has a cold, she gives them some tea made from some root."

James Hawfield, Union county.

1105 Drink tea made of boneset, a bitter herb found on branches, and your cold will be gone by morning.

Green Collection, and Edith Walker, Watauga county. *North Carolina*: Bruton, *Medicine*, No. 10 (it will ease pain from a cold and "sweat" you) — *Tennessee*: McGlasson, 15, No. 9 — *New York*: Relihan, *Farm Lore*, 157 — *Illinois*: Hyatt, No. 4859.

1106 Catnip tea is good for colds.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Ontario*: Wintemberg, *Waterloo*, 11 — *New York*: Gardner, 262 f. — *Illinois*: Hyatt, No. 4862. Cf. No. 1120, below.

1107 Hot ginger tea (with no water after it), taken just before retiring, is fine for colds.

Marie Harper, Durham county. *South Carolina*: Bryant 11, 139, No. 85 — *New York*: Smith, *Andes*, 297 — *Pennsylvania*: Brendle-Unger, 132 (a tea made of wild ginger [German]) — *Illinois*: Hyatt, No. 4870 — *Oklahoma*: Smith, *Folk Cures*, 82 — *Iowa*: Stout, No. 853 — *Nebraska*: Black, 12, No. 21 — *Utah*: Baker-Wilcox, 191.

1108 Horehound syrup is a cure for colds.

Green Collection. Cf. *Texas*: Guinn, 268 (take horehound and honey). Cf. Nos. 1109, 1124, below.

1109 Horehound tea or candy is good for a cold.

Elsie Doxey, Currituck county. In the following references tea is indicated unless otherwise noted: *South Carolina*: Bryant 11, 139, No. 86 — *Louisiana*: Roberts, No. 394 (horehound tea or candy) — *Ontario*: Wintemberg, *Grey* No. 132 — *Pennsylvania*: Brendle-Unger, 130 (horehound candy in whiskey [German]); Lick-Brendle, 38 (German) —

Illinois: Allison, No. 99 — *Ozarks*: Randolph, 93 (directions for brewing the tea are given); Wilson, *Folk Beliefs*, 162 — *Texas*: Woodhull, 52 — *Nebraska*: Black, 12, No. 18.

1110 Drink mullein tea for colds.

Madge Colclough, Durham county. *South*: Puckett, 370 (mullein leaves made into a tea, or put into a shoe) — *Kentucky*: Thomas, No. 1126 — *Tennessee*: McGlasson, 15, No. 8 — *Nova Scotia*: Creighton, 89, No. 20 — *Ontario*: Wintemberg, *Waterloo*, 11 (tea made from the flowers of mullein) — *Pennsylvania*: Brendle-Unger, 144 (German) — *Illinois*: Hyatt, No. 4882 — *Ozarks*: Randolph, 93 — *Texas*: Hatfield, 159; Woodhull, 52 (the leaves are gathered when the mullein plant is in bloom) — *Nebraska*: Black, 11, No. 5 (gather leaves when the plant is in bloom).

1111 Root of mullein, stewed together with wild cherry bark, brown sugar, and a little vinegar, is a remedy for colds.

Green Collection. Cf. No. 1110, above, No. 1124, below.

1112 For a cold, eat onions, preferably roasted ones.

Mrs. Gertrude Allen Vaught, Alexander county, and J. Schaffner. *General*: Bergen, *Animal*, No. 1301 — *South Carolina*: Bryant 11, 139, No. 77 — *Tennessee*: McGlasson, 15, No. 7 (eat an onion every day to keep away colds) — *Ontario*: Doering-Doering 1, 64 — *Indiana*: Halpert, *Cures*, 2 — *Oklahoma*: Smith, *Animals*, 74 (eaten raw or cooked); Smith, *Folk Cures*, 82 — *Nebraska*: Black, 11, No. 15.

1113 Hot onion syrup (with no water after it), taken just before retiring, is fine for colds.

Marie Harper, Durham county. *Kentucky*: Sanders, 22 (to loosen a cold) — *Quebec*: Marie-Ursule, 180, No. 161 (syrup made of onions, butter, brown sugar [French]) — *Ontario*: Doering-Doering 1, 64 (roast an onion in the coals of a fireplace and eat with brown sugar) — *Pennsylvania*: Brendle-Unger, 130 (juice of roasted onion with brown sugar [German]); Grumbine, 281 (same as previous item, with additional details as to how the syrup is made [German]) — *Illinois*: Hyatt, Nos. 4883 ff. — *Iowa*: Stout, No. 834; No. 870 (onions and honey); No. 976 (directions for making the syrup are given) — *Oklahoma*: Smith, *Folk Cures*, 82 (cold medicine for babies) — *Utah*: Baker-Wilcox, 191 (onion juice and honey) — *Idaho*: Lore, 210 (syrup of onions). For onions in poultices, cf. No. 1127, below.

1114 Hot pepper vinegar will cure a bad cold.

Julian P. Boyd. Cf. *Texas*: Lewis, 267 ("hot vinegar," water, sugar, and butter). Cf. No. 1135, below.

1115 To cure a cold, take the green needles from the pine, boil them, sweeten the water, and drink it while it is hot. This is known as pine top tea.

Kate S. Russell, Roxboro, Person county. *South*: Puckett, 369 (pine top sweetened with honey) — *Illinois*: Hyatt, No. 4891.

1116 Make a strong tea from young pine leaves, keeping the lid on the pot in which they are boiled. Breathe the fumes from the tea and it will break up a cold.

Zilpah Frisbie, Marion, McDowell county. Cf. No. 1115, above.

1117 Red dogwood bark tea put into whiskey keeps colds away.
Julia McRae.

1118 Rhubarb is good for colds.

J. Schaffner.

1119 Rosemary tea is good for colds.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *South Carolina*: Bryant 11, 139, No. 88 — *Jamaica*: Beckwith, *Jamaica*, No. 106.

1120 Sage tea is good for colds.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *West Virginia*: Sanders, 19 — *Jamaica*: Beckwith, No. 131 — *Nova Scotia*: Creighton, 91 — *New York*: Relihan, *Farm Lore*, 157 (heat a bag of sage and put it around the neck) — *Indiana*: Halpert, *Cures*, 2 — *Illinois*: Allison, No. 91 (soak the feet in hot water, drink sage tea and go to bed); Hyatt, No. 4893; No. 4894 (sage tea mixed with honey) — *Iowa*: Stout, No. 864 (same as Allison reference) — *Nebraska*: Black, 11, No. 12 (a tea of sage and catnip).

1121 Take a teaspoonful of sugar wet with kerosene, and it will cure a bad cold.

Rosa Efird, Stanly county. *South Carolina*: Bryant 11, 139, No. 82 — *West Virginia*: Sanders, 20 (for cold in chest) — *Tennessee*: Rogers, 26 — *Indiana*: Halpert, *Cures*, 2 (a mixture of sugar and coal oil) — *Illinois*: Hyatt, No. 4864 (coal oil and sugar) — *Oklahoma*: Smith, *Folk Cures*, 82 — *Iowa*: Stout, No. 867b — *New Mexico*: Moya, 73 (Spanish).

1122 A package of fine cut tobacco, a package of raisins, and a cup of lard, cooked together, to which, when cool, is added a large spoon of boric acid, will cure a cold.

Sue Hull (Indiana). Cf. *New York*: Gardner, 263 (tobacco tea) — *Idaho*: Lore, 208.

1123 An infusion of yarrow leaves is good for a cold.

Kate S. Russell, Roxboro, Person county. Cf. *Quebec*: Marie-Ursule, 179, No. 155 (yarrow and goldenrod steeped and made into a syrup by adding sugar [French]) — *Ontario*: Wintemberg, *Toronto*, No. 25.

1124 Wild cherry bark is used for colds.

Green Collection. *Tennessee*: Frazier, 34, No. 10 (syrup of cherry bark and horehound); McGlasson, 15, No. 3 — *Pennsylvania*: Brendle-Unger, 129 (both the inner and outer bark of wild cherry was used, with or without whiskey) — *Illinois*: Hyatt, No. 4904 (cherry bark tea); No. 4905 (cherry bark and flaxseed).

1125 To cure colds, put water in a coffee can, and just before it boils, add a little spirits of turpentine and a little kerosene.

Green Collection. Cf. *South Carolina*: Bryant II, 139, No. 80 (turpentine, kerosene, camphor, and hog lard made into a poultice on a flannel chest cloth) — *Kentucky*: Fowler, No. 23 (turpentine, coal oil, and lard used as a chest plaster) — *Tennessee*: Redfield, No. 81 (turpentine, kerosene, and sugar mixed and taken internally) — *Texas*: Lewis, 267 f. (turpentine and coal oil on a flannel cloth applied to the chest) — *Iowa*: Stout, No. 845 (turpentine, lard, camphor, and kerosene rubbed into chest or throat).

1126 Rub chest, palms, and soles of the feet with goose grease to cure colds.

Madge Colclough, Durham county, and J. Frederick Doering, Durham. *South*: Puckett, 370 — *Kentucky*: Thomas, No. 1127 — *Ontario*: Doering, *Folk Medicine*, 197 — *Illinois*: Allison, No. 86; Hyatt, No. 4871 (run downward with goose grease, first on the chest, then in the palms of the hands and finally over the feet; and this will drive the cold out of your body through your feet) — *Iowa*: Stout, No. 825 — *Nebraska*: Black, II, No. 8; 12, No. 27 (rub the chest, the palms of the hands, and the soles of the feet with goose grease).

1127 A poultice of goose grease and onion juice is good for colds.

Sue Hull (Indiana). Cf. *Pennsylvania*: Rupp, 255, No. 18 (goose grease mixed with wine, applied externally to throat and chest [German]) — *Idaho*: Lore, 208.

1128 Chests greased with hog's foot oil and covered with red flannel will cure coughs and colds.

Green Collection. The use of hog's hoof tea (i.e., a tea made of the skin of hog's hoofs) is noted from such widely separated areas as the *South* (Puckett, 369), *Illinois* (Hyatt, No. 4873), and *Oklahoma* (Smith, *Animals*, 76).

1129 Rub in a mixture of homemade lard, camphor, and quinine for colds.

Anonymous. *Quebec*: Marie-Ursule, 179, No. 149 (rub chest with whiskey and camphor), No. 151 (olive oil and camphor [French]) — *Nebraska*: Black, 12, No. 20 (camphor and lard).

1130 A mixture of one teaspoonful of melted lard, one of turpentine, and two of kerosene, applied to both chest and back, will cure a cold.

Sue Hull (Indiana). *Idaho*: Lore, 208. Cf. the references cited in No. 1125, above.

1131 For colds in the chest, take a yarn cloth, rub it over with mutton tallow; then put snuff on it, and apply to the chest.

Kate S. Russell, Roxboro, Person county. Cf. *Tennessee*: Rogers, 26 (mutton tallow on a flannel cloth); O'Dell, *Superstitions*, 3 (a flannel cloth sprinkled with a mixture of turpentine, lamp oil, and camphor) —

Quebec: Marie-Ursule, 179 f., Nos. 158, 162 (mutton tallow on brown paper applied as a plaster [French]) — *Pennsylvania*: Brendle-Unger, 130 (tallow heated and smeared over the inflamed part and a red woolen rag bound on [German]).

1132 Put mustard plasters on the feet, if the cold is in the head.

Kate S. Russell, Roxboro, Person county. *Kentucky*: Sanders, 22 (mustard foot baths for colds). Cf. *Nebraska*: Black 11, No. 3 (mixture of mustard and flour and water and spread between two cotton or woolen cloths); cf. also p. 12, No. 23 — *Idaho*: Lore, 210 (soak feet in bucket of hot mustard water).

1133 Rub affected parts with emulsion of oil, turpentine, kerosene, and camphor to cure colds.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *South Carolina*: Bryant 11, 139, No. 80 — *Quebec*: Marie Ursule, 179, No. 154 (turpentine mixed with lard applied to the chest with a cotton cloth, and then covered with flannel [French]). Cf. references also in No. 1125, above.

1134 An ointment of peppermint, turpentine, and kerosene, heated and rubbed in, will clear up colds.

Sue Hull (Indiana). *Idaho*: Lore, 208.

1135 A pint of vinegar, a slice of bacon, and a goodly amount of black pepper, mixed, and applied to affected parts, is good for colds.

Sue Hull (Indiana). Cf. *South Carolina*: Bryant 11, 139, No. 83 (vinegar, salt and pepper) — *Idaho*: Lore, 208.

1136 Tar plasters where the chest is sore are good for colds.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Iowa*: Stout, No. 880 (rub pine tar on the chest and back, and cover with a woolen jacket).

1137 Inhale the smoke from tar for a cold.

Kate S. Russell, Roxboro, Person county. Cf. *South Carolina*: Bryant 11, 139, No. 84 (use tar for colds) — *West Virginia*: Sanders, 20 (kerosene on flannel) — *Tennessee*: Rogers, 22 (water off tar was drunk for colds; the tar was put in water kept in cedar buckets) — *Iowa*: Stout, No. 867a (take equal parts of tar and honey internally).

1138 Wear red flannel underclothes to keep off colds in the winter.

Lucille Massey, Durham county.

1139 Remove your flannels on the first day of May and you won't take cold.

Kate S. Russell, Roxboro, Person county, and two other informants from Durham county. *Kentucky*: Thomas, No. 2431; Price, 30 — *Illinois*: Hyatt, No. 4852. Cf. No. 479, above.

1140 Wear a piece of red flannel over the chest for colds or chest trouble. Sometimes hog's-foot oil, kerosene, and salt are heated and soaked in the flannel. The flannel must be lost [loosed?] rather than removed suddenly.

Elsie Doxey, Currituck county, and Kate S. Russell, Roxboro, Person county. Cf. *Ontario*: Waugh, No. 278 (the flannel is aired, but not washed; when it is unfit for further use, a fresh piece is applied) — *Illinois*: Allison, No. 88. Cf. Nos. 1125, 1131, 1136, above, for representative uses made of flannel and woolen coverings.

1141 For a cold, tie a wet cotton string around the neck, and let it stay overnight.

Carl G. Knox, Brunswick County. *Kentucky*: Thomas, No. 1150 (a string around the neck); also, No. 1149 (a hemp string around the great toe of the left foot) — *Ozarks*: Randolph, 154 (red woolen string around the neck; also leather bands) — *Nebraska*: Black, 42, No. 22 (a string of greased yarn).

1142 For colds, bake the soles of the feet by the fire.

Vella Jane Burch, Durham county.

1143 Bake your feet good before the fire just before retiring, and run around the house three times barefooted in the snow to cure a cold.*

Lucille Cheek, Chatham county.

1144 To prevent colds, wear a piece of lead around the neck on a string, the lead resting in the hollow of the neck.

Green Collection.

1145 For colds, put a hair or a piece of toenail of the patient into a hole of a tree or stump.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 1132 — *Washington*: Tacoma, 27.

1146 If one sneezes seven times, it will be a sure relief for a cold.

Sue Hull (Indiana). Cf. *Alabama*: Bergen, *Current*, No. 1433 (if you sneeze thrice, it is a sign of a cold); Knortz, 138 (three times before breakfast) — *Ontario*: Wintemberg, *Waterloo*, 18 (sneezing three times in succession means your cold is breaking up) — *Pennsylvania*: Brendle-Unger, 134 (sneezing is a sign of a cold); Phillips, 163, No. 5 — *Illinois*: Hyatt, No. 3283 (sneezing is a sign of a cold).—Kanner, 558.

Colic

1147 For colic, stand the sick person on his head and shake him.

Anonymous. Radford, 85 (stand the person on his head for a quarter of an hour); Black, *Folk-Medicine*, 183. Cf. No. 287, above.

1148 To cure colic, place the sick person on his belly and put your knees against the small of his back.

Anonymous. Cf. No. 286, above.

1149 To cure colic, lie on your belly, and have someone beat you on the back.

Anonymous. Cf. No. 286, above.

1150 If an old person has colic, cup him. This is done by taking a tumbler or any drinking cup and burning a piece of paper in it. When the air is expelled, invert it over the abdomen.

Kate S. Russell, Roxboro, Person county.

1151 Eggs laid on Friday will cure colic.

Eunice Smith, Pantego, Beaufort county, and Madge Colclough, Durham county. *Kentucky*: Thomas, No. 1139 — *Ontario*: Wintemberg, *Waterloo*, 11 (if before breakfast on Easter morning you suck a raw egg that was laid on Good Friday, it will keep you from getting colic the rest of the year [Amish]) — *New York*: Relihan, *Remedies*, 82.

1152 For renal colic, the dried and powdered inner skin of a chicken's gizzard is an excellent remedy.

Green Collection. *Georgia*: Campbell, 2 (the dried lining of a chicken gizzard is chewed for colic).

1153 Catch a black hen after dark and boil it, feathers and all, in one pot; then feed the broth to the sick person, and he will recover immediately.

Robert E. Long, Roxboro, Person county. Cf. *Illinois*: Hyatt, No. 4347 (tea made from white lime of chicken droppings) — *Texas*: Turner, 167 (same as above).

1154 Powdered grasshoppers is a cure for colic.

George P. Wilson, Greensboro *Daily News*, n.d.

1155 Chew a piece of calamus root for the colic.

Lucille Cheek, Chatham county; Minnie Stamps Gosney, Raleigh; also Green Collection. Cf. No. 289, above.

1156 For colic, boil catnip leaves, add a little sugar, and give to the child to drink.

Kate S. Russell, Roxboro, Person county. *West Virginia*: Musick, 6, No. 24 — *Pennsylvania*: Brendle-Unger, 20, 172 — *Ozarks*: Randolph, *Folk-Beliefs*, 81; Wilson, *Folk Beliefs*, 162. Cf. No. 290, above.

1157 "Colic weed," a white weed with yellow flowers and square-shaped leaves, is good for the colic. Make a brew of the roots.

Green Collection.

1158 Get the roots from a plant known as "colic root." Chew them after they are dried, or pour boiling water over them, and drink. This tea will cure the worst cramp colic in five minutes.

Kate S. Russell, Roxboro, Person county.

1159 Flag-root tea is used for colic.

Green Collection, and Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1160 For colic, ginger tea is regarded as particularly assuaging. Many teas were brewed by the Indians of this region.

J. Frederick Doering, Durham. *Ontario: Doering, Folk Medicine*, 197 (use of ginger for colic among Pennsylvania Germans of Waterloo county, Ontario, was adopted from the Indians).

1161 Ginseng root comforts colics.

Elsie Doxey, Currituck county. *South Carolina: Bryant* II, 140, No. 115 (a tea made from ginseng root was given to babies for colic).

1162 To cure colic in adults, administer mulberry-root tea.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1163 A teaspoonful of grated mustard in a glass of hot water will cure the colic.

Lucille Massey, Durham county. Cf. Nos. 293 f., above.

1164 To cure the colic, take a spoonful of black pepper.

Anonymous.

1165 Take home-cured tobacco, pound it into a powder, make a pill out of it, and give as a cure for the colic.

Lucille Massey, Durham county. Cf. Nos. 293 f., above.

1166 Sampson-snakeroot tea cures colic.

Anonymous.

1167 Drink tonsey [tansy] tea to cure the colic.

Anonymous.

1168 Drink "pain-killer" as a cure for colic.

Anonymous.

1169 To cure colic, give the patient Smutt tea.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1170 Three glasses of warm water will cure the colic.

Lucille Cheek, Chatham county. Cf. *Pennsylvania: Brendle-Unger*, 20, 23 (a spoonful of the baby's baptismal water is good for colic) — *Illinois: Hyatt*, No. 4363 (give a little water to an infant as soon as it is born, and the child will never have colic) — *Ozarks: Randolph*, 149

(the mother holds the baby upright, walks three steps backward without speaking, and then gives the child a drink of water from a brass thimble).

1171 Boil a quarter and drink the water, and it will cure the colic.

Zilpah Frisbie, Marion, McDowell county, and Lucille Massey, Durham county.

1172 Drink salt water to cure the colic.

Anonymous.

1173 To cure colic, drink cooking soda.

Anonymous.

1174 Take kerosene as a cure for colic.

Anonymous.

1175 To cure the colic, blow smoke up one's clothes.

Anonymous. Cf. Nos. 293 f., above.—Radford, 85 (jumping through Midsummer bonfires).

1176 To cure colic in adults, give salts.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1177 Apply hot poultices (hot flannels wet in vinegar or turpentine) to cure colic.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Pennsylvania*: Brendle-Unger, 173 (hot flannel cloths).

1178 Turn a bottle upside down, and it will cure the colic.

Zilpah Frisbie, Marion, McDowell county.

Colitis

1179 Stew wild dewberry roots and strain to make a tea for colitis.

Mamie Mansfield, Durham county.

Complexion

1180 Lemon is good to whiten the complexion.

Elsie Doxey, Currituck county. Cf. Nos. 2111 ff., below.

1181 Take rhubarb stems and leaves, ring them up, and pour boiling water over them. Drink this tea and it will clear the complexion.

Kate S. Russell, Roxboro, Person county. Cf. Nos. 2111 ff., below.

1182 Drink tansy tea to clear your complexion.

Kate S. Russell, Roxboro, Person county. Cf. Nos. 2111 ff., below.

1183 For clearing the complexion, there is no better application than a liquid made from dogwood bark and cinders taken from an old field where stumps have been burned.

Anonymous.

Constipation

1184 Maple sap is used as a laxative.

J. Frederick Doering, Durham.

1185 For severe constipation, cook a package of fine-cut tobacco in a quart of boiling water and strain. Use a pint as an enema, and if necessary repeat with a second pint. This may slightly inebriate the patient, but the effect will soon pass.

Sue Hull (Indiana). *Idaho: Lore*, 214 f.

1186 Tea made from the stem of the Virginia creeper is used as a purgative.

F. C. Brown, Durham.

Consumption

1187 "Folks with consumption gits wuss when the sap goes down in the fall; if one lives till the sap rises in the spring, he's mighty apt to last till hit goes down."

Maude Minish Sutton, Lenoir, Caldwell county. Cf. *Pennsylvania: Brendle-Unger*, 141 (consumptives die either in the spring when the leaves appear on the tree, or in the fall when they drop from the trees).

1188 As a cure for consumption, find a cat without a white hair, and take a tablespoonful of blood from its tail.

Anonymous. Cf. *South: Puckett*, 370 (cured by gravy stewed from a black cat [Negro]) — *Massachusetts: Bergen, Animal*, No. 768 (put on a freshly stripped skin of a black cat) — *Illinois: Smith* II, 69, No. 5 (a cat-skin placed on the chest) — *Rio Grande: Berdau*, 383 (a cat is killed at new moon, its bones removed, and the patient rubbed from head to foot; the skin is then tied to the chest, and the patient made to drink the cat's blood mixed with water drawn at night); *Bourke*, 123 (essentially the same as above, except that a black cat is specified).

1189 Snail flesh is used for consumption.

George P. Wilson, Greensboro *Daily News*, n. d. *Kentucky: Thomas*, No. 1145 (eat a snail each morning for nine mornings), No. 1146 (eat three snails in the morning and three at night; then three or four days later drink a gill of cow's water and four gills of new milk mixed).

1190 Cherry-tree bark tea is good if used in the first stage of consumption. Later, when coughing begins, use honey or rock candy in the tea.

Mamie Mansfield, Durham county.

1191 Mullein tea is a cure for consumption.

Mamie Mansfield, Durham county. *Idaho: Lore*, 210. From the *Idaho World*, Oct. 18, 1878: "The flower of the mullein plant made into a strong tea, sweetened with sugar and taken freely has cured a number of cases."

1192 Red dogwood, cherry-tree bark, and honey are good for the cough of consumptives.

Mamie Mansfield, Durham county. *Pennsylvania: Lick-Brendle*, 181 (one handful each of elecampane, dogwood bark, wild cherry bark, and hops, added to two quarts of water and boiled down to one quart; add a pound of sugar and boil down to one pint [German]).

1193 Mustang liniment is a cure for consumption.

Green Collection.

1194 Whiskey is good as a preventive of consumption.

Green Collection. "Mr. J—— U—— is a heavy drinker for this reason; he says he has thus far kept it off."

1195 Saw a lightwood knot and use the sawdust in whiskey. Drink it to cure consumption.

Green Collection. An old remedy in *North Carolina*, being documented, according to Paul Green, in Turner's *North Carolina Almanac* for 1870.

Convulsions

1196 Never sweep under the bed of a sick person with a new broom; he will have convulsions.

Anonymous. Cf. Nos. 701 ff., above.

1197 Pour whiskey on roaches to stop convulsions.

Anonymous.

Corns

1198 To remove a corn, rub it with spittle before you get up in the morning.

Mamie Mansfield, Durham county. *General: Knortz*, 131 (no time indicated) — *Illinois: Hyatt*, No. 3994 (saliva applied with a piece of cotton); No. 3995 (first spittle in the morning), No. 3997 (apply night and morning); *Smith* II, 69, No. 6 (no time indicated) — *Midwest: Odell*, 220, No. 4 (applied with cotton), 221, No. 11 — *Nebraska: Black* 35, No. 38.

1199 If you have a corn on your toe, you can take it off by spitting on your finger and rubbing your finger over the corn. Do this for nine mornings before you speak to anyone.

Anonymous, and Odus Rupe (Kentucky). *Prince Edward Island: Bergen, Animal*, No. 849 (fasting spittle for nine mornings, but no prohibition of silence) — *Illinois*: Hyatt, No. 3996; No. 3998 (night and morning for six months rub saliva on a corn to make it leave).

1200 To cure corns, cover them with soft soap until they can be scraped out; then wrap them with a turpentine cloth.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *South*: Puckett, No. 381 (laundry soap) — *Kentucky*: Thomas, No. 1153 (soft lye soap ["tub soap"]). The following references refer to turpentine only: *West Virginia*: Musick, 7, No. 34 — *Illinois*: Hyatt, No. 4001 — *New Mexico*: Moya, 71, No. 64 (turpentine and soap [Spanish]).

1201 Take pine "rosum" and mix it with baking "sodie." Tie this on the corn each night until it gets well.

Mamie Mansfield, Durham county.

1202 Corns can be taken out by a salve made of rosin from a turpentine still and lye dripped from an ash hopper.

Green Collection. Cf. *New Mexico*: Moya, 71, No. 64 (a mixture of turpentine and soda).

1203 Apply a plaster of sweet gum to the corn. A few applications will finally cure it.

Mamie Mansfield, Durham county, and Carl G. Knox, Leland, Brunswick county.

1204 Corns may be removed by "measuring" them with an ordinary broom straw.

Durham *Herald-Sun*, Oct. 22, 1939.

1205 Tie a piece of dishrag around your corn and it will leave. Martha Wall, Wallburg, Davidson county.

1206 If anyone suffering from corns takes a small piece of cotton cloth, rubs it over the offenders, and hides it, unobserved, in a coffin with a body about to be buried, the corns will leave him.

Sue Hull (Indiana). Cf. *New York*: Relihan, *Remedies*, 83 (take a corpse's finger, rub it on the oil lamp which has burned beside him and then rub it on the toe) — *Pennsylvania*: Fogel, No. 1429 (corns will disappear if rubbed with a candle which was rubbed on a corpse).

1207 To take off corns, cut as many notches in a piece of pine wood as you have corns. Cut the corns till they bleed, and cover the notches with blood. Hide the stick under the back doorstep, and the corns will go away.

Anonymous.

Coughs

1208 Horehound syrup is a cure for coughs.

Green Collection. *Pennsylvania*: Brendle-Unger, 130 (horehound candy and horehound candy in whiskey [German]) — *Ozarks*: Randolph, 93 (horehound candy and horehound tea); Wilson, *Folk Beliefs*, 162 (horehound tea) — *Texas*: Dodson, 88 (decoction of horehound [Spanish]).

1209 Root of mullein, stewed together with wild cherry bark, brown sugar, and a little vinegar, is a remedy for coughs.

Green Collection. Cf. *Texas*: Turner, 169 (mullein only made into syrup). Cf. No. 1214, below.

1210 If you will take mullein leaves and horehound and boil them together, the juice sweetened with honey makes an excellent cure for a cough.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. Nos. 1208 f., above.

1211 To cure a cough, take a cough syrup of mullein tea, honey, and brandy.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. Cf. *Pennsylvania*: Brendle-Unger, 130 (strong raw honey) — *Kentucky*: Fowler, No. 32 (rock candy dissolved in peach brandy).

1212 Pine top and mullein is good for a cough.

Minnie Stamps Gosney, Raleigh. Cf. *North Carolina*: Bruton, *Medicine*, No. 12 (sawdust of pine knot mixed with whiskey) — *Quebec*: Rouseau, *Abénakise*, 163, No. 9 (pine gum) — *Ozarks*: Randolph, 93 (pine needles steeped in water and boiled down into a syrup with sorghum).

1213 Powdered snakeroot is a cure for coughs.

F. C. Brown, Durham.

1214 Wild cherry bark is used for coughs.

Green Collection, and Mabel Ballentine, Raleigh. *Virginia*: Martin, No. 17 — *Illinois*: Hyatt, No. 4904.

1215 As a cure for coughing, take balm of Gilead buds that have been soaked in whiskey.

Anonymous.

1216 Chokecherry wine and sugar is good for coughs.

J. Schaffner.

1217 Syrup from boiling lightwood splinters, and adding sugar, is used for coughs.

Green Collection. Cf. No. 1218, below.

1218 Sawdust from a fat lightwood knot, added to whiskey, makes an excellent cough remedy.

Green Collection. *North Carolina*: Bruton, *Medicine*, No. 12 (one part of pine knot sawdust to three parts of whiskey).

1219 A remedy of whiskey, vinegar, brown sugar, and butter is good for coughs.

Julia McRae. Cf. *South Carolina*: Bryant II, 139, No. 94 (honey and vinegar) — *Kentucky*: Fowler, No. 31 (sugar moistened with whiskey) — *Iowa*: Stout, No. 865 (equal parts of sugar, butter, and vinegar), No. 879 (vinegar, butter, pepper, sugar) — *Nebraska*: Black, 12, No. 35 (vinegar, butter, molasses) — *Utah*: Baker-Wilcox, 191 (vinegar, honey, pepper).

1220 Rock candy and glycerine make a good cough syrup.

Mrs. Gertrude Allen Vaught, Alexander county. *Tennessee*: Law, 99 (rock candy dissolved in whiskey).

1221 For coughs, Schmidt Oil is applied externally. A few drops may be taken internally.

J. Frederick Doering, Durham.

1222 To relieve coughing, put a pair of scissors down inside the back of your dress.

Sue Hull (Indiana). Knortz, 54 (a few keys between your shirt and skin). *Prince Edward Island*: Bergen, *Current*, No. 854.

Cow Itch

1223 Use nightshade and cream for the cow itch.

Green Collection.

1224 Guano water is a cure for the cow itch.

Green Collection.

Cramp

1225 Sweating is a cure for cramps.

Green Collection.

1226 For cramps, wear a bone from the head of a cod.

Sue Hull (Indiana), and Mildred Peterson, Bladen county. *Newfoundland*: Bergen, *Animal*, No. 1 — *Washington*: Tacoma, 17. Cf. No. 1229, below.

1227 Cramps in the arms or legs are cured by tying a strip of eelskin around the wrists or ankles.

Anonymous, and the Green Collection. *Newfoundland*: Bergen, *Animal*, No. 770 (for "lump cramp" twist an eel, skinned alive, around the affected muscles) — *New England*: Johnson, *What They Say*, 79 — *Maine*: Bergen, *Animal*, No. 867 (around the waist) — *Pennsylvania*: Brendle-

Unger, 164 (eelskin used to heat up the cold parts [German]).—Radford, 91.

1228 To prevent cramp while bathing a thong of eelskin is tied about the leg or wrist.

Sue Hull (Indiana). *South*: Puckett, 375 — *New Hampshire*: Bergen, *Animal*, No. 874 (snakeskin, and especially rattlesnake's skin wrapped about the ankle on going swimming) — *Pennsylvania*: Brendle-Unger, 164, (German).—Black, *Folk-Medicine*, 161; Radford, 110.

1229 A fin-bone of the haddock will cure cramp.

Mildred Peterson, Bladen county. *General*: Knortz, 136 (bone from the head of a stockfish) — *Newfoundland*: Bergen, *Animal*, No. 2 (the haddock must be caught without touching the boat). Cf. No. 1226, above.

1230 A fin-bone of a haddock (if the fish is caught without touching the boat) will cure cramp.

Sue Hull (Indiana). *Newfoundland*: Bergen, *Animal*, No. 2.

1231 There is a bone in the penis of the raccoon similar in shape to the letter "J." The old 'coon hunters of the neighborhood used to tell the younger set that if this bone should be worn about the neck or carried in the pocket, the carrier would never have cramp. I have seen a number of these bones in the possession of various people in the neighborhood.

Green Collection.

1232 To prevent cramp in the wrist, wear a leather band around it.

Gertrude Allen Vaught, Alexander county, and three other informants from central and western counties. *Kentucky*: Price, 31; Thomas, No. 1161.

1233 Cotton string worn loosely around the ankle is a cure for cramps.

The Misses Holeman, Durham county, and the Green Collection. *South Carolina*: Bryant 11, 137, No. 10 (string dipped in sulphur worn around the leg); Fitchett, 360 (string dipped in turpentine tied around the body [Negro]) — *New England*: Johnson, *What They Say*, 77 — *Illinois*: Hyatt, Nos. 5214 ff.

1234 To cure cramp, tie a blue string around the cramped part of the body.

Lucille Massey, Durham county, and Eleanor Simpson, East Durham. Cf. *Illinois*: Hyatt, No. 5216 (red string about the legs) — *Ozarks*: Randolph, 155 (women wear red yarn strings about the abdomen).

1235 Rope yarn is worn around the wrists and ankles for cramp.

Anonymous. *Kentucky*: Thomas, No. 1160 (a string of yarn around the ankle) — *Illinois*: Hyatt, No. 5222 (wrap the affected part around and around with yarn at night).

1236 From time immemorial, great faith has been placed in the garter tied around the limb to cure cramp in the leg.

Sue Hull (Indiana). Cf. *Illinois*: Hyatt, No. 5201 (a wide rubber band just above the knee).

1237 Wearing brass rings will prevent cramp.

Sue Hull (Indiana). *South*: Puckett, 375 (Negro) — *Kentucky*: Thomas, No. 1162 — *Alabama*: Bergen, *Current*, No. 809. Cf. No. 773, above; Nos. 1304, 1621, 2055 f., 2283 ff., below.

1238 A brass ring stops cramp in the finger.

Green Collection. Cf. *Illinois*: Hyatt, No. 5196 (wear a copper wire bracelet for cramps in the arm).

1239 Turn the soles of your shoes upside down to stop the cramp.

Robert E. Long, Roxboro, Person county. *Quebec*: Marie-Ursule, 178, No. 123 — *Vermont*: Currier, 294 (the toes of the boots should be pointed toward the street at night to cure cramps).

1240 To cure the cramp, turn your shoes upside down when you go to bed.

Kate S. Russell, Roxboro, Person county, and two other informants from Orange and Durham counties. *Tennessee*: Farr, *Riddles*, No. 57 (at night) — *Nova Scotia*: Creighton, 89, No. 24 — *New England*: Backus II, 196 (at night) — *New Hampshire*: Bergen, *Current*, No. 824 (at night).

1241 Turn your shoes bottom up by (under) the bed to prevent cramp.

Green Collection. *General*: Knortz, 54 — *South*: Puckett, 376 — *South Carolina*: Bryant II, 137 No. 11 — *Maryland*: Whitney-Bullock, No. 1733 (place your shoes at night with the heels under the bed) — *Virginia*: Martin, No. 4 — *Kentucky*: Stuart, 9; Thomas, No. 1163 (toes pointed under the bed) — *Tennessee*: Farr, *Riddles*, No. 46 (put the soles of the shoes together) Farr, *Superstitions*, Nos. 46, 57 — *New York*: Relihan, *Remedies*, 83 (stand the shoes up on the heels) — *Illinois*: Hyatt, Nos. 5205 ff. (a variety of details) — *Missouri*: McKinney, 107 — *Texas*: Woodhull, 23, 53 — *Iowa*: Stout, No. 903 (put the soles of your slippers together under the bed every night) — *Nebraska*: Black, 36, No. 62 — *Kansas*: Bergen, *Animal*, No. 111; Davenport, 132.

1242 To drive away cramp in the sole of the foot, make a cross on the shoe with spittle.

Sue Hull (Indiana). *Newfoundland*: Patterson, 287 — *New England*: Johnson, *What They Say*, 80-81 (wet the finger and make a cross on the calf of the leg) — *Illinois*: Hyatt, No. 5202 (for cramps in the arm, make a cross on the arm and spit on it), No. 5203 (spit on the finger and make the sign of the cross on the bottoms of your feet).

1243 An everyday cure for cramp is to remove the sufferer's shoe and turn it upside down, then to rub the painful part, re-

peating the following words: "I spread the pain in the name of the Father, and of the Son and the Holy Ghost. If it is a pain, in the name of the Lord, O spread it out of the flesh, out of the sinews, out of the bones."

Sue Hull (Indiana).

1244 A method of relieving cramp was to prick the part affected with a pin, then immediately light a candle, and stick the pin into it. When the flame reached the pin, the pain vanished.

Sue Hull (Indiana). Cf. *Illinois*: Hyatt, No. 5195 (tie a candlewick around the neck or just below the knee).

1245 To cure cramp, place the best poker under the bed at night before lying down.

Sue Hull (Indiana).

Croup

1246 The juice of roasted onion is good for the croup.

Anonymous. *General*: Bergen, *Animal*, No. 1301 (also recommended is a hot onion poultice) — *West Virginia*: Musick, 5, No. 6c (onions fried in grease as a poultice bound to palms of the hands and soles of the feet) — *Georgia*: Campbell, 2 (onions fried in goat tallow as a poultice) — *Iowa*: Stout, No. 920.

1247 For croup, use ground-up deer antler. Mr. Brimley has supplied it for twelve years to a man from the eastern part of the state.

Green Collection. Ground-up hoofs of animals are occasionally used in folk medicine, particularly those of swine. Black (*Folk-Medicine*, 152) reports the use of elk hoofs and even horses' hoofs as a cure for ague.

1248 Boil onions and mix with honey to cure the croup.

Anonymous. *Pennsylvania*: Brendle-Unger, 135; Lick-Brendle, 229. Cf. No. 1249, below.

1249 Let sugar stand on chopped onions till syrup is formed and take the syrup to cure croup.

Green Collection. *North Carolina*: Bruton, *Medicine*, No. 15 (brown sugar) — *West Virginia*: Musick, 5, No. 6b — *Iowa*: Stout, No. 1028 (place onions in the hot ashes of the stove until they become soft; then strain the juice through a cloth and mix with sugar to make a syrup).

1250 To cure croup, heat a vessel of vinegar to the boiling point. Put in two-thirds vinegar.

Lucille Massey, Durham county. Cf. *Pennsylvania*: Brendle-Unger, 135 (a bed sheet doused in vinegar was hung in the room where the patient lay to draw the disease to itself [German]).



1251 Vinegar, sugar, and butter made into mixture will cure croup.

Clara Hearne, Roanoke Rapids, Halifax county. Cf. *Ontario: Doering, Customs*, 152 (butter and brown sugar only) — *Illinois: Allison*, No. 93 (heated molasses and vinegar).

1252 Alum and sugar (honey) is good for the croup.

Minnie Stamps Gosney, Raleigh. *Tennessee: Frazier*, 35, No. 36; McGlasson, 18, No. 8 — *Illinois: Allison*, No. 134 — *Iowa: Stout*, No. 959 — *Nebraska: Black*, 12, No. 40.

1253 Blueing is good for the croup.

Minnie Stamps Gosney, Raleigh. The following remedy (from the *Farmers and Planters Almanac* for 1839) is claimed to be effectual for croup: A teaspoonful of a solution of a piece of indigo about the size of a pea, in a pint tumbler of lukewarm water.

1254 Administer a mixture of goose grease and molasses to cure the croup.

Lucille Massey, Durham county. Cf. *Mississippi: Hudson*, 151, No. 2 (molasses and sugar only) — *Pennsylvania: Brendle-Unger*, 135 (warm goosefat, coal oil, vaseline; or a mixture of vaseline and molasses taken internally [German]); Hoffman 11, 29 (German); Rupp, 255, No. 18 (goose grease taken warm, sometimes mixed with wine [German]).

1255 Rub in a mixture of homemade lard, camphor, and quinine for croup.

Anonymous.

1256 Hog's feet oil is good for croup.

Anonymous.

1257 Olive oil and ipecacuanha (ipecac) is a cure for croup. Also drink a pint of water containing a roasted onion and some oil and English saffron. Afterwards, if the croup is still worse, apply a blister to the windpipe.

Green Collection. From Boylan's *North Carolina Almanack*, 1811—P. G. Cf. *Tennessee: McGlasson*, 18, No. 1 (ipecac only) — *Texas: Woodhull*, 57 (wine of ipecac).

1258 A black silk cord about the neck cures croup.

Sue Hull (Indiana). *Maryland: Whitney-Bullock*, No. 1855 (black silk thread) — *New York: Bergen, Current*, No. 803 — *Pennsylvania: Brendle-Unger*, 135 (homespun woolen thread [German]); Fogel, No. 1758 (same as preceding) — *Illinois: Allison*, No. 166 (thread); Smith 1, 58 — *Ozarks: Wilson, Folk Beliefs*, 161 — *Iowa: Stout*, No. 1007; No. 1017 (red string) — *Nebraska: Black*, 42, No. 23 (string with three knots tied in it). Cf. Nos. 299 f., above.

1259 For croup, wear a penny with a hole in it around your neck.

Allie Ann Pearce, Colerain, Bertie county.

Cuts

1260 Expectorate upon a cut to heal it.

Anonymous.

1261 Wrap up a fresh cut with a cobweb and it will not bleed.

Allie Ann Pearce, Colerain, Bertie county. *Kentucky*: Thomas, No. 1069 — *Tennessee*: Redfield, No. 50; Rogers, 28 — *Washington*: Tacoma, 26. Cf. 858 ff., above.—Thompson, *Ireland*, 225.

1262 Bind a cut finger up with a piece of dirty cobweb, and it will get well.

Martha Wall, Wallburg, Davidson county, and Louise Bennett, Middleburg, Vance county. Cf. Nos. 858 ff., 1261, above.

1263 Fresh horse manure is applied to cuts.

Green Collection. Cf. Black, *Folk-Medicine*, 161 (cow manure).

1264 Grated nutmeg heals cuts.

Sue Hull (Indiana). *Idaho: Lore*, 211.

1265 The juice of the spruce tree is good for cuts.

Sue Hull (Indiana). *Tennessee*: Rogers, 21 (some products of the pine tree) — *Pennsylvania*: Lick-Brendle, 236 (white pine) — *Idaho: Lore*, 211.

1266 Chewed tobacco is used as an application to cuts.

Elsie Doxey, Currituck county. *Ontario*: Waugh, No. 263 — *Indiana*: Halpert, *Cures*, 6 (tobacco juice) — *Ozarks*: Randolph, 98 (tobacco poultice) — *Iowa*: Stout, No. 1023 — *Idaho: Lore*, 211.

1267 Equal parts of pine rosin, mutton suet, and beeswax will heal cuts.

Clara Hearne, Roanoke Rapids, Halifax county. Cf. *Illinois*: Hyatt, No. 4630 (half a pound of lard, one fourth pound of beeswax, and a fourth of a pound of resin) — *New Mexico*: Curtin, 192 (melted tallow and wax candle as a base, to which are added turpentine and the ground roots of two herbs, *Osha* and *Contra Yerba*, and powdered camomile flowers).

1268 For cuts, apply a poultice of sugar soaked in turpentine.

Sue Hull (Indiana). *Idaho: Lore*, 211.

1269 If soot is put in a fresh cut, the flow of blood will cease and the place will heal without soreness.

Katherine Bernard Jones, Raleigh. Cf. *Ozarks*: Randolph, 101 (chimney soot mixed with molasses). The use of charcoal is indicated in the following three references: *Kentucky*: Thomas, No. 1077 — *Illinois*: Hyatt, No. 4627 — *Washington*: Tacoma, 26.

Deafness

1270 The best remedy for deafness is the powdered body of an earwig.

George P. Wilson. Greensboro *Daily News*, n.d.

1271 Eel oil poured into the ear is good for deafness.

Carl G. Knox, Leland, Brunswick county. Cf. the *Newfoundland* custom of dissolving worms in a bottle to cure deafness (Bergen, *Animal*, No. 836).—Black: *Folk-Medicine*, 161; Radford, 98 (Ireland).

1272 For deafness this complicated concoction is supposed to be effective. Cut the top off a black radish, dig out the inside, put it on a china plate, mix with salt, and put it back into the radish shell; let it stand twelve hours, take it out again, squeeze the juice into a glass, and put it in the sun. After eight hours in the sun the liquid is "right." Put three or four drops in the ear each night.

Anonymous.

Delirium Tremens

1273 For delirium tremens, give red pepper in doses of sixty grains at a time. It effects a cure in a few hours.

Sue Hull (Indiana). *Idaho: Lore*, 211.

Dew Sores

1274 Trumpet vine leaves and flowers are poisonous to eat or touch. They give dew sores.

Green Collection.

Diabetes

1275 To cure diabetes, drink your own urine.

J. Frederick Doering. *Ontario: Doering-Doering* 1, 63.

Diarrhea

1276 Dr. Judd treated a Hocaday child at Angier and could do him no good. An old woman told Mrs. Hocaday to go and get the bark off the north side of the tree, boil it, put sugar in it, and give to the boy. She did so, and the child's diarrhea soon disappeared.

Green Collection. There are no entries from other states specifying the north side of a tree, but the following item from *Quebec* suggests that care was taken in securing the bark of a fir tree. The outer bark was removed; then the thin white inner bark used to make a tea (Marie-Ursule, 175, No. 67 [French]).

1277 Chincopin (chinquapin) root tea will cure diarrhea.
Mrs. Williams.

1278 Cold water drunk off sliced cumphrey (comfrey) root is good for diarrhea.

Anonymous.

1279 Tea made from mullein leaves is good for diarrhea.

Elsie Doxey, Currituck county. *Ontario*: Wintemberg, *Grey*, No. 135 (the hearts of mullein leaves stewed in milk) — *Iowa*: Stout, No. 978.

1280 Robin Underwood weed is mighty good for diarrhea.
Make a brew of it.

Green Collection.

Diphtheria

1281 A bag of asafetida worn around the neck on a string will ward off diphtheria.

Louise Bennett, Middleburg, Vance county, and Marjorie Rea, Craven county. *Iowa*: Stout, No. 1057.

1282 An old remedy for diphtheria is salt pork heated very hot and applied to the throat. It is said that it draws out the poison and forms blisters under the skin which are lanced if they do not break.

Sue Hull (Indiana). Cf. *Pennsylvania*: Brendle-Unger, 137 (slice of smoked bacon bound to the neck with a red flannel rag [German]) — *Illinois*: Hyatt, No. 4914 (bacon); No. 4915 (a rancid piece of bacon heated in vinegar and wrapped around the throat) — *Idaho*: Lore, 211.

1283 A live minnow swallowed head first in the spring will prevent diphtheria.

Emmy Lou Morton (West Virginia).

1284 Lemon juice used as a gargle is a cure for diphtheria.

Minnie Stamps Gosney, Raleigh.

1285 Alternate doses of quinine and tea made of cockleburs (gathered before frost) are used for diphtheria.

Green Collection.

1286 For diphtheria, take red oak bark and boil it to make a tea. Mop out the throat.

Mamie Mansfield, Durham county.

1287 Burn sulphur and tar and let the sick person inhale the smoke as a cure for diphtheria.

Lucille Massey, Durham county.

1288 To cure diphtheria, blow sulphur down the throat.

Lucille Massey, Durham county.

Dizziness

1289 Carry salt in your pocket for swimming in the head.

Green Collection.

Dog Bite

1290 A person made mad by the bite of a mad dog was smothered between featherbeds to relieve him of his misery.

Anonymous.

1291 "I done squeedged it and put axle grease on it"—treatment for dog bite.

Green Collection. *Texas*: Woodhull, 54 — *Nebraska*: Black, 33, No. 18.

1292 Bite off the dog's tail to prevent infection from dog bite.

Anonymous. "Done at Chapel Hill, rather than cutting it off." Cf. *Illinois*: Hyatt, No. 5433 (cure a dog bite by cutting off some of the hair from his tail and binding it over the wound). Cf. 1293, below.—Napier, 101; Laval, 24, No. 15.

1293 The hair of the dog is good for dog bite.

Green Collection. *General*: Bergen, *Animal*, No. 890 — *South*: Puckett, 389 f. (Negro) — *North Carolina*: Whiting, 418, s.v. "Hair" 5 — *Maryland*: Whitney-Bullock, No. 1760; No. 1759 (apply three hairs of the same dog to the wound) — *Kentucky Folk-Lore and Poetry Magazine* 1, No. 1 (Apr. 1926), 16 — *Kentucky*: Thomas, No. 1171 — *Tennessee*: Frazier, 35, No. 32 — *New Brunswick*: Davenport, 131, n. 1 (rub with grease some of the hair from the dog that bit you, and bind this hair upon the wound [Negro]) — *Ontario*: Wintemberg, *Waterloo*, 11 (quoting from the *Edda*: "Dogs' hairs heal dogs' bites"); Wintemberg, *German* 11, 87 (German) — *Pennsylvania*: Brendle-Unger, 215 (the hair of the mad dog was placed between two slices of buttered bread, and eaten [German]); Phillips, 163, No. 3 (same as in previous item); Sener, 233 — *Illinois*: Hyatt, No. 4532; No. 4534 (rub some of the dog's hair over the wound to prevent blood poisoning) — *Ozarks*: Randolph, 142; Randolph, *Ozark*, 4 (swallow a hair of the dog that bit you, and the wound will heal nicely) — *Texas*: Woodhull, 54 ("the hair of a dog is good for its bite") — *Kansas*: Davenport, 131 (hydrophobia) — *New Mexico*: Espinosa, 411, No. 13 (burn the bite with hair taken from the dog's snout [Spanish]).—Black, *Folk-Medicine*, 50 f., 149; *Choice Notes*, 195; Napier, 102; Radford, 139; de Cock 11, 14-16, No. 259. For its proverbial use, see Taylor, *JAF* 126 (1952), 260; Thompson, D2161.4.10.3. Cf. No. 725, above; No. 1692, below.

1294 The madstone is applied to the poisoned place, especially the wound caused by a dog bite.

Green Collection. "In 1925 a farmer from Orange County came into Chapel Hill in search of a madstone. I was told in Buies Creek in June 1925 by a well-to-do farmer that these stones were on sale at State College, Raleigh. He was in earnest." *Kentucky*: Sanders, 17

(If the madstone would not stick, woe betide the sufferer; if it would stick, no ill effects were felt); Thomas, No. 1173 — *Tennessee*: Redfield, No. 43; No. 45 (boil a madstone in milk and apply); No. 46 (dip in sweet milk) — *Mississippi*: Hudson, 155 (soak the stone in hot water before applying it. After it has been applied, the madstone, soaked in water, will stain the bowl green). This is usually said of the milk which is used to extract the poison from the stone. *Pennsylvania*: Brendle-Unger, 216 (German) — *Indiana*: Brewster, *Cures*, 37 (the madstone will stick tightly to the wound until all the poison has been drawn out, and then drop off); Brewster, *Specimens*, 363; Halpert, *Cures*, 9 — *Illinois*: Hyatt, No. 4537; No. 4538 (if you are bitten by a dog, take the precaution of touching a madstone. You will not go mad, even if the dog does); No. 4539 (if the dog is not mad, the stone will fall off; but if it is, the stone will stay on until it has drawn out all the poison); No. 4540 [an elaborate account of the appearance of a madstone and its mode of operation]; Smith II, 67, No. 11; 69, No. 15 — *Ozarks*: Randolph, 141 f.; 140 [a general discussion of madstones, including the fact that madstones are handed down from father to son, and never sold. Furthermore, it is stated that no charge is made for their use, but that the patient may make a gift of some kind if he likes] — *Nebraska*: Black, 33, No. 19. For a description of the madstone and beliefs concerning it, see No. 1693, below; for the other uses see Nos. 2149, 2240, 2267, below.—Black, *Folk-Medicine*, 144; Baughman, D1515.5.

1295 Hold a bottle of turpentine to the dog bite; it draws out the poison. The bottle is now poisonous and must be thrown away.

Green Collection. Cf. *Tennessee*: McGlasson, 18, No. 1 (kerosene). Cf. No. 1695, below.

Dropsy

1296 For dropsy, whip the body to make the water come out.

Mamie Mansfield, Durham county. Cf. *Illinois*: Hyatt, No. 4972 ("if your feet swell, if you press in on it and it comes out at once you don't need to worry; but if you press in on it and flesh stays, that is a sign of dropsy").

1297 Into a half-gallon of cider, put one handful of crushed parsley, a handful of crushed horse-radish, and a tablespoonful of juniper berries. After letting the mixture stand for twenty-four hours in a warm place, take half a tumbler before each meal as a cure for dropsy.

Sue Hull (Indiana). *Pennsylvania*: Brendle-Unger, 190 (same four ingredients in somewhat different proportions; also a spoonful of mustard. "Put all in an earthen jar and boil in hot ashes twenty-four hours, and when cold take three gills per day"); also parsley root alone (p. 189); Lick-Brendle, 47 (a decoction of parsley root, broom corn seed, and watermelon seed); 286 (juniper berries steeped in cider) — *Illinois*: Hyatt, No. 4973 (juniper berry tea) — *Idaho*: Lore, 211.

1298 Take corn silks and boil them to make a tea as a cure for dropsy.

Mamie Mansfield, Durham county. *Ontario*: Wintemberg, Grey, No. 136 (take the silk of corn, "draw" it like tea, and drink a wine-glass

full of the liquid three times a day); cf. the decoction of broom corn seed, along with parsley root and watermelon seed that was drunk for dropsy by Pennsylvania Germans (Lick-Brendle, 47).

1299 Tea made from elder roots, and a cupful taken three times a day, will cure dropsy.

Anonymous. *Georgia*: Campbell, 3 (elderberry juice) — *Pennsylvania*: Brendle-Unger, 189 (green or dried elderberries steeped in wine overnight) — *Illinois*: Hyatt, No. 4971 (dried elderberry roots scraped down "as the water in dropsy goes down"); No. 4969 (elder blossom tea).

1300 Elder bark steeped in vinegar in which rusty nails have previously been boiled is also an effective remedy for dropsy.

Anonymous. *Pennsylvania*: Brendle-Unger, 189 (middle bark of the elderberry put in wine overnight); Grumbine, 281 (elder bark scraped downward given as a purgative for dropsy) — *Illinois*: Hyatt, No. 4970 (inner bark of the elder made into a tea to "make the water pass"); No. 4965 (green elder bark boiled down in water added to half a gallon of cider boiled down from a full gallon).

1301 Take mullein and make a tea, adding a little salt. Bathe the swollen parts of the body every night and morning.

Mamie Mansfield, Durham county. Cf. *Pennsylvania*: Lick-Brendle, 226 (a decoction of mullein used externally).

1302 Ragweed seed will cure dropsy.

Rosa Efrid, Stanly county.

1303 For dropsy, give pills made by thickening sourwood bark tea with flour.

Anonymous.

1304 Wear a brass ring to prevent heart dropsy.

Gertrude Allen Vaught, Alexander county.—Black, *Folk-Medicine*, 174. Cf. Nos. 773, 1237, above; 1621, 2055 f., 2283 ff. below.

Dysentery

1305 A decoction of roots of blackberry will cure dysentery.

Green Collection. Boylan's *North Carolina Almanack* (1811)—P.G. *South Carolina*: Bryant II, 139, No. 71 (blackberry wine).

1306 Dysentery is cured by drinking water in which a few seeds of cashew and a few alligator-pear stones have been immersed over night. This solution may actually be astringent.

Sue Hull (Indiana). *Dominican Republic*: Andrade, 426.

1307 Chincopin [chinquapin] root tea will cure dysentery.

Anonymous.

1308 Sour dewberry wine, taken in small quantities—one teaspoon at a time—will cure dysentery, even in little babies.

Kate S. Russell, Roxboro, Person county.

1309 One-half cup flour and one-half cup milk is a cure for dysentery.

J. Fredrick Doering, Durham. *Ontario*: Doering-Doering 1, 63 — *Texas*: Woodhull, 54 (brown a teaspoonful of flour, add milk, and boil until the mixture is smooth) — *Nebraska*: Black, 19, No. 6.

1310 Make a tea of low myrtle for dysentery.

Elizabeth Janet Cromartie, Garland, Sampson county.

1311 Red oak bark tea is a cure for dysentery.

Mamie Mansfield, Durham county. *Texas*: Hatfield, 159 (chew live oak buds or drink a tea made from them); Woodhull, 54 (tea made from the pink bark of a live oak tree) — *Nebraska*: Black, 19, No. 3 (same as previous item).

1312 Stone pasley (parsley), or red chunk, or crowfoot, when made into a tea, will cure dysentery.

Mamie Mansfield, Durham county.

1313 Gather the green leaves of the sunflower and dry and steep into a tea for dysentery. Drink the tea, but give sparingly to babies.

Sue Hull (Indiana). Paul Green's notes contain two unique remedies for dysentery: "The rind of the fruit called pomegranate boiled in milk. Internal" (*Gale's Almanack* [1818]). "(Indian) root of cat-tail (flag) boiled in warm milk" (*Henderson's Almanack* [1818]). *Idaho*: *Lore*, 211.

Dyspepsia

1314 To stop vomiting or to cure dyspepsia, use the inside of a chicken gizzard dried and powdered.

Anonymous. *South*: Puckett, 389 — *North Carolina*: Hoke, 117 — *South Carolina*: Bryant 11, 137, No. 19. Cf. Nos. 1697 ff., below.

1315 For chronic dyspepsia a tea of feregosa leaves is indicated.

Sue Hull (Indiana). *Dominican Republic*: Andrade, 426.

1316 If you wear a bleeding nutmeg around your neck, it will cure dyspepsia.

Julian P. Boyd. Cf. No. 1714, below.

1317 There is a spring of sulphur water near my home that is claimed to cure dyspepsia and other diseases.

Gertrude Allen Vaught, Alexander county. Cf. No. 1729, below.

Earache

1318 Three drops of urine in the ear is a cure for earache.

Green Collection. *Quebec*: Marie-Ursule, 177, No. 114 (two or three drops [French]) — *Indiana*: Brewster, *Cures*, 36, No. 2 (urine of the opposite sex) — *Illinois*: Hyatt, Nos. 5006, 5008; No. 5007 (urinate on a piece of cotton and put it in the ear); Nos. 5009 ff. (examples of use of urine from the opposite sex) — *Ozarks*: Randolph, *Ozark*, 5 — *Nebraska*: Black, 40, No. 16 (warm urine).

1319 To cure earache, put butter on a hot biscuit and apply to the aching ear.

Elsie Doxey, Currituck county. Cf. *Tennessee*: McGlasson, 13, No. 17 (pour melted butter into the ear) — *Illinois*: Smith 1, 58 (a drop of buttermilk in the ear).

1320 One drop of beetle blood is a cure for earache. (A beetle has only two drops of blood in its body.)

Green Collection. *South*: Puckett, 375 (the blood from a Betsy bug, or by taking the head off a wood beetle, called "Old Granny Bess," and dropping the one drop of blood that comes out into the ear) — *Kentucky*: Price, 32 (Bess-bug [a large black beetle]); Thomas, No. 1175 (Bess-bug); 1176 (three drops of blood from three different kinds of insects) — *Tennessee*: Frazier, 34, No. 14 (Betsy-bug); McGlasson, 13, No. 7 (Bessie bug) — *Mississippi*: Hudson, 151, No. 1 (Betsy bug) — *Ozarks*: Randolph, 145 f. (prick a betsey bug with a pin and put a drop of its blood into the ear). Randolph notes that there are several species of betsey or bessy bugs, and that one is a big black beetle nearly two inches long found in old stumps and rotten wood.

1321 A cockroach stewed in sweet oil will relieve earache, if it is poured into the ear.

Sue Hull (Indiana). *Georgia*: Campbell, 2 (cockroach juice and red pepper in lard on cotton [placed in the ears]) — *Pennsylvania*: Phillips, 163, No. 12.

1322 Drop grease from a yellow perch in one's ears for earache. Anonymous.

1323 To cure earache, heat an onion, squeeze a little of the juice, put this on cotton, and put into the ear.

Mary Scarborough, Wanchese, Dare county. *South Carolina*: Bryant II, 138, No. 54 (preferably a red onion) — *Kentucky*: Thomas, No. 1178 (roast an onion in the ashes and then put the juice into your ear) — *Tennessee*: Frazier, 34, No. 4 (toasted onion) — *Quebec*: Marie-Ursule, 177, No. 115 (onion cooked on coals [French]) — *Massachusetts*: Bergen, *Animal*, No. 1302 (heart of a roasted onion) — *Pennsylvania*: Lick-Brendle, 294 (an oven-heated onion held to the ear [German]) — *Illinois*: Allison, No. 101; Hyatt, No. 4989 (onion roasted on ashes, and squeezed onto a rag after the burned skin has been removed) — *Iowa*: Stout, No. 928 (roasted on coals made from wood).

1324 Use a hot onion poultice to cure earache.

Nilla Lancaster, Goldsboro, Wayne county, and an anonymous informant. *Kentucky*: Fowler, No. 30 — *New Mexico*: Moya, 70, No. 46 (onion skin heated and placed in the ear [Spanish]).

1325 Pulverize a peach kernel in warm water and drop it in the ear as a cure for earache.

Maude Minish Sutton, Lenoir, Caldwell county, and the Green Collection. *Tennessee*: McGlasson, 13, No. 28 (fluid from the heart of a peach seed); No. 24 (beat up peach kernels and put them in sweet milk).

1326 Ground pepper put on a piece of cotton will relieve the earache.

Minnie Stamps Gosney, Raleigh. *Tennessee*: McGlasson, 13, No. 22 (stew black pepper in hog's lard and put drippings in the ear); No. 5 (drink black pepper tea) — *Illinois*: Hyatt, Nos. 4990, 4992 (on a rag); No. 4991 (add sweet oil); No. 4993 (rub lard and ground pepper on a piece of cotton, etc.) — *Texas*: Woodhull, 54 — *Nebraska*: Black, 9, No. 15.

1327 Put rabbit tobacco in a corncob pipe and smoke it. Blow the smoke into the ear and it will cure the earache.

Kate S. Russell, Roxboro, Person county. *Tennessee*: McGlasson, 13, No. 16; Redfield, No. 1 (no corncob pipe mentioned in either instance) — *Midwest*: Odell, 221, No. 3 (have someone spit tobacco juice in your ear) — *Nebraska*: Black, 10, No. 25 (tobacco juice in ear); 9, No. 19 (onions and tobacco chopped up and roasted in ashes; juice placed in ear). Cf. No. 1338, below.

1328 Pour into the aching ear a couple of drops of warm oil, then plug the ear with cotton and apply a warm cloth or place the ear at the end of a funnel that has been inverted over a pan of boiling water and allow the steam to penetrate.

Sue Hull (Indiana). *Idaho*: Lore, 211. Cf. Nos. 1329 ff., below.

1329 To cure earache, put beef foot oil in your ear.

Elizabeth Janet Cromartie, Garland, Sampson county. Cf. Nos. 1330 ff., below.

1330 For earache, drop snake oil in one's ear.

Anonymous. *Tennessee*: O'Dell, *Superstitions*, 3 (rattlesnake oil placed in the ear, which is then plugged with cotton; and a bag of heated cornmeal placed under the pillow); Redfield, Nos. 5 ff. (rattlesnake oil) — *Pennsylvania*: Brendle-Unger, 126 (rattlesnake oil).

1331 Apply chitling (chitterling) grease to sore ears.

Anonymous.

1332 If you drop sweet oil in the ear, it will cure the earache.

Minnie Stamps Gosney, Raleigh, and an anonymous informant. *South Carolina*: Bryant 11, 138, No. 55 — *Tennessee*: McGlasson, 13, No. 3.

O'Dell, *Superstitions*, 3 (after placing sweet oil in the ear, keep it warm by putting heated cornmeal under the pillow); Redfield, No. 10 — *Pennsylvania*: Brendle-Unger, 126 (German) — *Illinois*: Hyatt, No. 5000; No. 5001 (put sweet oil into the ear and then take a pipestem and blow into the ear) — *Ozarks*: Randolph, 108 — *Nebraska*: Black, 10, No. 23.

1333 To cure earache, stuff the ear with a piece of wool.

Nilla Lancaster, Goldsboro, Wayne county. Cf. Nos. 1334, 1336, below.

1334 The wool from a black sheep will cure earache.

Elsie Doxey, Currituck county, and Kate S. Russell, Roxboro, Person county. *General*: Knortz, 52 — *Cape Breton*: Bergen, *Animal*, No. 819 (moisten a piece of wool from a black sheep with eel oil or goose grease, and put in the ear) — *New Brunswick*: Bergen, *Animal*, No. 818 — *Nova Scotia*: Creighton, 90, No. 28 (wool from between the ears of a black sheep) — *Ontario*: Waugh, No. 284; Wintemberg, *Waterloo*, 12 — *Maine*: Bergen, *Animal*, No. 820 (wool from a black sheep wet in new milk).

1335 To cure earache, take live coals and sprinkle with sugar, and hold ear to the vapor.

Sue Hull (Indiana). *Tennessee*: McGlasson, 13, No. 11 (steam the ear with sugar); No. 29 (put a tablespoon of sugar in the glass; drop a coal of fire in the glass on the sugar and put over the ear) — *Illinois*: Hyatt, No. 5002 (if a child has an earache, make a funnel; then take brown sugar and burn it, and let the smoke from the sugar go through the funnel into the ear) — *Idaho*: Lore, 211.

1336 A sure cure for the earache is to get the hair of some colored person and put it in the ear.

Louise Bennett, Middleburg, Vance county. *General*: Bergen, *Animal*, No. 817; Knortz, 52 — *Kentucky*: Thomas, No. 1177 — *Ontario*: Waugh, No. 284 (Negro's wool); Wintemberg, *Grey*, No. 137 (wool from a Negro's head) — *Pennsylvania*: Brendle-Unger, 125 (the kinkiest hair to be found on a Negro [German]; *Fogel*, No. 1547 (German) — *Indiana*: Brewster, *Cures*, 36, No. 1 (a wad of Negro's kinky hair stuffed into the ear) — *Illinois*: Hyatt, No. 4987.

1337 For earache, place ashes in a cloth next to your ear.

Anonymous. *Tennessee*: McGlasson, 13, No. 26 (poultice made of hot ashes); Rogers, 26 (hot wood ashes; a little warm sweet milk or sweet oil was dropped into the ear before the poultice was applied).

1338 Blow pipe smoke in your ear to cure the earache.

Anonymous. *Kentucky*: Thomas, No. 1179 — *Tennessee*: Farr, *Riddles*, No. 1; McGlasson, 13, No. 4; No. 6 (smoke out of a corn cob); *Quebec*: Marie-Ursule, 177, No. 116 — *Pennsylvania*: Brendle-Unger, 127 (the York [Yost?] manuscript [ca. 1785] speaks of there being "nothing better for that most painful affliction, earache, than to blow tobacco smoke into the ear"); also p. 115 (where the method is explained, namely: the stem of the pipe is put into the ear, and someone blows on the bowl) — *Indiana*: Halpert, *Cures*, 4 — *Illinois*: Hyatt, No. 5003 (the blowing must be done by an old man and through a pipestem); No. 5004 (place syrup in the ear and then blow tobacco smoke on it) — *Iowa*: Stout, No.

1045 — *Ozarks*: Randolph, 108 (smoke is either blown into the ear, or is blown into a cup of warm water through a reed or pipestem, and then a few drops of the water are put into the ear) — *Oklahoma*: Smith, *Animals*, 74 (blowing the smoke from the bowl through the pipestem); 72 (smoke from burning rags); Smith, *Folk Cures*, 83 — *Texas*: Woodhull 55 — *Nebraska*: Black, 10, No. 24 — *New Mexico*: Moya, 55 (Spanish). Cf. No. 1327, above.

1339 For earache, wear a match in the hair.

Constance Patten, Greensboro, and George E. Hoffman (Arkansas).

Eczema

1340 Indians make a salve of ant eggs for eczema.

Sue Hull (Indiana). *Idaho: Lore*, 212.

1341 Boiled poke roots are a cure for eczema.

Anonymous.

1342 A remedy for eczema is to boil together a pint of pine tar and another of thick cream until only one pint remains. Spread this mixture over the body, put heavy underwear on, and keep it on for three weeks; then remove, and bathe. This remedy is said to be unfailing.

Sue Hull (Indiana). *Idaho: Lore*, 212.

Epilepsy

1343 Against epilepsy wear a bit of human cranium.

Nilla Lancaster, Goldsboro, Wayne county. *Iowa*: Stout, No. 991 (to cure an epileptic fit, go to the graveyard at midnight and find a skull; scrape the skull into a powder and take some of it internally every two hours). [The informant can trace this item back to 1799].—Radford, 44.

1344 Powdered caterpillars are a good cure for epilepsy.

Anonymous.

1345 For epilepsy, the patient must drink the warm blood of a freshly killed dove. It is better if the head be cut off, and the blood taken directly from the neck.

Anonymous. Sue Hull (Indiana). *Tennessee*: Farr, *Riddles*, No. 56 (turtledove) — *Pennsylvania*: Brendle-Unger, 105; see also p. 106 for a curious transference of the disease to the dove by placing the anus of the dove up to its counterpart in the human, with the resultant convulsions and death of the bird. This is from *Neuer Hauswirtschafts Calendar* (Reading, 1798-1808); Rupp, 252, No. 3.

1346 Mouse fat is a dependable cure for epilepsy.

George P. Wilson, Greensboro *Daily News*, n.d. *Ontario*: Knortz, 100 (falling sickness [epilepsy] is cured by hanging a mouse in a church on Friday, burning it "hide and hair" and putting the ashes in boiling water, which decoction is then given the patient to drink).

1347 For epileptic attacks or similar spells, the person's shirt is burned and the ashes are mixed with olive oil, which he is given to drink. At the same time his chest is rubbed with asul de bola (blueing), the coloring matter used by washerwomen.

Sue Hull (Indiana). *Dominican Republic*: Andrade, 427 — *New York*: Relihan, *Remedies*, 83 (pull the patient's shirt over his head, pull it out of the house through the chimney, bury it at two crossroads) — *Pennsylvania*: Brendle-Unger, 106 (the sufferer's shirt is to be turned inside out and placed in a coffin under the head of a corpse [German]); Fogel No. 1534 (same as previous item) — *Illinois*: Hyatt, No. 5732 (cut off the front part of the undershirt, boil and strain it, and let the patient drink the liquid); No. 5733 (if anyone has epileptic fits, take the undershirt off right after they have a spell, and lay it on live coals to let smolder; then take a teaspoonful of the ashes in a glass of holy water and say, "In the Name of the Father, Son and Holy Ghost," and take it three time a day).—Storaker, *Sygdom*, No. 343.

1348 A piece of rope by which a person has been hanged will cure epilepsy by its touch.

Sue Hull (Indiana). *Pennsylvania*: Phillips, 164, No. 20; Brendle-Unger, 106 (a rope with which someone has committed suicide [German]); Fogel, No. 1548 (same as previous item).

Erysipelas

1349 Human urine will cure erysipelas.

Green Collection. *Pennsylvania*: Fogel, No. 1531 (the patient's urine should be taken to the witch doctor [*hexe dokter* in Pennsylvania German dialect], who will analyze it by its cast) — *California*: Bushnell, No. 11, (where there is also reference to the use of excrement as a poultice.)

1350. Place cobwebs and vinegar on erysipelas.

Anonymous.

1351 Erysipelas is cured by applying a dead toad to the part affected, rubbing it gently with it. Then the toad is tied to a branch of a tree. As the toad dries up, the disease will disappear. The toad must be killed especially for this purpose.

Sue Hull (Indiana). *Dominican Republic*: Andrade, 427.

1352 Erysipelas weed boiled and mixed with mutton suet is used to make a salve for erysipelas.

Mamie Mansfield, Durham County. Cf. *Pennsylvania*: Brendle-Unger, 82 (a salve made of sheep tallow, scraping from the elderberry tree, and goose excrement).

1353 Fireweed will cure erysipelas (St. Anthony's fire).

Mamie Mansfield, Durham county.

1354 Place dry straight flour on erysipelas.

Anonymous.

1355 Red oak bark will cure erysipelas.

Anonymous. Cf. *Pennsylvania*: Brendle-Unger, 82 (pass a blazing white oak splinter three times around the body) — *Texas*: Dodson, 87 (an infusion made from the bark of the live oak tree).

1356 Green glass beads worn about the neck will prevent or cure erysipelas.

Green Collection, and Sue Hull (Indiana). *Maryland*: Bergen, *Current*, No. 795; Knortz, 55; Whitney-Bullock, No. 1861 — *Ontario*: Waugh, No. 317.

1357 Against erysipelas, wear old silver coins.

Nilla Lancaster, Goldsboro, Wayne county.

Eye Ailments

1358 Do not look at a person who has sore eyes, or you will be sure to catch the disease.

Gertrude Allen Vaught, Alexander county. *Maine*: Bergen, *Current*, No. 1351 (inflamed eyes) — *Ohio*: Bergen, *Current*, No. 1351 — *Missouri*: McKinney, 107 — *Ozarks*: Randolph, 138 (hillfolk try to avoid looking directly at a person who has sore eyes, fearing that their own eyes may be affected).

1359 To cure sore eyes, bathe in your own urine.

Green Collection. *South*: Puckett, 383 (Negro) — *Massachusetts*: Bergen, *Animal*, No. 807 (own urine not specified) — *Illinois*: Hyatt, No. 5072 — *Texas*: Woodhull, 67 ("I have frequently seen Mexican *vaqueros* wash sore eyes with urine the first thing in the morning") — *New Mexico*: Moya, 56 (the urine of a three or four year old male child is used to soothe irritated or infected eyes [Spanish]).

1360 A sure prevention for sore eyes is to look at your fingernails after looking into the sore eyes of an afflicted person.

Professor J. T. C. Wright, Boone, Watauga county.

1361 Rub sore eyes with warm milk.

Anonymous. Cf. Nos. 1362 f.

1362 Warm breast milk is good for sore eyes.

Green Collection, and anonymous. *New Mexico*: Moya, 56 (the milk of a nursing mother is used for irritated or infected eyes [Spanish]). Cf. No. 306, above.

1363 Bathe sore eyes in breast milk by spraying.

Green Collection. *Georgia*: Campbell, 2 (mother's milk is used for sore eyes by spraying the milk into the eyes). Cf. Nos. 306, 1362, above.

1364 For a cataract, use strained honey in an eye dropper.

Anonymous. Cf. *Pennsylvania*: Brendle-Unger, 123 (mix saffron and honey and smear the sore eyes [not cataract]).

1365 An alligator's gall is good for sore eyes.

George P. Wilson, Greensboro *Daily News*, March 1934.

1366 For eye troubles, use the gall of a bat.

George P. Wilson, Greensboro *Daily News*, March 1934.

1367 For eye troubles a favorite remedy is the gall of an eagle.

George P. Wilson, Greensboro *Daily News*, March 1934.

1368 Powdered hog lice is good for sore eyes.

George P. Wilson, Greensboro *Daily News*, March 1934.

1369 The gall of a kite is a remedy for sore eyes.

George P. Wilson, Greensboro *Daily News*, March 1934. Cf. *Texas*: Woodhull, 26 (stew made from hawk gizzards).

1370 For eye troubles the blood of a partridge is a favorite remedy.

George P. Wilson, Greensboro *Daily News*, March 1934.

1371 The gall of a pheasant is good for eye troubles.

George P. Wilson, Greensboro *Daily News*, March 1934.

1372 Bore a hole in a nutmeg and string it around your neck, and this will strengthen the eyes.

Carl G. Knox, Brunswick county.

1374 Tobacco leaves put on the eyes help soreness.

Minnie Stamps Gosney, Raleigh. *Illinois*: Hyatt, No. 5027 (lay a piece of rotten apple on sore eyes overnight.)—Addy, 91.

1374 Tobacco leaves put on the eyes help soreness.

Mary L. Walker, Durham county.

1375 Pure rain water is said to be an infallible cure for sore eyes. The rain water must be collected in a clean open vessel, in the month of June, and it must not be contaminated by being previously collected by any other means. It will then remain pure for any length of time, if preserved in a bottle.

Carl G. Knox, Leland, Brunswick county, and Sue Hull (Indiana). *South*: Puckett, 383 (rain water collected in the month of July or on Holy Thursday [Negro]) — *Maryland*: Whitney-Bullock, No. 2264 (collected on Good Friday [Negro]) — *New Hampshire*: Bergen, *Current*, No. 841 (an Indian doctor used rain water caught on the third, fourth, and fifth of June; it is said that it will not putrefy) — *Pennsylvania*: Fogel, No. 1370 (water from Ascension Day [German]) — *Nebraska*: Black, 16, No. 20 (rain water and sugar). Cf. Nos. 1376 ff., below.—Radford, 117, 196 f., 223, 251.

1376 The first rain water in May will cure sore eyes.

Anonymous. *Quebec*: Marie-Ursule, 181, No. 199 (French).

1377 Rub your eyes with the first frost of the season to prevent sore eyes.

Green Collection. Cf. Nos. 1375 f., above, and 1378 ff., below.

1378 The first snow of the year makes an excellent eye wash.

Green Collection, and Elsie Doxey, Currituck county. *Pennsylvania*: Fogel, No. 1401.

1379 Catch the last snow of the season (e.g., April), melt, and put it into a bottle. It will cure sore eyes.

Sue Hull (Indiana). *General*: Knortz, 53 — *Maryland*: Bergen, *Current*, No. 838.

1380 Melted snow which falls in May will cure sore eyes.

Kate S. Russell, Roxboro, Person county, and Sue Hull (Indiana). *Prince Edward Island*: Bergen, *Current*, No. 839 — *Ontario*: Wintenberg, *Grey*, No. 152 — *New York*: Relihan, *Remedies*, 83 (save May snow which has been melted and apply to sore eyes with a feather. Keep snow in an earthen crock). Unless otherwise specified, all of the following references are to March rain water. *South*: Puckett, 383 (taken before the sun has shone upon it) — *Maryland*: Whitney-Bullock, No. 1893A (the first snow of March is best) — *Kentucky*: Price, 32; Thomas, No. 1187 (cf. 1188) — *Tennessee*: Farr, *Riddles*, No. 27 (water made from snow that falls in April) — *Pennsylvania*: Brendle-Unger, 122 (snow falling in the month of March was used for the eyes of man and beast); Fogel, No. 1275 (March snow water is holy water and is good for sore eyes [German]); No. 1569 (strengthens weak eyes); No. 1518 (water from snow which fell on Good Friday cures sore eyes) — *Illinois*: Hyatt, No. 5064; No. 5065 (water from the last snow in March); cf. also 5063 — *Iowa*: Stout, No. 979 (housewives canned the first snow water of March as a solution to treat sore eyes).

1381 Bathe in salt water to cure sore eyes.

Nilla Lancaster, Goldsboro, Wayne county. *South*: Puckett, 383 (Negro) — *South Carolina*: Bryant 11, 138, No. 60 (warm salt water); No. 61 (weak eyes) — *Louisiana*: Roberts, No. 487 (bathe weak eyes in salt water to make them strong) — *Pennsylvania*: Brendle-Unger, 123 — *Illinois*: Hyatt, No. 5062 — *Iowa*: Stout, No. 919 (warm salt water).—Black, *Folk-Medicine*, 131.

1382 One pint of boiling water, a slight teaspoonful of sugar, alum, and a little less of borax is a cure for sore eyes.

Green Collection. Cf. *Quebec*: Marie-Ursule, 181, No. 193 (boric acid [French]) — *New Mexico*: Moya, 56 (sugar water [Spanish]).

1383 A cure for weak eyes is to wash them in whiskey.

Mrs. Norman Herring, Tomahawk, Sampson county.

1384 To cure sore eyes, wear earrings.

Mrs. Nilla Lancaster, Goldsboro, Wayne county; Mildred Peterson, Bladen county; and an anonymous informant. *South*: Puckett, 382 (brass earrings [Negro]) — *Kentucky*: Price, 31; Thomas, No. 1186 — *Louisiana*: Roberts, No. 415 (brass) — *Georgia*: Steiner, No. 76 (to wear one earring on the ear next to a weak eye will give good eyesight) — *Ontario*: Waugh, Nos. 273, 316; Wintemberg, *Waterloo*, 12; Wintemberg, *German* II, 86 (German) — *Pennsylvania*: Brendle-Unger, 125 — *Michigan*: Dorson, 117 (Cornish) — *Illinois*: Allison, No. 111 (to help weak eyes); Hyatt, No. 5033 — *Iowa*: Stout, No. 1053 (to strengthen the eyesight) — *Ozarks*: Randolph, 139 (I once met a blind street singer in Little Rock, *Arkansas*, who wore two rings with large green stones in them. Asked if he expected these rings to restore his sight, he said, "No, but I got the damn things before I went blind, figgerin' they might strengthen my eyes. It didn't do me no good, but I got 'em, so I might as well wear 'em.") — *Nebraska*: Black, 16, No. 22 (wearing gold earrings in pierced ears will cure weak eyes) — *Washington*: Tacoma, 20 (if your eyes are weak, have your ears bored just as you would for earrings). From all sections of the country, except the *West*, there are references to piercing the ears as a means of strengthening the eyesight. Cf. Nos. 1385, 2108, below.—Foster, 60; Radford, 109, 117, 223, 251.

1385 Sailors wear gold earrings for weak eyes.

Sue Hull (Indiana). *Kentucky*: Carter, *Mountain*, 16 (to improve eyes) — *Massachusetts*: Bergen, *Current*, No. 811. Cf. No. 1384, above; No. 2108, below.

1386 To cure sore eyes, kiss a red-headed girl.

Eleanor Simpson, East Durham.

1387 For objects in the eye the common remedy is flaxseed.

Minnie Stamps Gosney, Raleigh, and Sue Hull (Indiana). *Pennsylvania*: Brendle-Unger, 126 — *Illinois*: Hyatt, No. 5044 — *Nebraska*: Black, 16, No. 16 — *Idaho*: Lore, 213.

1388 Flaxseed will remove cinders from the eye.

Minnie Stamps Gosney, Raleigh. Cf. No. 1387, above.

1389 Foreign objects in the eye may be removed by conjury.

Green Collection. Cf. *Ontario*: Wintemberg, *Waterloo*, 24 (to remove a barley beard from a person's eye, an old German woman who practiced charming took a cup filled with water from a spring, blew on it, and uttered some words of magic import). There are other charms from different parts of the country, involving everything from gibberish to an invocation of the Trinity.—Storaker, *Sygdø*, No. 102.

1390 If you get red pepper in your eyes, put your head in the henhouse.

Green Collection.

1391 A piece of raw steak placed on the eye will prevent its becoming black after a lick.

Minnie Stamps Gosney, Raleigh. *South Carolina*: Bryant II, 138, No. 63 — *Illinois*: Hyatt, No. 5028 — *Iowa*: Stout, No. 1012 — *Nebraska*: Black, 16, No. 21. Other methods were also employed. Besides leeches,

rotten apples, potatoes, etc., were used; also, metal objects were placed on it.

1392 Look at a snake and your eyes will cross.

R. B. Cochrane, Buncombe county.

Fainting

1393 Strawberries for fainting spirit.

F. C. Brown, Durham.

Falling Palate

1394 When the "palate comes down," you raise the palate by taking up a bunch of hair on the top of a person's head and twisting it around a stick and pulling it up by jerks.

Kate S. Russell, Roxboro, Person county, and Elsie Doxey, Currituck county. *South*: Puckett, 368 (the hair on the crown, and also on the sides of the head as well, the "palate-lock," which is thought to support the palate, is quickly pulled up and tightly bound with a string or rag [Negro]) — *Louisiana*: Roberts, No. 416 — *Florida*: Bergen, *Animal*, No. 904 (Negroes think that there is a hair attached to the palate. This hair is near the crown of the head, and must be kept twisted up tight to keep the palate from falling) — *Nova Scotia*: Creighton, 94, No. 62 (when the palate drops down on the tongue, seat the person in the center of the room. People all gather around. Put pepper on a spoon or stick, and put on the back of the palate. Then take three or four strands of hair and roll and tie them together. Twist the stick around these hairs until you almost pull them out. Between the twisting and the pepper the patient is cured).

1395 A lock of hair tied very tightly at the top of the head will pull up a fallen palate.

Green Collection. *Maryland*: Bergen, *Current*, No. 864; Whitney-Bullock, No. 1747 — *Kentucky*: Thomas, No. 883.

1396 Negroes believe that a falling palate may be pulled up by pulling a lock of hair on top of the head.

Ada Briggs (Virginia), and Jane N. Ray. Cf. *Kentucky*: Price, 33 (the hair on top of the patient's head is grasped and pulled "till it pops," the patient being made to swallow twice); Thomas, No. 1284 (same as preceding item).—Foster, 60.

Feet

1397 To make a lotion for the feet, take white poppy's heads (bruised together with their seed) four ounces; willow leaves, lettuce, violet leaves each two handfuls. Boil in water and milk, each five pints to a gallon, strain and dissolve in the liquor nitre four ounces, and put it into a convenient washpot. Let the patient sit with his feet in it for half an hour, and go to bed. After applying the lotion the soles of the feet should be rubbed

hard with salt and vinegar; and then the patient should stand on an oaken board, heated very hot.

Sue Hull (Indiana).

1398 Feet may be caused to swell by the casting of a spell.

Anonymous.

1399 To make the sign of the cross on the knee with a finger moistened with saliva will cure a foot that's asleep.

Madge Nichols, Raleigh. *Ohio*: Bergen, *Animal*, No. 102 [erroneously numbered footnote 125, p. 130] (rub saliva on the knee under the hamstring) — *Illinois*: Hyatt, No. 3445; No. 3446 (on your leg) — *Rio Grande*: Bourke, 139 (under the knee) — *Midwest*: Odell, 220, No. 1 (on the leg). Cf. Nos. 1400 ff., below.

1400 If your foot is asleep, make the sign of the cross on the sole.

J. Frederick Doering, Durham. *General*: Patten, 139 f. (instep); (take off shoes and stockings and form them into the shape of a cross) — *South*: Puckett, 386 (wet your second finger with spittle and make a cross on the foot) — *Louisiana*: Roberts, No. 354 (on foot) — *Newfoundland*: Bergen, *Animal*, No. 101 (cross on the shoe with spittle); Patterson, 287 (same as previous item) — *New England*: Bergen, *Animal*, No. 102 [erroneously numbered footnote 125, p. 130] (cross the top of the foot or the sole with the tip of the forefinger moistened with saliva) — *New York*: Relihan, *Remedies*, 83 (sole of the shoe.—Lean II, 58.

1401 Wet your finger with your tongue and make a cross mark on the bottom of your foot and think of your sweetheart, and the foot that is asleep will wake up.

Louise Bennett, Middleburg, Vance county. Cf. Nos. 1399 f., above. —Black, *Folk-Medicine*, 85.

1402 For cold feet, put red pepper pods in the shoes.

Green Collection. *Nebraska*: Black, 38, No. 95 (pepper or red pepper—not pods).

1403 If you stick a nail in your foot and then grease the nail, it will take all the soreness out of your foot.

Anonymous. *South*: Puckett, 376 (a rusty nail stuck in the foot may be greased and set away . . . to draw poison from the wound [Negro]) — *Kentucky*: Stuart, 9 (grease and bury in a dry place) — *Pennsylvania*: Fogel, Nos. 1575 ff. (put into fat and bury under the eaves; keep in dry place (No. 1576); chimney (No. 1577 [German]) — *Illinois*: Hyatt, No. 5253 (grease nail and carry it in your pocket); No. 5254 (grease the nail and put it on a high shelf); No. 5256 (grease the nail or tack . . . and place it higher than your head near the door); No. 5261 (fat hanging in the barn for horses or people who have stepped on a nail) — *Texas*: Woodhull, 60 (grease the nail and then put it in the fire) — *Nebraska*: Black, 31, No. 42 (same as previous item). Cf. Nos. 1781 ff., 2756 f., below.—Radford, 97.

1404 If you stick a nail in your foot, pull it out, and drive it in a tree to prevent the foot from becoming sore.

Kate S. Russell, Roxboro, Person county. *South*: Puckett, 377 (drive the nail into the north side of a tree) — *Kentucky*: Fowler, No. 1273a (drive it into a board and put a piece of fat meat on it); Thomas, No. 1270 (drive the nail into the ground) — *Tennessee*: Rogers, 57 (into a post). The nail is also driven into the ground — *Tennessee*: Redfield, No. 162 — *Illinois*: Hyatt, No. 5259. Cf. Nos. 1786 f., below.

Felon

1405 A live toad-frog tied to a bone felon will cure it.

Ada Briggs (Virginia). *Illinois*: Hyatt, No. 4747 (hop-toad); No. 4750 (live frog from a spring).

1406 A lemon is good for a felon.

Minnie Stamps Gosney, Raleigh. *Illinois*: Hyatt, No. 4744 — *Iowa*: Stout, No. 1024 (cut a lemon in half and hold the finger in it).

1407 Red pepper pods, if applied to a felon, will give relief.

Anonymous.

1408 A poultice of sweet potato leaves and sweet milk is good for a felon.

Minnie Stamps Gosney, Raleigh.

1409 Scrape common laundry soap and mix turpentine into it to make a salve for a felon.

Sue Hull (Indiana). Cf. *Pennsylvania*: Brendle-Unger, 182 (hard soap, sage juice, and cream [German]) — *Texas*: Woodhull, 55 (lye soap and tobacco); 55 (turpentine and gunpowder) — *Nebraska*: Black, 18, No. 28 (lye soap and tobacco) — *Idaho*: Lore, 212.

Fever

1410 "Feed a cold and starve a fever."

Anonymous. *North Carolina*: Whiting, 386, s.v. "cold" — *South Carolina*: Bryant II, 139, No. 79 (typhoid fever) — *Tennessee*: Rogers, 47 ("It is thought that the idea of starving a fever originated from the notion that in a rather wide area of territory typhoid had been caused from the eating of Irish potatoes. Therefore the most effective remedy would be to refrain from eating. Instances are given in which the idea was exactly reversed and the patient fed instead. An epidemic which broke out in the army during the Battle of Murfreesboro during the War between the States is a case in question") — *Nebraska*: Erickson, 151, No. 2. For a bibliographical reference to this proverbial treatment for fever, see JAFL LXV (1952), 257; cf. Nos. 1101 ff., above, esp. No. 1102, where a special study by S. A. Gallacher is cited.

1411 To cure a fever starve it.

Mildred Peterson, Bladen county.

1412 Wear a string of buzzard feathers around the neck to keep off the fever.

Mr. Fairley, Durham.

1413 Tawny and brown caterpillars are called "fever-worms." One must spit on meeting them to keep off fever.

Sue Hull (Indiana). *Kentucky*: Bergen, *Animal*, No. 79; Price, 35; Rainey, 9 (spit over left shoulder), 10 (spit over the head) or (spit three times) — *Illinois*: Hyatt, No. 5140; No. 5142 (kill a caterpillar and you will catch fever before the summer is gone).

1414 In the case of a high fever or continuous or intermittent fevers a young chick is cut open while alive by hitting it with a hatchet between its legs, and it is then placed on the patient's chest while the blood is still warm, the two halves being spread apart so that a larger portion of the chest may be in contact with the entrails.

Sue Hull (Indiana). *Dominican Republic*: Andrade, 426.

1415 Cut a black chicken open while alive and bind to the bottom of the foot. This will draw the fever from the human.

Julian P. Boyd, and Madge Colclough, Durham county. *South*: Puckett, 367 (applied to the chest [Negro]) — *Illinois*: Smith 1, 58. The feathers of black hens are saved in the *Ozark* country and burned under the bed (Randolph, 146).

1416 Tie salty herrings to your wrists, feet, and head to cure fever.

Anonymous. *General*: Knortz, 134 (bound to the feet) — *Newfoundland*: Bergen, *Animal*, No. 897 (bound to the feet) — *Nova Scotia*: Creighton, 91 (the disease is transferred from the patient to the herring; as the herring withers away the fever lessens); *ibid.*, No. 34 (feet), No. 35 (feet and neck).

1417 Plant leaves bound to the head will cure fever.

Anonymous.

1418 Apple tree, dogwood tree, and cherry tree bark boiled into tea is good for fever.

Anonymous. Cf. *Texas*: Woodhull, 55 (the bark of the roots of dogwood).

1419 For inward fevers, drink tea of cherry and apple bark mixed.

Anonymous.

1420 Crush a collard leaf and place it on the head as a cure for fever.

Anonymous. *South Carolina*: Bryant II, 137, No. 6 (heat a collard leaf and put on the head or wrists).

1421 For fever, bind collard leaves to the feet.

Green Collection.

1422 Corn pone tea is given to sweat the patient and cure his fever.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. *Ohio*: Bergen, *Animal*, No. 1258 (ears of Indian corn are boiled and placed around the patient while still hot).

1423 Bind split cucumbers to the feet and hands, and bleed the patient to reduce the fever.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1424 Featherfew (feverfew) should be applied to fevered places.

Green Collection. Cf. No. 1425, below.

1425 Feverfew tea is given to sweat a patient as a cure for fever.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.—Cf. Addy, 91.

1426 Feverweed is boiled into a tea and drunk for fever.

Green Collection. *Tennessee*: Frazier, 34, No. 11; Redfield, No. 86; Rogers, 17 (fever weed tea, sometimes called "mouse's ear") — *Ozarks*: Randolph, 107 (fever root).

1427 Ginger tea is good for fever.

J. Schaffner.

1428 Gourd leaves bound to the head will break a fever.

Elizabeth Janet Cromartie, Garland, Sampson county.

1429 Horsemint will cure fever.

Anonymous.

1430 For fever, cook huckleberry and sweetgum sprouts together.

Constance Patten, Greensboro.

1431 For fever, put Jerusalem oak bushes all around you.

Elizabeth Janet Cromartie, Garland, Sampson county. Cf. *South*: Puckett, 367 f. (tea made from red oak bark and other ingredients).

1432 Bind Jimson weeds to the head for fever.

Green Collection.

1433 Jimson leaves, wilted in the oven, will take the fever out of risings.

Green Collection.

1434 Wilted collard will take the fever out of risings.

Green Collection. Cf. *South Carolina*: Bryant II, 137, No. 6 (heated collard leaf placed on the head or wrists).

1435 To reduce a fever a decoction made of the roots of the lemon tree is given.

Sue Hull (Indiana). *Dominican Republic*: Andrade, 426 — *Texas*: Woodhull, 55 (lemon and borage) — *California*: Loomis, *Medicine*, 120 (lemons used in coffee for fever and ague).

1436 Mouse-ear is made into a tea for fever.

Green Collection. *Tennessee*: Rogers, 17.

1437 Split onions hanging in the house will keep off fever.

Green Collection. *Maryland*: Whitney-Bullock, No. 1797 (a raw onion pinned to the wall of a room where there is a fever patient will absorb the fever; it will shrivel and prevent the fever from spreading).

1438 Keep a pan of onions cut up in the room and they will draw the fever. They turn black and are poison.

Mrs. Williams.

1439 To prevent and cure fever, cut onions and put them under the bed.

Kate S. Russell, Roxboro, Person county; William B. Covington, Scotland county; and an anonymous informant. *Illinois*: Hyatt, No. 5154 (the fever will go into the onion under the bed).

1440 Tie red onions to the feet of the patient. Heat apple vinegar bloodwarm, and bathe the entire body. Sweat will follow and the fever will leave.

Green Collection, and J. Schaffner. Cf. *Tennessee*: Rogers, 28 (onions cooked and mixed with meal used as a chest poultice) — *New York*: Relihan, *Remedies*, 83 (hot onions on the feet) — *Illinois*: Hyatt, No. 5153 (poulticing the bottoms of the feet with chopped onions and salt) — *Iowa*: Stout, No. 999 (onion poultices).

1441 Cure for fever:

Seed of parsley, dill, and rue,
Of celandine and feverfew:
Take equal parts of all these worts
And you'll be ready for any sport.

F. C. Brown, Durham.

1442 To cure fever, drink boiled pine tree tops.

Anonymous. *South Carolina*: Fitchett, 360 (the patient should break a pine top with his face turned toward the setting sun, and make a drink from the pine top).

1443 Eat poke salad in the spring, and you will not have fever.

Kate S. Russell, Roxboro, Person county; Mamie Mansfield, Durham county; and an anonymous informant.

1444 As a cure for fever, get some pokeberry leaves, wet them, and apply them to the fever and it will be lowered.

Ellerbe Powe, Jr., Durham county.

1445 Pokeberry leaves heated in vinegar will cure fever.

Anonymous.

1446 Queen's delight will cure spring fever.

F. C. Brown, Durham.

1447 "I don't never bother 'bout the weather," she told us. "Ever spring I peels the bark down on the north side of a red oak tree and I boils hit and drinks hit. That keeps my blood cool and fever down. Then in the fall I git the bark off 'uv the south side and peels hit up. That keeps my blood warm and my fever up all winter."

Mrs. Maude Minish Sutton, Lenoir, Caldwell county, and an anonymous informant. *South*: Puckett, 366 f. (oak bark tea with eight drops of turpentine and a handful of salt [Negro]).

1448 Sage tea is good for fevers.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *West Virginia*: Musick, 6, No. 22b — *Nova Scotia*: Creighton, 91, No. 37 — *Pennsylvania*: Brendle-Unger, 92 (sage, nutmeg, mace, and a living crawfish put into wine overnight and drunk on an empty stomach).

1449 For high fever, make a tea of shucks.

Elizabeth Janet Cromartie, Garland, Sampson county. Cf. *Ohio*: Bergen, *Animal*, No. 1258 (hot corn packed about the patient).

1450 Snakeroot tea is good for fever.

Anonymous. *South*: Puckett, 366 (red snakeroot from roots obtained in the spring when the sap is high [Negro]) — *Pennsylvania*: Lick-Brendle, 202 (snakeroot in brandy for low fevers [German]).

1451 Black snakeroot tea is good to break the fever.

Mamie Mansfield, Durham county. *South*: Puckett, 366.

1452 Summer fern is good for fever.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

1453 Plant sunflowers close to the house to keep off fever.

Lucille Massey, Durham county, and Mamie Mansfield, Durham county. *Texas*: Woodhull, 55.

1454 White briar root keeps off fevers.

Green Collection. Cf. Johnson, *Normandy*, 118.

1455 Willow bark tea is given to sweat the patient as a cure for fever.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Louisiana*: Roberts, No. 463 — *Texas*: Dodson, 86 (pillows are made from willow leaves for people with fever [Spanish]).

1456 To cure fever, drink some turpentine.

Anonymous. *Tennessee*: Rogers, 48 — *Illinois*: Hyatt, No. 5164 (eight drops of turpentine in one-half teaspoonful of sugar).

1457 To get rid of fever, wrap the patient in many blankets and he will "sweat the fever off."

Mary Scarborough, Wanchese, Dare county.

1458 Keep hot water bags around a person to cure a fever.

Lucille Massey, Durham county. *South Carolina*: Fitchett, 360 (a basin of cold water under the bed [Negro]) — *Illinois*: Hyatt, No. 5165 (same as previous item).

1459 Keep ice packs around a person to cure a fever.

Lucille Massey, Durham county.

1460 Bathe a person in vinegar to cure fever.

Anonymous.

1461 Vinegar and salt bound to one is a good cure for fever.

Anonymous.

1462 To cure fever, bathe in whiskey and water.

Anonymous.

1463 Place steel under the bed for fever; it draws out the electricity from the body.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 1199.

1464 Carry a person across a stream of water to cure the fever.

Lucille Massey, Durham county, and Lucille Cheek, Chatham county.

1465 Climb a tree with your hands (do not use feet) and then jump off to leave your fever in the tree.

Anonymous. Cf. Radford, 119; de Cock, No. 254 (11, 9); the fever spirit is driven into a garter, and the garter is removed and placed about a fever tree (*koortsboom*).

Fever Blisters

1466 As a cure for a cold blister, take wax from your ear and rub it on the blister.

Eunice Smith, Pantego, Beaufort county. Cf. No. 1467, below.

1467 Ear wax will cure fever blisters on your lips.

Kate S. Russell, Roxboro, Person county. *Tennessee*: Rogers, 31 — *Quebec*: Marie-Ursule, 177, No. 110 (French) — *Indiana*: Halpert, *Cures*, 6 — *Illinois*: Hyatt, No. 4633 (saliva and earwax rubbed on the ear) — *Texas*: Woodhull, 55 (earwax applied with the little finger).

1468 For a fever blister, burn it with a hot biscuit.

Green Collection. Cf. *Illinois*: Hyatt, No. 4634 (if you kiss a girl too much, you will have fever blisters; but the girl won't have any at all, because the heat of the girl will come to you) — *South*: Puckett, 377 (a fever blister may be cured by kissing a dog).

1469 A fever blister may be taken away by kissing a red-headed person.

Flossie Marshbanks, Mars Hill, Madison county. This is no doubt an application of the principle of curing a malady by the agent or object that caused it. In the following references, fever blisters are said to result from being kissed; red-headed persons are not specifically mentioned: *South Carolina*: Bryant 1, 290, No. 24 — *Maryland*: Whitney-Bullock, No. 798 — *Kentucky*: Thomas, No. 848 — *Louisiana*: Roberts, No. 274 — *Illinois*: Hyatt, No. 6648 — *Texas*: Turner, 174 (A fever blister says, "I've been kissed by someone I had no business kissing") — *Iowa*: Stout, No. 279 (kissed by your sweetheart) — *Nebraska*: Cannel, 34, No. 59.

1470 A sure cure for fever blisters is to let a red-headed person of the opposite sex kiss you on the mouth.

Professor J. T. C. Wright, Boone, Watauga county. Cf. No. 1469, above.

1471 The kiss of a red-headed man is a sure cure for a fever blister.

Lida Page, Nelson, Durham county. Cf. No. 1469, above.

1472 If you have a fever blister, kiss a red-haired boy and it will go away.

Dixie V. Lamm, Lucama, Wilson county, and Martha Wall, Wallburg, Davidson county. Cf. No. 1469, above.

1473 If you have a fever blister on your lip, kiss a girl who has red hair and the fever blister will go away.

Green Collection. Cf. No. 1469, above.

1474 Kiss a red-headed Negro and it will cure a fever blister.

Green Collection, and Mamie Mansfield, Durham county. Cf. No. 1469, above.

Fits

1475 For fits, tie a rattlesnake's rattles on a string and wear it around the neck.

Allie Ann Pearce, Colerain, Bertie county, and George E. Knox (Washington, D. C.). *Kentucky*: Thomas, No. 1202 (worn to prevent fits).

1476 A bone from a stag's breast is worn, attached to the neck, to prevent fits.

Sue Hull (Indiana). *Newfoundland*: Bergen, *Animal*, No. 36 (also a deer's tooth attached to the neck).

1477 Boiled myrtle leaves as a drink will cure fits.

Anonymous.

1478 A hangman's rope will cure fits by its touch.

Sue Hull (Indiana). *Pennsylvania*: Phillips, 164, No. 20.

Flux

1479 Take willow tea to cure the flux.

Rosa Efird, Stanly county.

Fractures

1480 If you step over a person's leg, the leg will break.

Madge Colclough, Durham county.

1481 If you put your hand in a bird's nest, you will suffer a broken limb.

Anonymous. Cf. *Georgia*: Steiner, No. 117 (to break up a kildee's nest is a sign that you will break a limb) — *West Indies*: NQ, VIII, vol. 4 (1893), 87, No. 3 (anyone who robs a kildee's nest and eats its eggs will certainly break an arm) — *Texas*: Strecker, *Birds*, 36 (the same as the previous item). Cf. No. 814, above.

1482 If you put your hand in a wren's nest, you will break an arm or leg before night.

Anonymous. Cf. No. 1483, below.

1483 If you kill a wren, you will have a broken arm soon.

Anonymous. *South*: Puckett, 436 (broken limbs [Negro]). Cf. Nos. 814, 1481 f., above.

Freckles

1484 If you smell a tiger lily, you'll have freckles on your nose.

Rebecca Willis (Texas). *Maine*: Bergen, *Animal*, No. 1390 — *Illinois*: Bergen, *Animal*, No. 1391 (looking into a tiger lily causes freckles) — *New Hampshire*: Bergen, *Animal*, No. 1392 (smelling wild red lilies, "horse-lilies").

1485 A way to cure freckles is to bathe the face in urine.

Mrs. Gertrude Allen Vaught, Alexander county, and an anonymous informant. *General*: Knortz, 53 — *Northeastern and Central United States*: Bergen, *Animal*, No. 809 — *Illinois*: Hyatt, No. 3921 (your own urine) — *Texas*: Berdau, 382 (wash the face at midnight with the urine of a newborn baby) ; Woodhull, 56 — *Nebraska*: Black, 40, No. 19 (wash your face in human urine every night).

1486 Wash your face with a baby's wet diaper to cure freckles.

Anonymous. *General*: Knortz, 53 — *Maryland*: Whitney-Bullock, No. 1524 — *Cape Breton*: Bergen, *Animal*, No. 808 (with a diaper on which a newborn baby has urinated for the first time) — *Northeastern and Central States*: Bergen, *Animal*, No. 809 — *Illinois*: Hyatt, No. 3922 — *Ozarks*: Randolph, 163 (a male baby's diaper).

1487 To cure freckles, wash your face with the same rag that you washed your feet with.

Anonymous.

1488 Wash your face in hot cow's milk to cure freckles.

Anonymous. Cf. *Nebraska*: Black, 35, No. 20 (oatmeal in a bag soaked in milk and rubbed on the freckles).

1489 To cure freckles, bathe them in sweet cream every night.

Lucille Cheek, Chatham county. *New Mexico*: Moya, 73 (Spanish).

1490 Wash the face in buttermilk for freckles.

Grace Barbee, Stanly county, and Dorothy McDowell Vann, Raleigh. *Kentucky*: Thomas, No. 1204 — *Illinois*: Hyatt, No. 3904 — *Texas*: Woodhull, 56 — *Nebraska*: Black, 35, No. 18.—Foster, 63; Black, *Folk-Medicine*, 119, 199 (silver weed steeped in buttermilk).

1491 To cure freckles, put buttermilk and soda on your face.

Kate S. Russell, Roxboro, Person county.

1492 To cure freckles, fall face down in warm cow manure, and lie there for awhile.

Anonymous. *Illinois*: Hyatt, No. 3905 ("cow plaster"); No. 3906 — *Ozarks*: Randolph, 162 f. (poultice of fresh cow dung).— HDA iv, 635 (in "Jauche," liquid manure).

1493 To cure freckles, peel the shell from an egg and place in vinegar to soak over night. Bathe in the vinegar the following day.

Anonymous. Cf. *Pennsylvania*: Fogel, No. 1637 (rubbed with an egg freshly laid on Good Friday, which is then buried under the eaves).

1494 Freckles may be removed by using the sweat of corn bread. Three applications will remove them.

Green Collection.

1495 To cure freckles, wash your face for seven days in corn meal mixed with water.

Anonymous.

1496 Meal, tansy, and buttermilk will remove freckles.

Minnie Stamps Gosney, Raleigh. *Kentucky*: Carter, *Mountain*, 16 (buttermilk and tansy).

1497 Wash your face with cucumber juice to cure freckles.

Anonymous. *Texas*: Woodhull, 56 (slices of raw cucumber rubbed on the face) — *Nebraska*: Black, 35, No. 25.

1498 To cure freckles, wash in the sap of a grape vine.

Anonymous. *Illinois*: Hyatt, No. 3914 (wild grapevine sap).—HDA IX, 335.

1499 Freckles are carried away by washing them in lemon juice.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and an anonymous informant. *Illinois*: Hyatt, No. 3915.

1500 Wash your face with melon rind to cure freckles.

Madge Colclough, Durham county. *Kentucky*: Thomas, No. 1209 — *Louisiana*: Roberts, No. 418 — *Illinois*: Hyatt, No. 3918. Cf. No. 1504, below.

1501 Freckles are carried away by washing them in the milk from milkweed.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Milkweed juice is perhaps more commonly used in combating warts. Cf. No. 2527, below.

1502 To cure freckles, tie the face, hands, and arms up in poke leaves.

Kate S. Russell, Roxboro, Person county.

1503 To cure freckles, give the face or other affected parts a good bath in ripe strawberries before going to bed.

Sue Hull (Indiana). *Idaho*: Lore, 212.—HDA VII, 833.

1504 Wash freckles with watermelon juice.

Mary L. Walker, Durham county. *New York*: Relihan, *Remedies*, 84. Cf. No. 1500, above.

1505 Plaster red mud upon freckles.

Madge Colclough, Durham county. Cf. *Maryland*: Whitney-Bullock, No. 1522 (go to a crossroads and, kneeling down, wash your face three times in the dust that lies exactly in the middle of the roads, and then go to the creek and wash your face).

1506 To remove freckles, moisten a chunk of saltpeter and rub the freckles daily.

Sue Hull (Indiana). *Idaho: Lore*, 212 — *California: Loomis, Medicine*, 122 (a mixture of potash and simple saltpeter, finely powdered).

1507 Wash your face with cobweb dew to take away freckles. Mildred Peterson, Bladen county. *Ontario: Wintemberg, Grey*, No. 139.

1508 If one will go out early in the morning on the first day of May, and wash his face in the dew it will take off freckles.

Mary Olivia Pruette, Charlotte, and three other informants in widely separated counties. *South: Porter*, 108 — *Maryland: Whitney-Bullock*, No. 2318 (wash in stump water on first of May) — *Tennessee: Frazier*, 36, No. 48 (dew on the grass) — *Pennsylvania: Brendle-Unger*, 62 (dew on the grass, with a prescription of silence during the procedure [German]); *Fogel*, No. 1635 [German]; *Phillips*, 164, No. 18 — *Indiana: Halpert, Cures*, 9 — *Illinois: Smith* 11, 69, No. 8. — *Napier*, 170; *HDA* v, 1551.

1509 To cure freckles, wash the face in the dew on the first day of May, and walk backwards into the house.

Lucille Massey, Durham county. Cf. *Maryland: Whitney-Bullock*, No. 2319 (commencing on the first of May, you must neither speak, eat, nor wash; go downstairs backward in your nightgown, wash your face in the dew that collects on the clover) — *Kentucky: Thomas*, No. 1208 (walk backward from your bed outdoors and then wash your face in dew) — *Illinois: Hyatt*, No. 3907 (walk out of the house backward, etc).

1510 If you'll wash your face in dew for the first ten (nine) mornings in May it will take the freckles off.

J. T. Carpenter, Durham county, and Madge Colclough, Durham county. *Kentucky: Fowler*, No. 1207a (dew off grass nine mornings in a row); *Stuart*, 8 (wash nine times in stump water); *Thomas*, No. 1207 (dew off grass the first nine mornings in May) — *Pennsylvania: Grumbine*, 279 (first three mornings in May; also prescription of silence, abstinence from food, and slapping of the arms with the hand wetted in the dew) — *Indiana: Brewster, Cures*, 36, No. 1 (first seven mornings in May) — *Illinois: Allison*, No. 137 (same as previous item); *Hyatt*, No. 3911 (dew on grass first nine mornings of May).

1511 If you have freckles on the face, wash it in the May dew every morning for the whole month.

Grace Barbee, Stanly county. Cf. *Ontario: Wintemberg, Waterloo*, 12 (before sunrise on any morning during the month of May).

1512 Get up early on the first morning in May, speak to no one, wash your face with dew found on a honeysuckle vine, and your freckles will disappear.

Eleanor Simpson, East Durham. Cf. *Illinois: Hyatt*, No. 3909 (dew that is on clover; no prescription of silence).

1513 If you will get up the first three mornings in May and not speak, and then go out to the rye patch and wash your face in the dew, it will take your freckles.

Minnie Turner, Stanly county. *Maryland*: Whitney-Bullock No. 2318 (the first day of May, go to the rye field, and as soon as the sun strikes the rye, rub your face in the rye three times and your freckles will leave) — *California*: Dresslar, 78 (on the first day of May, arise before the sun is up, and, without looking behind you or speaking to anyone, go out into a rye field, wash your face in the dew from the rye, and wipe it with your bare arm; this will cause the freckles to go from your face to your arm).

1514 On the first day of May, go out into a rye field before sunrise and wash your face in that dew, and your freckles will disappear. Your face must be dried but allowed to dry without any other application.

Ethel Brown, Catawba county, and an anonymous informant. Cf. No. 1513, above.—HDA v, 1551.

1515 The best way to lose your freckles is to bathe your face in the dew on the wheat the first morning in May before sunrise. You must be sure not to speak to anyone until you have returned.

Mrs. Gertrude Allen Vaught, Alexander county. *Kentucky*: Thomas, No. 1212 (month not mentioned) — *Tennessee*: Farr, *Riddles*, No. 26 (no prescription of silence) — *Pennsylvania*: Fogel, No. 1632 (without dressing or speaking [German]) — *Illinois*: Hyatt, No. 3912 (time of day not specified).—HDA viii, 689; ix, 469.

1516 Wash your face in dew found on growing wheat on the first day of May. One must go to a field unseen and not speak to anyone until he gets back. After washing the face in dew, then place the hands on some part of the body where you wish the freckles to go, and they will leave the face and go to the place where the hands are placed.

Mrs. A. H. Giles, Fonta Flora, Burke county, and Mary L. Walker, Durham county. The following references accord with this ritual only in the matter of transference of the freckles to some other part of the body, not in other details: *Pennsylvania* and *West Virginia*: Bayard, 57 (freckles wiped from face to the forearms because of failure to bring a towel) — *Pennsylvania*: Brendle-Unger, 62 (wash the face with May dew and dry the hands on that part of the body to which the freckles are to be transferred [German]); Fogel, No. 1631 (transfer to arms and legs by hitting those parts of the body) — *Indiana*: Halpert, *Cures*, 10 (dip your hand in dew the first three mornings in May and wipe the freckles off your face. They are supposed to be in your hand but they have to be put back on the body somewhere. Most people put them where they can't be seen. All this must be done before sunrise and without speaking to anyone before it is done [dated from 1885]).

1517 To remove freckles, rise before sunup on the first day of May and without speaking to anyone, or looking back, run to the nearest wheat field, wet the hands with dew, cross them and

bring down across the face, from opposite sides, and across the chest. That will bring the freckles down to the chest from the face.

Maybelle Poovey, High Point, Guilford county. Cf. No. 1515 f., above.

1518 To cure freckles, go to a still branch in the mountain and bathe your face each day for nine days.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 1203.

1519 Rain water caught the first of June will cure freckles. It will not putrefy.

Sue Hull (Indiana). *General*: Knortz, 53 — *Kentucky*: Thomas, No. 1206 (the first shower in May) — *Massachusetts*: Bergen, *Current*, No. 840 — *Pennsylvania*: Brendle-Unger, 62 (freckles are caused by rain falling on the face while the sun is shining [German]); Fogel, No. 1638 (if rain strikes a child's face before it is a year old its complexion will become rusty and freckled [German]); No. 1630 (if rain falls on you while there is a rainbow, you will get freckles [German]); No. 1629 (same as Brendle-Unger, above) — *Ozarks*: Randolph, 162; Wilson, *Folk Beliefs*, 162.

1520 Get rain water out of a hollow stump and wash freckles with the water, and the freckles will go away.

W. J. Hickman, Hudson, Caldwell county. In none of the following references is there mention specifically of rain water in a stump, but stump or "spunk" water is usually understood to be rain water. *Tennessee*: Farr, *Riddles*, No. 22 — *Pennsylvania*: Brendle-Unger, 62 (wash the face on the first day of May with water found in a stump [German]); Fogel, No. 1634 (wash freckles in March with water collected in a hollow stump [German]); Grumbine, 279 (rise before the sun and, without speaking, go out and bathe the face with the water collected in the hollow of a tree stump; then, without using a towel, slap the bare upper arms with the hands at every step until the threshold of the home is again crossed. The freckles will migrate from the face to the arms before many days) — *Indiana*: Brewster, *Cures*, 36, No. 2 (find a stump in which there is water, and, beginning May 1st, for ten successive mornings go secretly before sunrise and wash face and hands in this water) — *Illinois*: Allison, No. 138; Hyatt, No. 3919.

1521 Wash your face in the water that has stood in the hollow of an oak stump or tree, and it will remove freckles.

Zilpah Frisbie, Marion, McDowell county. *Maryland*: Whitney-Bullock, No. 2318 (wash in stump water on first of May) — *Kentucky*: Thomas, No. 1210; Stuart, 8 (wash nine times in stump water) — *Illinois*: Hyatt, No. 3920.—HDA VII, 608.

1522 Water in which a blacksmith has cooled his iron is a cure for freckles.

Sue Hull (Indiana). *General*: Knortz, 53 — *Massachusetts*: Bergen, *Current*, No. 843 — *Ozarks*: Wilson, *Folk Beliefs*, 162.

1523 Wash in lime water every morning as a cure for freckles.

Anonymous. Cf. *Iowa*: Stout, No. 905 (soak an old rag in lye water overnight; then rub it on the freckles and throw it into the street for someone to pick up—and the freckles, too).

1524 Wear a straw hat lined with green cloth, and sweat the freckles away.

Anonymous.

1525 To cure freckles, go to a stone, step over it three times, then backwards three times.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 1211 (order of stepping over it is reversed).

1526 To get rid of freckles, count them and put an equal number of pebbles into a paper.

G. W. Allen (New York). Cf. *Indiana*: Halpert, *Cures*, 10 (counting only).

Frostbite

1527 If corncobs are burned under the feet that have been frosted, it will take the frost out.

Marjorie Rea, Craven county. *California*: Loomis, *Medicine*, 118 (a poultice made from Indian meal [corn meal], covered with moistened leaves of green tea).

1528 Water in which pine needles have been boiled will cure frozen feet, if allowed to soak in it.

Jessie Hauser, Pfafftown, Forsyth county.

1529 Wear red pepper in your shoes and you'll never have frost-bitten feet.

Kate S. Russell, Roxboro, Person county. *Tennessee*: McGlasson, 14, No. 8 (apply a plaster of strong [black] pepper), 15, No. 22 ([black] pepper in the shoes).

1530 Clay mud is good for frostbite and frozen limbs.

Anonymous.

1531 For frostbite, apply a piece of ice to the spot for at least fifteen minutes.

Green Collection. Cf. *Tennessee*: Redfield, No. 91 (set feet in cold spring water before sunrise) — *Pennsylvania*: Brendle-Unger, 51 (bathed in ice-cold water [German]) — *Illinois*: Hyatt, No. 5232 (cold water). —Hovorka-Kronfeld 11, 421 (cold water near freezing; ice and bacon).

1532 To cure frost-bitten heels, run around the house three times in the snow.

Mrs. Gertrude Allen Vaught, Alexander county. *Tennessee*: Farr, *Riddles*, No. 16 (first snow of the year; otherwise the same); Frazier, 35, No. 35 (rub feet with snow) — *Pennsylvania*: Brendle-Unger, 51 (rub frozen limbs with snow), 52 (a person with frozen feet was to walk out in the snow barefooted) — *Illinois*: Allison, No. 77; Hyatt, No. 5223 (walk around the house every morning barefoot in the snow and your feet will never become cold or frozen).—Hovorka-Kronfeld 11, 421.

Gall (Galding)

1533 If carried in the pocket, leaves or blooms of the alder bush will prevent the body from galding.

Henry Belk, Monroe, Union county. Cf. *Illinois*: Hyatt, No. 4638 ("We went and planted several elderberry bushes in our back yard so we could get the leaves in the summer so we could carry them in our pockets to keep from getting galled").—Radford, 112 (elder twigs to keep horses from galling).

Gall Bladder

1534 For gall bladder trouble, rub on axle grease freely.

Anonymous.

Gall Stones

1535 When bothered with gall stones, take a hot, greasy plate that has been used over meat or beans while they were cooking, and place it over the region of the bladder.

Anonymous, and J. Frederick Doering, Durham. In an unrelated cure, mention is made of charming away gallstones "even though the patient is miles away."

Gargle

1536 Bicarbonate of soda mixed with a few grains of salt and dissolved in water, is effective as a gargle.

J. Frederick Doering, Durham.

Glandular Ailments

1537 Go to a small size rock, pick it up without speaking, and make a cross on the swollen gland. Put the rock back and the swelling will disappear.

Mamie Mansfield, Durham county.

Goiter

1538 For a goiter, wear a string of beads about the neck.

Mildred Peterson, Bladen county, and Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Ontario*: Waugh, No. 285; No. 288 (heavy beads; blue beads) — *Illinois*: Hyatt, No. 5275 (wear a necklace of black beads, and when the supporting string rots, the goiter will disappear); No. 5276 (coral beads); No. 5287 (red beads) — *Nebraska*: Black, 35, No. 39 (heavy beads).

1539 To cure goiter, wear amber beads always.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Kentucky*: Sanders, 17 (as the goiter reduced in size beads were taken off); Stuart, 10 — *New York*: Gardner, No. 29 (for thick neck) — *Ontario*: Waugh, No. 305 — *Indiana*: Brewster, *Cures*, 36, No. 1 — *Illinois*: Allison, No. 115 (for enlarged thyroid); Hyatt, No. 5273; Norlin, 206, No. 31 (big neck)

— *Ozarks*: Randolph, *Ozark*, 82; Wilson, *Folk Beliefs*, 162 — *Nebraska*: Black, 36, No. 45.—HDA I, 1092; v, 605.

1540 Chinaberry beads worn around the neck will prevent goiter.

Green Collection.

1541 Gold beads worn about the throat are thought to prevent or cure goiter.

Sue Hull (Indiana). *Kentucky*: Thomas, No. 1216 — *Ohio*: Bergen, *Current*, No. 798 — *Illinois*: Hyatt, No. 5284 — *Ozarks*: Randolph, *Ozark*, 82 — *Nebraska*: Black, 36, No. 44 (gold chain). Cf. No. 1958, below.

1542 The seventh son of the seventh son can carry goiter away by rubbing it.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *General*: Bergen, *Animal*, No. 142 (seventh son of a seventh son) — *Ontario*: Waugh, No. 287 — *Washington*: Tacoma, 30 (seventh son of a seventh son).—HDA v, 605; Hovorka-Kronfeld II, 15.

1543 If a goiter is rubbed with a flint rock, and the rock then put in exactly the place it was taken from, the goiter will go away.

Lida Page, Nelson, Durham county.

Gout

1544 To cure gout, a woman mystical healer resorted to primitive methods; that is, she tied a string about the waist of a person suffering from gout, being careful to get the exact measurement of the diaphragm. Then she wrapped the string around an egg and placed it among the glowing embers in the fireplace. When the string burned out completely before the egg burst, she pronounced the patient cured.

J. Frederick Doering, Durham. Doering, *Folk Medicine*, 196.

Gravel

1545 Against gravel, wear a snail shell.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1546 For gravel, drink boiled grass tea.

Anonymous. Cf. *Kentucky*: Thomas, No. 1262 (drink tea made from nine buds picked from as many different stalks of mullein).

Ground Itch

1547 Nightshade and cream will cure the ground itch.

Green Collection. Cf. *South Carolina*: Bryant II, 137, No. 14 (milk-weed).

Growing Pains

1548 If you wrap a stocking around the leg it will ease growing pains.

Minnie Stamps Gosney, Raleigh.

1549 Sulphur and molasses is good for growing pains in the springtime.

J. Schaffner. Cf. Nos. 797 f., above.

Growths

1550 If one has a growth of any kind, and will look at the new moon and say as he rubs the growth: "This I feel grows less—This I see grows bigger," the growth will disappear.

Flossie Marshbanks, Mars Hill, Madison county. *Maryland*: Whitney-Bullock, No. 1833 (if you have a growth, look at the new moon over your right shoulder; rub the place with a piece of wood and say three times: "What I look at increase, / What I rub decrease." This must be repeated three nights in succession. Some say you must rub your finger when you rub) — *Pennsylvania*: Grumbine, 282 f. (powwowing for the cure of any abnormal growth must be done while the moon is on the decline, and as it decreases so will the growth become less until, with the old moon, it disappears altogether).

Gums

1551 Apply a split raisin to cure a gum boil.

Edward Dreyer (Louisiana).

1552 Chew sassafras to cure gum boils.

Anonymous.

1553 Slippery elm is good for the gums.

J. Schaffner.

Hair

1554 Cutting the hair on the growing of the moon makes it grow.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and four other informants. *North Carolina*: Brewster, *Customs*, 249 — *Maryland*: Whitney-Bullock, No. 1533; No. 1531 (in the increase of the moon is the time to pull hair if you desire it to grow again) — *Ontario*: Wintenberg, *Grey*, No. 141 (the new growth will be longer and thicker) — *New York*: JAFL II, (1889), 148, No. 7 — *Pennsylvania*: Brendle-Unger, 100 (to prevent falling out); Brinton, 178; Fogel, Nos. 1820, 1826 (German); Phillips, 165, No. 18 — *Illinois*: Hyatt, No. 2940 (thicken hair by trimming it on the increase of the moon); No. 2941 (hair with fine texture if cut in the "growing" of the moon). — McCartney, 140; Radford, 139 f.; Sébillot, 355.

1555 Hair cut at full moon always grows faster than when it is cut when the moon is "wasting away."

Lida Page, Nelson, Durham county. *Maryland*: Whitney-Bullock, No. 1535 (if you cut the ends of your hair in the full of the moon your hair will grow thick); No. 1538 (cut the hair on the third day of the full moon in three successive months; if cut at any other time it will not grow) — *Ontario*: Wintemberg, *German* 1, 47; 11, 86 (German); Wintemberg, *Waterloo*, 2 (hair, when inclined to split, should be cut at full moon; the new growth is expected to be longer and softer) — *Illinois*: Allison, No. 512 — *Rio Grande*: Bourke, 136 — *New Mexico*: Espinosa, 411 (Spanish) — *California*: Dresslar, 19.—Addy, 59.

1556 If the hair is cut during the waning of the moon, it will drop out.

Ethel Hicks Buffaloe, Oxford, Granville county, and an anonymous informant. *Maryland*: Whitney-Bullock, No. 1532 (never cut your hair on the wane of the moon); cf. No. 1537 (cut hair in the down of the moon) — *Pennsylvania*: Owens, 120 (never cut your hair in the decrease of the moon).—HDA 1, 105; Radiord, 177; Udal, 280; McCartney, 140

1557 If you cut your hair on St. Patrick's Day, it will shed.

Anonymous.

1558 There seems little doubt that sagebrush tea is excellent for the hair and scalp. The leaves only should be used, and these ought to be gathered when green. After they have been steeped, the tea can be used as a shampoo, and several rinsings in cold water will destroy the odor.

Sue Hull (Indiana). *Pennsylvania*: Brendle-Unger, 101 (burdock roots and sage leaves brewed and the liquor applied) — *Ozarks*: Randolph, *Ozark*, 3 (sage tea restores gray hair to its natural color and keeps it in good condition). Cf. No. 1562, below.

1559 White hair is the result of trouble, or follows the sudden receipt of bad news.

Green Collection. Unless otherwise specified in all the following references "fright" is given as the cause of white hair. *South*: Puckett, 400 (a chronic "worrier" will soon find his hair turning gray [Negro]) — *South Carolina*: Bryant 1, 290, No. 14 (gray) — *Kentucky*: Thomas, No. 912 — *Louisiana*: Roberts, No. 296 — *Pennsylvania*: Brendle-Unger, 102 (trouble causes gray hair [German]) — *Illinois*: Hyatt, No. 2914; No. 2915 (overnight) — *Iowa*: Stout, No. 290 — *Nebraska*: Cannell, 33, No. 44 (worried or badly frightened) — *Washington*: Tacoma, 27.

1560 If you throw hair outside, and birds build a nest with it, you will become prematurely gray.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering 1, 62; Doering, *Customs*, 151 (if a sparrow gathers your hair combs and uses them in building a nest, your hair will turn white within a year) — *Illinois*: Hyatt, No. 1537 (if you hear a screech owl calling at night, you might find a streak of gray hair in your head next morning). Cf. Nos. 493, above, and 1583, below.—HDA III, 1272.

1561 If a white (gray) hair is pulled out, two will come in its place.

Green Collection; Dixie V. Lamm, Lucama, Wilson county; and two other informants from eastern and central counties. *Maryland*: Whitney-Bullock, No. 1529 (if you pull out a white hair, others will come in its place) — *Pennsylvania*: Brendle-Unger, 102 (if gray hairs are counted, their number soon will be doubled [German]) — *New Mexico*: Espinosa, 418, No. 56 (if gray hair is pulled out, more comes out). In the following references the number of hairs pulled out, white or gray, will be given according to geographical location; as usual, items in the first batch which tally with No. 1561 will be given without comment unless "gray" is involved. *General*: Bergen, *Current*, No. 129 — *South Carolina*: Bryant 1, 291, No. 32 (9 gray) — *Kentucky*: Thomas, No. 899 (if you pull out a white hair, two, three, or ten will grow in its place) — *Louisiana*: Roberts, No. 297 — *Illinois*: Hyatt, No. 2910 (gray) — *Texas*: Turner, 173 (gray) — *Nebraska*: Cannell, 33, No. 43 (white hair: two, three, seven, or ten) — *Washington*: Tacoma, 27 (white hair: two, or three, or ten) — *Illinois*: Hyatt, No. 2911 (gray hair: five) — *Pennsylvania*: Brendle-Unger, 102 (gray hair; seven [German]); Fogel, No. 1813 (if you pull a white hair, seven will come to its funeral [German]); Phillips, 166, No. 41 (gray hair: seven) — *Washington*: Tacoma, 11 (gray hair: seven) — *Quebec*: Marie-Ursule, 169, No. 254 (pull out a white hair and ten will follow [French]) — *New England*: Johnson, *What They Say*, 62 (gray hair: ten or twelve) — *Indiana*: Busse, 24, No. 31 (white hair: ten) — *Illinois*: Hyatt, No. 2912 (if you jerk out a gray hair, ten will come to its funeral); No. 2913 (gray hair: eleven).

1562 Boil the leaves of sage, and when it is cold, brush the hair good and apply this tea; it will restore your hair to its natural color.

Kate S. Russell, Roxboro, Person county. *Ozarks*: Randolph, 164. Cf. No. 1558, above.

1563 Wash the hair with the sap of a grapevine to make it grow long and curly.

The Misses Holeman, Durham county. *South*: Puckett, 318 (to make your hair grow, cut some of it off, wrap around a piece of grapevine and plant—if the vines take root and grow, your hair will grow with them). Cf. No. 189, above, for the use of grapevine as a children's shampoo.

1564 Wash your hair in water made from March snow if you want pretty hair.

Edith Walker, Watauga county. *North Carolina*: Brewster, *Customs*, 249 — *Illinois*: Hyatt, No. 2968.

Hands

1565 If a bat bites your hand, the hand will decay.

Madge Colclough, Durham county.

1566 Rub the hands with the first snow that falls, and you will not have sore hands all winter.

Sue Hull (Indiana).

Headache, Head Ailments

1567 The moon is the controlling planet of head ailments.

J. Frederick Doering, Durham. Cf. *California*: Dresslar, 20 (moonshine on the face of a sleeper will cause headache).—Kamp, 32, No. 7 (one must not see a new moon under a roof at New Year's on pain of being exposed to headache for a whole year).

1568 Never go in one door of a house and out of another; if you do, it will give you a headache.

Kate S. Russell, Roxboro, Person county.

1569 If you get up on the wrong side of the bed, you will have a headache.

Merle Smith, Stanly county. Cf. *Illinois*: Hyatt, Nos. 5859 ff. (for the positions of sleeping, direction of the bed, etc.) — *New Mexico*: Espinosa, 413 (the head of the bed must never be placed toward the rising sun, since it will cause the sleeper to rise with a bad headache [Spanish]).

1570 To relieve the headache, press the head hard with the hands, both in front and behind, and on the sides.

Carl G. Knox, Leland, Brunswick county. Cf. *South*: Puckett, 307 (placing hands on the head, but with no mention of a blessing [Negro]); 379 (squeezing the head from front to back [Negro]) — *Kentucky*: Thomas, No. 1226 (you can cure headache by pressing the hand on the forehead so as to press each pulse-beating place) — *New England*: Johnson, *What They Say*, 83 (rubbing the head, with a transfer of an attenuated case to the ministrant) — *Texas*: Turner, 168 (press your thumb against the roof of your mouth to stop a headache) — *Nebraska*: Black, 9, No. 7 (a person born in October has power to cure a headache by rubbing the forehead and temples).

1571 You must not cut your hair in March, for you will have headaches the rest of the year.

Sue Hull (Indiana), and Julian P. Boyd and Ella Smith, Yadkin county. *General*: Bergen, *Animal*, No. 737 — *Kentucky*: Thomas, No. 2798 — *Illinois*: Hyatt, No. 5390.

1572 Always put your hair under a rock when it is cut. If the birds get your hair, you will have the headache.

Mrs. Gertrude Allen Vaught, Alexander county. In the following references no mention is made of birds—simply burial of the hair under a rock. *Kentucky*: Thomas, No. 1228 (hair combings) — *Illinois*: Hyatt, No. 5392 (combings) — *Ozarks*: Randolph, 133 (a persistent headache may be "conjured off" by putting a lock of one's hair under a stone and not mentioning either the hair or the treatment for seven days). Cf. Nos. 1578 ff., below.—Wessman, 12 f. (hair must not be thrown where birds can get it).

1573 To cure headaches, the next time the sufferer's hair is cut, bury the cuttings in the middle of a spring that rises on the north side of a hill.

Sue Hull (Indiana). *Vermont*: Bergen, *Animal*, No. 736.

1574 A man near Lillington believes that a Negro's hair will cure headache.

Green Collection.

1575 To walk in another's track will give that person the headache.

Julian P. Boyd. Cf. No. 1576, below.

1576 Stepping continuously in another's footprints will cause severe headaches.

Green Collection. *South*: Puckett, 433 (headache if you walk in your mother's tracks [Negro]) — *Kentucky*: Thomas, No. 1031 (if you spit into anyone's tracks you will have a headache) — *Tennessee*: Farr, *Riddles*, No. 232; Farr, *Superstitions*, No. 233; Redfield, No. 174 — *Ozarks*: Randolph, 60 (tracks in mud or snow).

1577 If a bat strikes you on the head, you will suffer with headaches the remainder of your life.

Anonymous. For baldness induced by the same misfortune, see No. 844, above.

1578 If a bird gets your hair combings and makes a nest of them, you will have a headache.

Green Collection, and five other informants from widely separated localities. *General*: Bergen, *Animal*, No. 738 — *South*: Puckett, 399 (Negro) — *South Carolina*: Bryant II, 141, No. 133; Fitchett, 360 (Negro) — *Maryland*: Whitney-Bullock, No. 622 — *Kentucky*: Thomas, No. 3511 — *Georgia*: Steiner, No. 75 — *Louisiana*: Roberts, No. 286 (birds lining nests with hair) — *Ontario*: Waugh, No. 300; Wintemberg, *Grey*, No. 85 — *Pennsylvania*: Brendle-Unger, 99, 101 f. (German); Fogel, Nos. 1824 f. (German); Grumbine, 286; Rupp, 252 (German) — *Wisconsin*: Brown, *Birds*, 7 — *Indiana*: Brewster, *Beliefs*, No. 221; Brewster, *Specimens*, 367 — *Illinois*: Hyatt, No. 5394 — *Ozarks*: Randolph, 165 (a series of terrible headaches) — *Nebraska*: Cannell, 33, No. 45. — Black, *Folk-Medicine*, 16; Foster, 60; Napier, 114; HDA III, 1272; v, 232 (the pressure of the bird sitting on the nest is magically transferred to the head); Storaker, *Mennesket*, Nos. 82, 85.

1579 If your hair is used to make a bird's nest, you will have headache all the year.

Julian P. Boyd. *General*: Knortz, 139 (headache for a week).

1580 If a bird uses some of your hair in her nest, you will have the headache as long as the nest is used.

Lucille Cheek, Chatham county, and Eleanor Simpson, East Durham. *Maryland*: Whitney-Bullock, No. 625 — *Louisiana*: Williamson, No. 11 (the person will suffer while the bird is sitting) — *Illinois*: Hyatt, No. 5395 (you will suffer until the nest is destroyed) — *Iowa*: Stout, No. 298 (same as previous item) — *California*: Dresslar, 28 (you will suffer headaches as long as the bird sits).

1581 If a bird uses a person's hair in building its nest, the person will suffer from headache the rest of his life.

S. M. Gardner, Macon, Warren county, and five other informants from widely separated counties. *Illinois*: Hyatt, No. 5396.

1582 Headache is a sign that your hair has been used in a bird's nest. The head will ache as long as the hair is used, or until it grows back again.

Lucille Massey, Durham county.

1583 When your hair is cut, every hair must be burned lest a bird get some, build her nest with it, and give you headache.

O. W. Blacknall, Kittrell, Vance county. *Pennsylvania*: Brendle-Unger, 71 (German); Rupp, 252, No. 7 (German). Cf. Nos. 493, 1560, above.

1584 To cure headache, take a live frog and bind it to your head, and let it stay there till it dies.

Green Collection. *Bahamas*: Clavel, 17 (tie two live frogs, one on each temple, with a cloth, but don't let them die on you; when you release them, they will be weak and die, and your headache is gone) — *Illinois*: Hyatt, No. 5413 (toad tied on head in linen).

1585 If you walk through a place where a horse wallows, you will have a headache.

Constance Patten, Greensboro. *Washington*: Tacoma, 29.

1586 Eating the brain of a screech owl is the only dependable remedy for headache.

George P. Wilson, Greensboro *Daily News*, n.d. HDA v, 233 (Pliny).

1587 Catch a mole, allow it to die in your hands, and you can cure headache.

Anonymous.

1588 Headaches may be cured by wearing the rattles of a rattlesnake in the lining of the hat.

Sue Hull (Indiana). *Kentucky*: Thomas, No. 1231 (wear a snake rattle in the hair day and night) — *Louisiana*: Roberts, No. 404 (carry the rattle of a rattlesnake in your pocket) — *Illinois*: Hyatt, No. 5407 — *Oklahoma*: Smith, *Animals*, 73; Smith, *Folk Cures*, 82 — *Texas*: Woodhull, 57 (a rattlesnake rattle in the crown of the sombrero) — *Nebraska*: Black, 9, No. 2; Pound, 165 (also rattles held against the head) — *Kansas*: Davenport, 132 (wearing rattles of a rattlesnake in one's hat) — *West and Southwest*: Bergen, *Animal*, No. 28 — *New Mexico*: Moya, 55 (rattles placed on the head under the hat [Spanish]) — *California*: Dresslar, 49 (rattles in your hair); *Southern California Practitioner* 1 (1886), 215 (a Los Angeles doctor asked a female patient if she had the headache. "No, not since I began wearing rattlesnake rattles in my hair. That cured me at once").

1589 If you wear a snakeskin in your hat, you won't have the headache.

Virginia Bowers, Stanly county. *Nebraska*: Pound, 165 (application of a snakeskin will cure a headache) — *Kansas*: Davenport, 132 (the skin of a snake worn around one's hat crown).—Black, *Folk-Medicine*, 156; Radford, 146, 221; Udall, 224, 249; HDA VII, 1167 (England and Spain).

1590 Against headache wear swallow stones.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Although swallow stones are mentioned as a cure for numerous maladies, also in magical practices, no mention is made of their use in the treatment of headache. Instructive, however, is the treatise on how the stones are obtained (HDA VII, 1400 ff.)

1591 To cure headache, bathe the head in camphor.

Mrs. Gertrude Allen Vaught, Alexander county. *Kentucky*: Fowler, No. 33 (rub the temples with and inhale spirits of camphor) — *Tennessee*: Carter, 4 (a vomiting headache can be relieved by rubbing camphor on the forehead and binding the head with flannel) — *Jamaica*: Beckwith, *Jamaica*, No. 47 (wet three leaves with camphor or bay rum and bind on the head) — *Indiana*: Halpert, *Cures*, 4 (rub some camphor across the forehead and count to twenty, and the cold will be gone).—Hovorka-Kronfeld II, 193 (Slovakia).

1592 For headache, put camphor into a bottle with a little rye whiskey, and shake. Saturate a cloth, and place on the head. Sniff the fumes, too.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering I, 63.

1593 Put a drop of castor oil on the top of your head for nine successive days to cure headaches.

Anonymous. Cf. *Georgia*: Campbell, 3 (a poultice of castor bean leaves is good for headaches).

1594 Wilted collard is good for headaches.

Green Collection. *South*: Puckett, 379 (parched collard leaves tied around your head [Negro]).

1595 Gypsum weed [gypsyweed?] leaves will cure headache. Green Collection.

1596 Jimson leaves, wilted in the oven, are used for headaches.

Green Collection, and Constance Patten, Greensboro. *South*: Puckett, 379 (Jimson weed bound to the aching part); 364 (a poultice of Jamestown weed).

1597 A mustard plaster put on the back of the neck will cure the headache.

Minnie Stamps Gosney, Raleigh. *Texas*: Woodhull, 57 (and also a plaster under each foot) — *Nebraska*: Black, 9, No. 9 (same as previous item). Cf. also *Illinois*: Hyatt, No. 5416.

1598 For headache, apply a mustard plaster to the pit of the stomach.

Sue Hull (Indiana). *Idaho: Lore*, 212.

1599 To beat mustard seed, and put it on brown paper, wet with vinegar, is good for a sick headache.

Virginia Bowers, Stanly county. For treatments involving vinegar and brown paper, cf. Nos. 1603 ff., below. Mustard applications are treated in 1597 f., above.

1600 A headache cure is to bind peach and gourd leaves to the head.

Mrs. Norman Herring, Tomahawk, Sampson county. *South*: Puckett, 379 (peach leaves only tied around the head and neck [Negro]) — *Pennsylvania*: Brendle-Unger, 100 (a poultice made of juniper berries, white rosin, and kernels of peach stones laid to the temples [German]). — Hovorka-Kronfeld II, 189 (Italy).

1601 Powdered snakeroot is a cure for headaches.

F. C. Brown, Durham. *West Virginia*: Musick, 6 (snakeroot tea).

1602 To cure headache, tie tanzie (tansy) around your head.

Elizabeth Janet Cromartie, Garland, Sampson county.

1603 To cure a headache, bandage the head with a piece of brown paper very tightly.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. 1604 ff., below.

1604 Apply a brown paper wet in vinegar to the head, and it will cure headache.

Mrs. Gertrude Allen Vaught, Alexander county, and the Green Collection. *South Carolina*: Bryant II, 138, No. 47 (brown paper dipped in vinegar and salt) — *Kentucky*: Thomas, No. 1223 — *Illinois*: Allison, No. 167 (scrapings of brown paper and vinegar) — Foster, 60.

1605 Take brown paper, wet with vinegar, and sprinkle with pepper. Bind this around the neck, or on the forehead, to cure headache.

Mamie Mansfield, Durham county. Cf. *Ontario*: Doering-Doering I, 63 (brown paper saturated with vinegar is wrapped around the head) — *Illinois*: Hyatt, No. 5403 (same as previous item); 5415 (black pepper and a few drops of vinegar taken in hot water).

1606 A towel saturated with vinegar will cure headache.

J. Frederick Doering, Durham. Cf. *Quebec*: Marie-Ursule, 180, No. 171 (put vinegar and cold water on the head [French]) — *Pennsylvania*: Brendle-Unger, 100 (wring out a cloth saturated in vinegar and bind around the throbbing forehead) — *Iowa*: Stout, No. 1030 (a mixture of vinegar and salt).

1607 Put a handful of salt on top of your head to cure the headache.

Ella Smith, Yadkin county. Cf. *South*: Puckett, 379 (salt on the mole of the head will bring about a cure [of headache?]) [Negro] — *Quebec*: Marie-Ursule, 180, No. 175 (apply very salty butter to the temples) — *New Mexico*: Moya, 54 (a mixture of salt and mud applied around the head [Spanish]). Cf. the Iowa reference in No. 1606, above.

1608 A jet necklace keeps off headaches.

Green Collection. Cf. *Nebraska*: Black, 9, No. 3 (wear earrings to cure headache); *ibid.*, No. 4 (cure headache by rubbing a stone on your forehead [Indian]).

1609 For headache, wash your face every morning before breakfast in a stream of water that runs north.

Allie Ann Pearce, Colerain, Bertie county. Cf. *Tennessee*: Farr, *Riddles*, No. 12 (to prevent headache, drink from a spring which flows toward the sunrise).

1610 Get your head wet in the first rain of May and you will not have a headache for the rest of the year.

Josie Foy, Durham; Katherine Bernard Jones, Raleigh; and the Green Collection. *North Carolina*: Brewster, *Customs*, 248 — *South Carolina*: Bryant II, 138, No. 46 — *Pennsylvania*: Brendle-Unger, 101 (rain falling on the bare head during the dog days will cause headaches [German]); Fogel, Nos. 1466, 1823 (same as Brendle-Unger) — *Illinois*: Hyatt, No. 5409 (to be free from headaches, wash your head with snow water on Good Friday).

1611 In case of a nervous headache, if the person will walk backwards for the distance of fifty yards without turning his head, it will stop in the length of time that it takes to walk fifty yards.

Green Collection.

Heartburn

1612 Peppermint is good for heartburn.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

1613 Wintergreen (mountain tea) is good for heartburn.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

1614 Take a pinch of soda for heartburn.

Mamie Mansfield, Durham county. *Utah*: Baker-Wilcox, 191.

1615 To spit on a rock and lay another rock over it is a cure for heartburn.

Mamie Mansfield, Durham county.

Heart Trouble

1616 Heart troubles, the Cherokee Indian doctors say, are caused by the lungs becoming wrapped around the heart and thus impeding its action. They should be treated with a concoction of fern leaves, because these leaves when young are coiled up, but unwrap as they grow older.

Anonymous.

1617 A fluttering heart is cured by wearing a nutmeg on a string, allowing it to hang just below the fork of the breast.

Green Collection. Cf. *Louisiana*: Roberts, No. 462 (to cure heart disease tie two nutmegs on a string and tie this around the person's neck. When the string breaks and the nutmegs "drap" the trouble will disappear).

1618 The wearing of a gold watch near the heart will cause heart disease.

Green Collection.

1619 If the nails show half moons on each finger, it's a sign that you are afflicted with heart trouble.

Kate S. Russell, Roxboro, Person county.

1620 To take the rings off one's finger will bring heart trouble.

Constance Patten, Greensboro. *Washington*: Tacoma, 28. Cf. Nos. 1621 ff., below.

1621 Wearing a brass ring will cure one of heart trouble.

Ada Briggs (Virginia). *South*: Puckett, 388 (Negro). Cf. Nos. 773, 1237, 1304, above; 2055 f., 2283 ff. below.

1622 The wearing of a brass ring on the first finger of the right hand is good for heart disease.

Green Collection.

1623 A brass ring worn on the left little finger is said to be cure for heart trouble.

Katherine Bernard Jones, Raleigh. Cf. *South Carolina*: Fitchett, 360 (a brass ring on a finger of the left hand; little finger not specified [Negro]).

Hemorrhage

1624 A sure cure for hemorrhage is to repeat a certain verse in the Bible.

Kate S. Russell, Roxboro, Person county. For a treatment of charms and other verbal cures and blessings, see Nos. 879 ff., above.

1625 "Conjur" doctors can stop hemorrhages by having another person repeat with the patient: "And when I passed by thee and saw thee polluted in thine own blood, I said unto thee, Live!"

Eleanor Simpson, East Durham. Cf. Nos. 775 and 881 f., above, for a treatment of this charm, which is taken from Ezekiel 16:6.

1626 The seventh son can stop hemorrhage.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. Nos. 223 f., above, for general references to the curative powers of seventh sons.

Hiccough

1627 To stop the hiccoughs, put the ends of both thumbs behind the ears and push inward.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 1237 — *Illinois*: Hyatt, No. 5425. For the use of thumbs in connection with movements of the other fingers and arms, see Hovorka-Kronfeld II, 198 f. Cf. No. 1631, below.

1628 To cure hiccoughs, press on the hollow in your throat for a little while.

Mrs. Gertrude Allen Vaught, Alexander county.

1629 Hold your hands above your head to cure hiccough.

Green Collection. Cf. *Illinois*: Hyatt, No. 5420 (lie on your back and stretch your arms straight up in the air to cure hiccough).—Hovorka-Kronfeld, II, 198 (lock thumbs and raise the arms).

1630 To cure hiccough, make the hiccougher hold up his arm and shake it.

Sue Hull (Indiana). Cf. Laval, 24, No. 12 (pull the patient's arms).

1631 A cure for hiccoughs is to try for a long time to make the edges of the thumb nails meet at the end.

Sue Hull (Indiana). *Maryland*: Bergen, *Current*, No. 851; Whitney-Bullock, No. 1874. Cf. No. 1627, above.

1632 For hiccough, hold your little fingers together for three minutes.

Kate S. Russell, Roxboro, Person county. Cf. *New England*: Johnson, *What They Say*, 164 (see how near you can hold your little fingers together without their touching). This same treatment is resorted to in *Illinois* with index fingers (Hyatt, No. 5428), and in *Iowa* with middle fingers (Stout, No. 952).

1633 If you have the hiccoughs, think of a fox with no tail.

Julian P. Boyd.

1634 Take three swallows of strong coffee to cure hiccoughs.

Mamie Mansfield, Durham county. Cf. Hovorka-Kronfeld II, 198 (Palatinate).

1635 Damson jam will stop hiccoughs.

Green Collection; the Misses Holeman, Durham county; and Mamie Mansfield, Durham county. Cf. *Illinois*: Hyatt, No. 5436 (plum preserves).

1636 Nine swallows of lemonade will cure hiccoughs.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. *Illinois*: Hyatt, No. 5433 (swallow a little sugar in a teaspoonful of lemon juice).—Hovorka-Kronfeld II, 81.

1637 Chew pine straws for hiccoughs.

Anonymous. Cf. *South*: Puckett, 372 (put some [plain] straw in the top of the hair [Negro]).

1638 A spoonful of dry sugar is good for hiccoughs.

J. Schaffner, and an anonymous informant. *Tennessee*: McGlasson, 19, No. 3 (a taste of sugar) — *Quebec*: Marie-Ursule, 177, No. 102 (place a piece of sugar in the mouth and let it melt gradually) — *Pennsylvania*: Fogel, No. 1427 (eat a little sugar) — *Illinois*: Hyatt, No. 5439 (let a teaspoonful of sugar dissolve on the tongue) — *California*: Funk, No. 11 (users of the cure are from Idaho, Kansas, and Missouri).

1639 Take a teaspoonful of sugar and let it dissolve before swallowing as a cure for hiccough.

Mamie Mansfield, Durham county. Cf. *Nebraska*: Black, 14, No. 77 (sugar followed by a drink of water).

1640 For hiccoughs, saturate a lump of sugar in vinegar and eat it slowly.

Sue Hull (Indiana). *Louisiana*: Roberts, No. 421 — *Illinois*: Hyatt, No. 5440 — *Nebraska*: Black, 14, No. 73 (fill a dessert spoon half full of sugar, and fill the rest with vinegar) — *Idaho*: Lore, 212.—Taboada, 40 (a lump of sugar dipped in vinegar).

1641 If somebody tells somebody else to get you a drink, it will stop hiccough.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 1236.

1642 For stopping hiccoughs, look real hard into the middle of a glass of water.

Mildred Peterson, Bladen county. *Illinois*: Norlin, 206, No. 40.

1643 A glass of water sipped slowly, while holding one's breath, is a cure for hiccoughs.

J. Frederick Doering, Durham. Cf. *Quebec*: Marie-Ursule, 176, No. 97 (drink three mouthfuls of water without taking a breath [French]).—Hovorka-Kronfeld II, 81 f.

1644 To stop hiccoughs, drink a swallow of water, then take eight deep breaths.

Eunice Smith, Pantego, Beaufort county.

1645 Three swallows of water will cure hiccoughs.

Lucille Cheek, Chatham county. *Illinois*: Hyatt, No. 5444 (Drink three sups up / Will cure the hiccoughs up). In the following references the three swallows are taken while holding the breath: *Quebec*: Marie-Ursule, 176, No. 97 (three mouthfuls [French]) — *Pennsylvania*: Brendle-Unger, 133 [German]; Fogel, No. 1526 (three, seven, or nine swallows [German]) — *Illinois*: Hyatt, No. 5445.—Storaker, *Sygdø*, Nos. 369 f.

1646 Seven sips of water will cure hiccoughs.

Sue Hull (Indiana). *Pennsylvania*: Phillips, 164, No. 16.

1647 Drink seven swallows of water without catching your breath, and it will stop hiccoughs.

Zilpah Frisbie, Marion, McDowell county. *Illinois*: Hyatt, No. 5446 — *Iowa*: Stout, No. 1042 (Scotch) — *California*: Dresslar, 81.

1648 If you have hiccough, and you drink eight drops of water, it will stop.

Martha Wall, Wallburg, Davidson county.

1649 To stop hiccoughs, drink nine swallows of water.

Mrs. Gertrude Allen Vaught, Alexander county, and five other informants. *General*: Knortz, 54 — *South Carolina*: Fitchett, 360 (Negro) — *Kentucky*: Stuart, 8 (from a tin cup) — *Tennessee*: McGlasson, 19, No. 1; O'Dell, *Doctor*, No. 14 (nine sips of water—no more, no less); O'Dell, *Superstitions*, 3 — *Louisiana*: Roberts, No. 422 (nine sips from a teacup) — *Prince Edward Island*: Bergen, *Current*, No. 849 (nine sips slowly) — *Ohio*: Bergen, *Current*, No. 849 — *Indiana*: Brewster, *Cures*, 36, No. 2 (nine sips of water taken three at a time) — *Illinois*: Allison, No. 141 (nine sips) — *Missouri*: Yoffie, 383 (nine sips [Jewish]) — *Ozarks*: Randolph, 149 (stick your fingers in your ears, and have a person of the opposite sex pour nine cups of rain water down your throat).

1650 Drink nine swallows of water without breathing, and it will cure hiccough.

Esther F. Royster, Henderson, Vance county, and five other informants. *South*: Puckett, 372 (Negro) — *South Carolina*: Bryant II, 138, No. 58 — *Kentucky*: Fowler, No. 1235a (nine sips) — *Tennessee*: Frazier, 35, No. 28 (nine sips); Rogers, 31 — *Indiana*: Halpert, *Cures*, 8 (nine sips and seven swallows, respectively, without taking a breath) — *Illinois*: Hyatt, No. 5447 — *New Mexico*: Espinosa, 411, No. 25 (nine draughts [Spanish]).

1651 Take nine swallows of water, and hold your breath as long as you can, and you will stop hiccoughing.

Marie Harper, Durham county.

1652 For hiccoughs, drink nine swallows of water and count them backwards.

Allie Ann Pearce, Colerain, Bertie county. Cf. *Tennessee*: Redfield, No. 92 (the same except that no breath should be taken between counts).

1653 To cure hiccough, drink nine swallows of water, and take nine steps backward.

Roberta Elizabeth Pridgeon, Lenoir county. *Kentucky*: Thomas, No. 1235 (take nine sips of water, count nine backward, and then turn around nine times) — *Illinois*: Hyatt, No. 5448 (hold nine sips of water in your mouth, count nine backward, then turn around nine times; and your hiccough will be gone).

1654 Take nine sips of water, count nine backwards, turn around nine times. Think of your lover and if he loves you, you will not have hiccoughs any more.

Madge Colclough, Durham county. Cf. *Pennsylvania*: Brendle-Unger, 133 (drink water and at the same time think of someone who loves you [German]); Fogel, No. 1525 (same as previous item) — *Nebraska*: Black, 14, No. 71 (drink nine swallows of water, holding the breath; then think of the person with whom you are in love and take the tenth swallow, and the hiccoughs will be gone).—Hovorka-Kronfeld II, 199.

1655 Take nine swallows of water, saying between each, "Hiccough, hiccough," to nine times.

Green Collection. Cf. No. 1684, below.

1656 Drink fifteen swallows of water to cure hiccough.

Anonymous. Cf. Hovorka-Kronfeld II, 198 (ten to fifteen sips).

1657 Take soda water for hiccoughs.

Mamie Mansfield, Durham county. *Tennessee*: Redfield, No. 97.

1658 To cure hiccoughs, take soda and vinegar, a teaspoonful of each in a glass of sweetened water.

Mamie Mansfield, Durham county, and Sue Hull (Indiana). *Idaho*: Lore, 212 (take a fizz drink of vinegar and soda). For combinations of vinegar and sugar, see No. 1640, above.

1659 A Negro remedy for hiccough is to swallow twenty-four buckshot.

Mamie Mansfield, Durham county. *South*: Puckett, 372 (hold nine shot in the mouth).

1660 Holding your breath will stop hiccough.

J. Schaffner, and Edward Dreyer (Louisiana). *General*: Knortz, 54 — *New York*: Relihan, *Remedies*, 166 — *Pennsylvania*: Brendle-Unger, 134 (German).—Hovorka-Kronfeld II, 198.

1661 Hold your breath for five minutes to cure hiccough.

Anonymous. Cf. *Tennessee*: McGlasson, 19, No. 10 (hold the breath as long as possible) — *Quebec*: Marie-Ursule, 176, No. 99 (for a few minutes [French]) — *Indiana*: Halpert, *Cures*, 8 (the longest period possible) — *Illinois*: Hyatt, No. 5421 (a slow, deep breath held as long as possible).

1662 Hiccoughs may be stopped by counting with the mouth closed.

Mildred Peterson, Bladen county. Cf. Nos. 1663 ff., below.

1663 For hiccoughs, hold your breath and count nine.

Madge Colclough, Durham county. *Kentucky*: Thomas, No. 1234 — *Illinois*: Hyatt, No. 5422.

1664 For hiccough, hold your breath and count twenty.

Kate S. Russell, Roxboro, Person county.

1665 A way to cure hiccoughs is to press on the upper lip just beneath the nose while you count twenty-five.

Mrs. Gertrude Allen Vaught, Alexander county.

1666 For hiccough, hold your breath until you count fifty.

Sue Hull (Indiana). Cf. *Pennsylvania*: Phillips, 164, No. 15 (hold the breath until fifty are counted, during which time the end of one's finger must be intently regarded; at the end of that period a small spider will make its appearance on the tip of the finger) — *Idaho*: Lore, 212.

1667 Count to fifty backward while holding the breath, and this will cure hiccoughs.

Ella Parker, Mt. Gilead, Montgomery county.

1668 To cure hiccoughs, count backward: 9, 8, 7, 6, 5, 4, 3, 2, 1.

Lucille Massey, Durham county.

1669 To cure hiccoughs, arouse the person's curiosity.

J. Frederick Doering, Durham. *Ontario*: Doering, *Customs*, 152.

1670 To cure hiccoughs, tell some big something to get people's minds diverted from their thoughts and get their minds on what you tell.

Edna Whitley, and Sue Hull (Indiana). Scare the one troubled with hiccoughs by some startling announcement or accusation, such as "See, you've torn your dress!" or, "How did you break my vase?" etc. Cf. Bergen, *Current*, No. 848.—Hovorka-Kronfeld II, 198.

1671 Tell a person who has the hiccoughs something exciting.

Allie Ann Pearce, Colerain, Bertie county. Cf. No. 1670, above.

1672 A custom in the cure of hiccoughs is to point a finger steadily at the hiccougher.

Sue Hull (Indiana). Bergen, *Current*, No. 848.

1673 Sudden fright cures the hiccoughs.

Green Collection, and five other informants from widely separated localities. *South Carolina*: Bryant II, 138, No. 59 — *Kentucky*: Thomas, No.

1238 — *Tennessee*: Frazier, 35, No. 29; McGlasson, 19, No. 7; Redfield, No. 94 — *Louisiana*: Roberts, No. 420 — *Quebec*: Marie-Ursule, 176, No. 98 (French) — *Pennsylvania*: Fogel, No. 1456 (German) — *Indiana*: Brewster, *Cures*, 36, No. 1; Busse, 15, No. 6 (say something startling or scary); Halpert, *Cures*, 8 — *Illinois*: Allison, No. 143; Hyatt, No. 5429 — *Nebraska*: Black, 14, No. 70 — *California*: Funk, No. 1. — Laval, 24, No. 12; Taboada, 40; Wessman, 40.

1674 Sudden fright to cause forgetfulness will cure hiccoughs. Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. No. 1673, above.

1675 To cure hiccoughs, tickle the nose with a chicken feather. Anonymous.

1676 To cure hiccoughs, tickle the feet of the affected person until he laughs. Anonymous.

1677 To cure hiccoughs, call the person a liar. Mamie Mansfield, Durham county. Cf. *Louisiana*: Roberts, No. 423 (tell a lie to a person who has the hiccough).

1678 Sudden shame to cause forgetfulness will cure hiccoughs. Mrs. Nilla Lancaster, Goldsboro, Wayne county. Accusations of lying to induce shame, and thus divert attention from hiccoughs, are resorted to (cf. No. 1677, above); also stealing (*Ontario*: Wintemberg, *Waterloo*, 13 — *Pennsylvania*: Brendle-Unger, 134 (German); Fogel, No. 1491 (German). — Laval, 24, No. 12.

1679 Think of the one you love best to cure hiccoughs. Sue Hull (Indiana). *Prince Edward Island*: Bergen, *Current*, No. 852 — *California*: Dresslar, 137 (hold the breath and think of the one who loves you). — Hovorka-Kronfeld 11, 199.

1680 To stop hiccoughs, think of your lover. If he loves you, you will not have it any more.

Eunice Smith, Pantego, Beaufort county, and Mamie Mansfield, Durham county. From Maryland: To cure hiccoughs, repeat these lines: "I have got them, / To my lover I will send them, / If he loves me he will take them, / If he hates me he will send them back again." *South*: Puckett, 372 (Negro) — *Kentucky*: Thomas, No. 1239 — *Tennessee*: Redfield, No. 101 — *Pennsylvania*: Shoemaker, 10 (never think of the girl you like while having the hiccoughs; it will cure the trouble, but will give it to the girl). For thinking of one's lover while drinking water, holding the breath, etc., see No. 1654, above.

1681 To cure hiccoughs, place your two little fingers together and think of the one you love. Anonymous. Cf. Nos. 1632, 1679 f., above.

1682 Tie a string around your neck as a cure for hiccoughs. Anonymous.

1683 To cure hiccups, put the thumb up against the lower lip, with the fingers under the chin and say, "hiccup, hiccup, over my thumb" nine times.

Sue Hull (Indiana). *General*: Knortz, 54 (against the upper lip) — *Ohio*: Bergen, *Current*, No. 850.

1684 To cure hiccups repeat the following verse nine times in succession:

Hiccups, kickups,
Straight up three times,
Is good for hiccups.

Marie Harper, Durham county. Cf. *Tennessee*: Redfield, No. 99 (say this three times to cure hiccup: "Hiccough [he-cup], teacup; Jump up, Jacob") — *Ozarks*: Randolph, 149 (stand on one leg and cry "Hick-up, stick-up, lick-up, hick-up" three times without pausing for breath). Cf. No. 1655, above.

1685 For hiccoughs the nurse used to say in a droning, deep, ghostly tone:

There was an old man and an old woman,
And they lived in a bottle and eat bones.

Sue Hull (Indiana). *Massachusetts*: Bergen, *Current*, No. 847.

1686 To cure hiccoughs repeat in one breath the words:

There was an old woman who lived all alone,
And she was made of skin and bone.
One day to church she went to pray,
And on the ground a man there lay,
And from his head unto his feet
The worms crawled in, the worms crawled out.

Sue Hull (Indiana). *General*: Knortz, 53 f. — *Massachusetts*: Bergen, *Current*, No. 846 (2 versions).

1687 To cure hiccoughs, repeat the little verse:

Raise up, rise up,
Three sups in the teacup,
Is good for hiccups.

To repeat this three times in rapid succession, without a single hiccup between repetitions, is a sure cure for hiccups.

Green Collection.

1688 To cure hiccoughs, clench your teeth and repeat nursery rhymes.

Anonymous. Cf. *New York*: Relihan, *Remedies*, 166 (tell a ghost story); (repeat the first stanza of the "Star Spangled Banner").

Hives

1689 Take ground ivy and make a tea out of it to cure hives.
Lucille Massey, Durham county. *Tennessee*: Frazier, 34, No. 2.

Hoarseness

1690 The white of an egg, beaten with lemon juice and sugar, will cure hoarseness.

Minnie Stamps Gosney, Raleigh.

1691 For hoarseness, take a drop of kerosene on a spoonful of sugar.

Elsie Doxey, Currituck county.

Hydrophobia

1692 To prevent rabies, kill the dog, and the person bitten will be safe.

Elsie Doxey, Currituck county. *South*: Wiltse, *Folk-Lore*, 206 — *Maryland*: Whitney-Bullock, No. 1725 — *Kentucky*: Thomas, No. 1172 (if a dog that bites a person goes mad later, so will the person; therefore kill the dog straightway) — *Tennessee*: McGlasson, 18, No. 2 (kill the dog and put its tooth under a rock); No. 5 (cut the dog's head off and lay it under the doorstep) — *Louisiana*: Roberts, No. 412 — *Ontario*: Waugh, No. 279 — *Illinois*: Hyatt, No. 4535 — *Nebraska*: Black, 42, No. 36 (to prevent insanity caused by dog bite) — *Kansas*: Bergen, *Animal*, No. 107 — *California*: Dresslar, 40 — Laval, 24, No. 16. Cf. Nos. 725, 1292, above, 2139, below.

1693 In Charlotte there is a madstone, found in the stomach of a deer, that is guaranteed by the owner to cure any one affected with hydrophobia.

Louise W. Sloan, Davidson, Bladen county, and Sue Hull (Indiana). "A madstone is a preventive of rabies, because it extracts from the wound made by the dogs or other animals afflicted with rabies (and mad) the virus deposit which is contained in the saliva or secretion of the animal's mouth." *Maryland*: Whitney-Bullock, No. 1869 — *Mississippi*: Hudson, 154 ("Belief in the prophylactic powers of the madstone has widespread acceptance among the folk. I know of several people who claim to have prevented hydrophobia through its application, and who say that it has other curative properties. The madstone is a hard small growth found lying unattached in the abdominal region of a deer or sheep. Madstones vary in size, from that of a pumpkin seed to that of a gourd. The surface is rough like a sponge and dull brown in color"). For a further discussion, see No. 1294, above; different uses are noted in Nos. 2149, 2240, 2267, below. — Black, *Folk-Medicine*, 144; Baughman, D1515.5.

1694 Against hydrophobia wear a dog's and a wolf's tooth.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Knortz, 127 (whoever carries a tooth of a mad dog that has bitten a person in a little leather bag next to his skin under his shoulder need never fear being bitten by a hydrophobic dog). — Black, *Folk-Medicine*, 154 (skin of a wolf); Radford, 153 (liver of dead hydrophobic dog fed to child).

1695 Whiskey and turpentine salts are good to drive out poison caused by the bite of a mad dog.

Green Collection. Cf. No. 1295, above.

1696 Gunpowder, stuffed into a dog-bite wound and exploded, is used to prevent rabies.

Newspaper clipping (unidentified).

Indigestion

1697 Eat the lining of a chicken gizzard to prevent and cure indigestion.

Elsie Doxey, Currituck county; Zilpah Frisbie, Marion, McDowell county; and an anonymous informant. *Georgia*: Campbell, 2 (Negro) — *Texas*: Woodhull, 26, 57, 13 (the president of the San Antonio land bank never would be without some dried chicken gizzard linings in his pocket; whenever he felt an attack of indigestion coming on, he pulled out a piece and began chewing on it) — *Nebraska*: Black, 36, No. 57 (old settlers used to save old chicken gizzards in a bottle so that the linings would be available for indigestion. Cf. Nos. 1314, above, and 1698 f., below).

1698 If one eats the inside lining of a chicken gizzard, which has been dried and powdered, he will be cured of indigestion.

Mildred Peterson, Bladen county; Mamie Mansfield, Durham county; and an anonymous informant. *Tennessee*: Frazier, 35, No. 14 — *Ontario*: Wintenberg, Grey, No. 143 — *New England*: Backus 11, 196 (dried and powdered gizzard taken with molasses) — *New York*: Relihan, *Remedies*, 168 — *Pennsylvania*: Rupp, 256, No. 28 (the inner lining of a chicken's gizzard, if washed, dried, and pulverized, and then taken internally will "give the stomach a new lining" [German]).

1699 To cure indigestion, take the inside lining of a chicken gizzard (crawl) and make a tea.

Kate S. Russell, Roxboro, Person county, and three other informants from eastern and central counties. *Kentucky*: Thomas, No. 1247 (broth made from chicken gizzards) — *Illinois*: Hyatt, No. 5602 (a teaspoonful of the dried lining of a chicken gizzard in a little water is taken for catarrh of the stomach) — *Ozarks*: Randolph, 95 — *Oklahoma*: Smith, *Animals*, 75 — *Texas*: Lewis, 267 (broth made from the lining of a chicken gizzard); Turner, 168 — *Utah*: Baker-Wilcox, 191.

1700 If you swallow a bug called "belly-buster" that stays in springs, you will swell up and burst.

Mrs. Gertrude Allen Vaught, Alexander county.

1701 To cure indigestion, hold a piece of dried dog's excrement on the stomach for a few hours.

Sue Hull (Indiana). *Dominican Republic*: Andrade, 426 (dog's excrement held on the navel).

1702 Drink alfalfa tea for stomach ache.

Sue Hull (Indiana).

1703 Boneset [*Eupatorium perfoliatum*] tea is good for the stomach.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering 1, 63.

1704 Buck root is claimed to be an infallible remedy for stomach disorders.

Green Collection.

1705 Chew calamus root for pains in the stomach.

Kate S. Russell, Roxboro, Person county. *Tennessee*: O'Dell, *Doctor*, No. 37 ("calimas") — *Quebec*: Rousseau, *Abénakise*, 154, No. 7b (for gas on the stomach).

1706 Callibus root is good for indigestion. Boil to make a tea or chew the root.

Mamie Mansfield, Durham county. (Calamus ?; cf. No. 1705, above.)

1707 Caraway seed tea is used for stomach trouble.

J. Frederick Doering, Durham. Cf. Hovorka-Kronfeld 11, 125, 127.

1708 For indigestion, carry a castor bean.

Madge Colclough, Durham county, and Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 1246.

1709 To cure indigestion, chew parched coffee.

Anonymous. Cf. *New Mexico*: Moya, 71 (drink hot, black coffee [Spanish]).

1710 To cure indigestion, eat parched corn.

Anonymous. Cf. *Oklahoma*: Smith, *Animals*, 72 (the stomach may be settled by drinking water in which burnt crust of cornbread has been soaked).

1711 Ginger tea is good for an upset stomach.

J. Schaffner, and F. C. Brown, Durham. Cf. *New York*: Smith, *Andes*, 297 (two teaspoons of soda and a little ginger in hot water sipped from time to time).

1712 Ginseng root comforts the stomach.

Elsie Doxey, Currituck county.

1713 Mint leaf tea is used for various stomach disorders.

J. Frederick Doering, Durham. *Tennessee*: Law, 99; O'Dell, *Doctor*, No. 29 — *Indiana*: Halpert, *Cures*, 4 (chew spearmint weed) — *New Mexico*: Curtin, 188 (boiling water over dry or green mint leaves, cinnamon, cloves, and nutmeg, strained and taken hot).

1714 Nutmeg is used for minor stomach ailments.

J. Frederick Doering, Durham. Cf. *South Carolina*: Fitchett, 360 (indigestion can be cured by boring a hole in a nutmeg and wearing it

around the neck [Negro]) — *Kentucky*: Thomas, No. 1250 (nutmeg carried in the pocket is a preventive of stomach troubles) — *Ontario*: Doering-Doering 1, 63 — *Pennsylvania*: Brendle-Unger, 165 f. (for stomach cramp take a nutmeg, add six ounces of honey of roses and two ounces of brandy; boil together, and when the brandy has become insipid, take three spoonfuls every morning on an empty stomach). Cf. No. 1316, above.

1715 Eat pine rosin for indigestion.

Anonymous.

1716 For stomach ache, drink tea made from ground pumpkin seeds.

Sue Hull (Indiana).

1717 Spruce gum is used for stomach troubles.

J. Frederick Doering, Durham.

1718 Eat a few of the green caps of strawberries, and the berries won't make you sick.

Edith Walker, Watauga county.

1719 Chew the bark of sweet gum for indigestion.

Anonymous.

1720 Tansy tea is good for the stomach. The tops of the shrub are brewed when in blossom.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering 1, 63 — *Pennsylvania*: Lick-Brendle, 153 (tansy for dyspepsia as a stomachic).

1721 For indigestion, place two green tobacco leaves forming a cross on the abdomen.

Sue Hull (Indiana). *Dominican Republic*: Andrade, 426 — *Oklahoma*: Smith, *Animals*, 74 (chew tobacco for dyspepsia); Smith, *Folk Cures*, 83 (same as previous item) — *Nebraska*: Black, 36, No. 58 (for stomach trouble, chew tobacco well; then swallow the tobacco, juice and all); Odell, 221, No. 4 (same as previous item).

1722 For a serious attack of indigestion, cook a handful of tuata leaves without water as one would cook spinach. Mix the cooked leaves with two eggs and make a sort of omelet which the patient is to eat while sipping the juice of the boiled leaves.

Sue Hull (Indiana). *Dominican Republic*: Andrade, 426.

1723 Eat a pinch of salt to cure indigestion.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1724 Drink salty water to cure indigestion.

Anonymous.

1725 Indigestion may be cured by taking a spoonful (pinch) of soda in a glass of water.

Lucille Massey, Durham county, and two other informants from central counties. *Utah*: Baker-Wilcox, 191. (Collectors elsewhere have failed to record this common remedy.)

1726 A solution of bicarbonate of soda mixed with a few grains of salt is effective as a stomach sedative.

J. Frederick Doering, Durham.

1727 Take soda water, made of a glass of water with a table-spoonful of vinegar and enough sugar to sweeten it, as a cure for indigestion.

Mamie Mansfield, Durham county. Cf. *Illinois*: Hyatt, No. 5597 (take three spoonfuls of apple vinegar thrice daily) — *Iowa*: Stout, No. 1014 (three teaspoonfuls of vinegar and the same amount of water, a small amount of sugar, and enough soda to make the mixture foam will settle one's stomach if the foam only is taken).

1728 To cure indigestion, drink limestone water, or get lime water from the druggist.

Mamie Mansfield, Durham county. Cf. *California*: Loomis, *Medicine*, 121 (prepared chalk is excellent for an acid stomach).

1729 There is a spring of sulphur water nearby that is claimed to cure indigestion.

Mrs. Gertrude Allen Vaught, Alexander county.

1730 Hot ashes and salt will abate stomach pains.

Anonymous.

1731 Coarse sand is good for indigestion if eaten.

Julian P. Boyd. Cf. *Louisiana*: Roberts, No. 427 (sand and charcoal are combined for dyspepsia) — *Nova Scotia*: Creighton, 92, No. 42 (before breakfast take a spoonful of gravel that is put in a bird's cage, and keep doing this for two years) — *Ontario*: Waugh, No. 332 (dyspepsia).

1732 The smell of must which comes from under the arm is a cure for indigestion.

Anonymous.

1733 Bathe in hot water to cure indigestion.

Mamie Mansfield, Durham county. *South*: Puckett, 388 (Negro); *ibid.*, (indigestion may also be cured by drinking hot water).

1734 Apply cold packs to the stomach to give relief from stomach ache.

Sue Hull (Indiana).

1735 Measure your mouth five times with the back of your thumb to cure acute indigestion.

Kate S. Russell, Roxboro, Person county.

Infection

1736 If a fishhook pierces the hand, stick it three times into wood, in the name of the Trinity, to prevent festering.

Sue Hull (Indiana). *Newfoundland*: Bergen, *Current*, No. 817; Knortz, 55; Patterson, 287.

1737 After a splinter is extracted, put it in the hair to prevent infection.

Green Collection. *Kentucky*: Thomas, No. 1349 (Negro) — *Illinois*: Smith 1, 58. Cf. Nos. 1779, 2221 f., below.

1738 Cow manure is used to prevent infection.

J. Schaffner. "My grandfather once cut his foot badly; instead of bandaging the part, he secured an old boot, filled it with rank wet dung and wore it until he felt the danger of infection was past." *Pennsylvania*: Brendle-Unger, 73 (German); Fogel, No. 1554 (German) — *Illinois*: Allison, No. 104 (to prevent poison); Hyatt, No. 4798 (to reduce a swelling); No. 5252 (as soon as possible after stepping on a nail, put the foot in a bucketful of fresh cow manure) — *Nebraska*: Black, 39, No. 1 (for inflammation) — *New Mexico*: Hurt, 196 (Spanish) — *Utah*: Baker-Wilcox, 191 (reducing inflammation).—Radford, 91; HDA v, 785.

1739 Dried and powdered butterfly root if dusted on a sore will stop formation of proud flesh.

Anonymous.

1740 Bite off dog tail (dog's-tail [*Cynosurus cristatus*]) to prevent infection. It is done this way at Chapel Hill rather than by cutting it off.

Dr. E. V. Howell, Chapel Hill, Orange county. Cf. *Illinois*: Hyatt, No. 4754 (use a poultice of dog fennel for the inflammation in a sore).

1741 A horse chestnut, carried in the pocket, will prevent infectious disease.

F. C. Brown, Durham.

1742 During the prevalence of contagious diseases, sliced onions are exposed in sleeping rooms in the belief that the infectious matter would be absorbed, and not affect the occupants.

Sue Hull (Indiana). Cf. *Maryland*: Whitney-Bullock, No. 1716 (onions hung at the doorway absorb all disease from anyone entering, but the onions must be thrown away) — *Pennsylvania*: Lick-Brendle, 228 (German) — *Illinois*: Hyatt, No. 4275 (cut a cross on each of three small onions and put them over the transom of the door; if anyone with a contagious disease enters you will be immune); No. 4274 (immunize

yourself against contagion of any sort by eating onions). Onions placed in the room to absorb "flu" germs are reported from *Illinois* (Hyatt, No. 4919) and *Nebraska* (Black, 42, No. 20). Cf. Nos. 2117, 2394, below.

1743 For infections of various sorts, apply a warm poultice of bread and milk. This draws out the pus.

J. Frederick Doering, Durham. Cf. *Ontario*: Doering, *Folk Medicine*, 197 (German) — *Nebraska*: Black, 17, No. 1 — *Utah*: Baker-Wilcox, 191 (to reduce inflammation).—Foster, 62.

1744 Burnt alum, put on a sore that has proud flesh in it, will remove or kill out the proud flesh.

Carl G. Knox, Leland, Brunswick county. Cf. *South Carolina*: Bryant II, 137, No. 36 (for proud flesh make a powder of an old shoe sole and alum and sprinkle on the infected part).

Influenza

1745 To keep from catching influenza, wear a bag of asafetida and sulphur suspended around the neck.

Mrs. Gertrude Allen Vaught, Alexander county. *Nebraska*: Black, 42, No. 21 (burn sulphur right on top of the cookstove to ward off influenza). The following references involve asafetida tied around the neck in a little bag as a general preventive of contagious diseases: *Maryland*: Whitney-Bullock, No. 1715 — *Kentucky*: Fowler, No. 26 — *Illinois*: Hyatt, No. 4264.

1746 A pinch of sulphur worn in the shoes will prevent influenza.

Jessie Hauser, Pfafftown, Forsyth county, and three other informants from central and western counties. *South*: Duncan, 234, No. 2 — *Tennessee*: Farr, *Riddles*, No. 13.

1747 A cure for influenza is to skin off the common field black pine into where the white appears and then chip out the soft white tissue, and soak in warm water for from three to five hours. When the bark has soaked the prescribed amount of time, take in small quantities. The tree, however, must be skinned on the north side.

Green Collection.

1748 For the "flu," mix butter, vinegar, sugar, water, and red pepper in a hot solution and drink copiously. The proportion of the ingredients seems not to matter.

Sue Hull (Indiana). *Idaho*: Lore, 212.

Itch

1749 Cover galloping itch with meal.

Anonymous.

1750 Tea from pokeberry root will cure the itch.

Green Collection. *Tennessee*: O'Dell, *Doctor*, No. 15 (take a bath in water in which pokeroot has been boiled); O'Dell, *Superstitions*, 3 (same as foregoing); Redfield, No. 105 (bathe in pokeroot ooze) — *Illinois*: Hyatt, No. 4647 (wash in tea of pokeroots) — *Ozarks*: Randolph, 109 (a strong ooze of pokeberry root "will make you think hell aint a mile away, but it sure does cure the eetch").

1751 For the itch, apply a salve made of equal parts of mustard and lard.

Sue Hull (Indiana). *Idaho: Lore*, 212.

1752 Salt is good for the toe itch.

Minnie Stamps Gosney, Raleigh.

1753 To cure the itch, bathe in the water of the first rain in June.

R. T. Dunstan, Greensboro.

1754 A yarn string around the toe that has the ground itch will cure it.

Green Collection. Cf. *Kentucky*: Stuart, 8 (to cure itch, wear a yarn string around your finger until the itch leaves); Thomas, No. 1255 (to cure itch in the toe, tie a yarn string around the toe which is affected) — *New York*: Gardner, No. 30 (string Job's-tears on a red woolen string and tie around the arm to keep from getting the itch) — *Pennsylvania*: Brendle-Unger, 61 (a woolen cord around the ankle [German]) — *Illinois*: Hyatt, No. 4652; No. 4653 (to stop an itching toe, tie a yarn string around it).

1755 Tie a piece of silk around the toes as a cure for ground itch or cracked feet.

Mamie Mansfield, Durham county.

Jaundice, Green Sickness

1756 For yellow jaundice, catch nine lice off someone's head and eat them.

Anonymous. *General*: Knortz, 53 (three lice placed in preserved fruit for nine days and then eaten with bread) — *Labrador*: Bergen, *Animal*, No. 783 (three lice taken in jelly nine days running) — *Quebec*: Marie-Ursule, 177, No. 105 (place lice in boiling water and drink as a liquid [French]) — *Indiana*: Knortz, 127 (a louse placed secretly in a person's bread); Bergen, *Animal*, No. 784 (swallowing a live head louse unbeknownst) — *Illinois* (same reference as previous item). — Radford, 155, 162; Udall, 222, 247; Johnson, *Normandy*, 195; Hovorka-Kronfeld 1, 146; HDA III, 586; v, 935; *Choice Notes*, 249.

1757 Wild cherry bark is good for the jaundice.

Minnie Stamps Gosney, Raleigh. Cf. *Indiana*: Brewster, *Cures*, 41, No. 3 (tea made from peach tree and wild cherry bark); Halpert, *Cures*, 3 f. (sarsaparilla roots, red sumac, and bitter root, and bark from wild cherry and wild poplar roots cooked together; this brew

is then mixed with hard cider and water, and taken three times daily, a half a cup at a time).

1758 Tea brewed from wild oranges and basil is a cure for jaundice.

F. C. Brown, Durham.

1759 Cinnamon tea is good for "green sickness."

J. Schaffner. This disease has not been identified. It may refer to morning sickness.

Kidney Trouble

1760 Cucklebur (cocklebur) tea is a cure for kidney trouble. The tea is made by pouring boiling water over the burrs.

Mrs. Williams.

1761 Green coffee tea is a cure for kidney trouble.

Mrs. Williams.

1762 Gum bark tea is good for the kidneys.

Julia McRae. Cf. *Quebec*: Marie-Ursule, 179, No. 142 (place boxwood bark (*Taxus canadensis*) in boiling water; add enough sugar to make a syrup, and take a spoonful morning and evening [French]).

1763 Queen of the meadow root is a cure for kidney trouble. Wash, parch, and beat up the root. Pour boiling water over this and drink.

Mamie Mansfield, Durham county.

1764 Dig up the roots or ratsvane (ratsbane), put them in whiskey, and drink for kidney trouble. If you can't get whiskey, put it in water and drink.

Kate S. Russell, Roxboro, Person county.

1765 Watermelon seed tea is a cure for kidney trouble. The tea is made by pouring boiling water over the seed.

Mrs. Williams. *Pennsylvania*: Brendle-Unger, 188 (an infusion of watermelon seeds [German]) — *Indiana*: Brewster, *Cures*, 37, No. 1 — *Illinois*: Hyatt, No. 4571 — *Oklahoma*: Smith, *Animals*, 75; Smith, *Folk Cures*, 82 — *Texas*: Guinn, 268 — *Utah*: Baker-Wilcox, 191.

1766 Wearing a hoopskirt is good for kidney disease.

Mrs. R. D. Blacknall, Durham county.

Lameness

1767 From the Raft River country comes the statement: "There ain't nuthun better to cure lameness than sheep manure in hot water, applied externally."

Sue Hull (Indiana). *Idaho: Lore*, 212.

Legs

1768 Buckeye carried in the right-hand pants pocket will cure pains in the legs.

Anonymous.

Lice

1769 If you wash on New Year's Day, you will be lousy.

Anonymous.

1770 If you dream of getting angry, you will be lousy soon.

Anonymous.

1771 If a bat flies over your head after sundown, you will have lice.

Green Collection.

Liver Trouble

1772 If you stand on your head, your liver will turn over, and you will die from it.

Miss Fannie Vann, Clinton, Sampson county. For the practice of turning people upside down in liver complaints, see No. 319, above. Victims of "liver-growth" are often put through contortions of an elaborate sort to wrench the liver loose from organs to which it has become attached. Cf. No. 319, above.

1773 Wash alumroot, boil, and take for the liver.

Mamie Mansfield, Durham county.

1774 Bloodroot soaked in whiskey is good for liver trouble.

Anonymous.

1775 Wild cucumber bark soaked in whiskey is good for liver trouble.

Anonymous.

1776 Mandrake root tea is a cure for liver trouble.

Mamie Mansfield, Durham county.

1777 Senna leaf tea is a cure for liver trouble.

Mamie Mansfield, Durham county.

1778 "A woman told me how to charm for people who are liver-bound, warning me never to impart this information to anyone of my own sex. In this instance the charmer is to rub the infirm person upon the chest with the sign of the cross and repeat these words: The Father, the Son, and the Holy Ghost."

J. Frederick Doering, Durham. Cf. *Maryland*: Whitney-Bullock, No. 1834 ("Liver grown and heart bound, depart from the ribs as our Lord

did from the manger. In the name of the Father, and of the Son, and of the Holy Ghost." Dip the thumbs in fat, and rub three times upon the back, and say the words morning and evening. This must be done at 1, 3, 5, 7, 9, or 11 o'clock; No. 1836 (Rub the child all over; make the sign of the cross on the child's hands, feet, forehead, and breast. Say, "In the name of the Father, the Son, and the Holy Ghost"); No. 1835 (Put your thumbs together and let your fingers touch. Go down the child's back with the thumb, separate thumbs, and pass under the ribs, saying in Dutch: "You go away from the child's ribs." Do this three times for nine mornings, and the liver growth will be cured); No. 1873 (At sunrise, shake a baby three times for three days and you will cure it of liver growth. "Words" are said to this) — *Ontario*: Doering, *Folk Medicine*, 196 (German).

Lockjaw

1779 To prevent lockjaw, when a splinter or other object sticks into the body, pull it out and put it into the hair, wear it for a day, and the wound will get well soon.

Mamie Mansfield, Durham county. *Kentucky*: Thomas, No. 1349 (after you have extracted a splinter from your flesh, there will be no pain if you put the splinter in your hair) — *Illinois*: Smith 1, 58 (if you have a splinter or briar in your finger, rub your finger in your hair and the place won't get sore). Cf. No. 1737, above, Nos. 2221 f., below.

1780 If a needle is stuck in the foot, put fat meat next the place and a penny over that.

Green Collection. Cf. *Pennsylvania*: Brendle-Unger, 73 (to prevent swelling in the case of a wound caused by a nail, a penny is tied on) — *Ozarks*: Randolph, 101 (the "green moss" on the copper of a penny will draw the poison from a festering nail wound and prevent tetanus).

1781 If you stick a nail in your foot and then grease the nail, it will take all the soreness out of your foot.

Anonymous. *North Carolina*: Brown Collection 1, 640 — *Pennsylvania*: Brendle-Unger, 73 (if the instrument or nail that caused the wound was rusty or became rusty soon after the accident, the wounded person was in danger of getting lockjaw; accordingly, the instrument was to be kept free from rust [German]) — *Illinois*: Allison, No. 135; No. 160 (carry the greased nail in your pocket); Hyatt, No. 5261 — *Ozarks*: Randolph, 158 (find the nail, dry it, wash it in kerosene and put it away in a dry place. "If the nail rusts, the wound will fester"). Cf. No. 1403, above. — Radford, 97; Black, *Folk-Medicine*, 55 (grease the knife with which one has been cut).

1782 For a rusty nail wound, grease the nail and put it in the crack of a house.

Mrs. Norman Herring, Tomahawk, Sampson county, and the Green Collection. *North Carolina*: Green Collection ("Blanche Atwater, a school teacher, said when she was a child of eight, she stuck two nails in her foot. Her mother was away, and her Negro mammy doctored her. She put a dough poultice on her foot, and then she got the two nails and greased them, and stuck them between the cracks under the weatherboarding on the outside of the house. She greased them every day for five days, saying this would prevent lockjaw—which it did").

1783 If you stick a nail in your foot or hand, take the nail and grease it, and put it over the door, and let it stay, the foot or hand will never be sore.

Julian P. Boyd, and the Green Collection. Cf. *Kentucky*: Thomas, No. 1271 (if a nail is stuck into the foot, do not drive the nail high into a door or wall because the swelling in the foot will then rise) — *Illinois*: Hyatt, No. 5254 (grease the nail and put it on a high shelf); No. 5256 (place the greased nail higher than your head near the door to avoid infection). Cf. No. 1403, above.

1784 If you stick a nail in your foot, grease the nail and put it up (throw it upstairs), and the foot will get well.

Julian P. Boyd, and Esther F. Royster, Henderson, Vance county.

1785 A man who stuck a nail in his foot was told by a neighbor to pull it out, grease it, and hang it up in the "chimbly"; otherwise he might have lockjaw.

Sue Hull (Indiana). *New Brunswick*: Bergen, *Current*, No. 819 — *Pennsylvania*: Fogel, No. 1577.

1786 To prevent lockjaw, remove the nail from the foot, grease the nail with tallow, and drive it into a board or other wooden object where it will remain dry. As long as the nail remains dry lockjaw will never occur.

J. K. Turner, Rocky Mount, Edgecomb county, and Mamie Mansfield, Durham county. Cf. *Kentucky*: Fowler, No. 1273a (take the rusty nail out of your foot, drive it into a board, and put a fat piece of meat on it; you need do nothing about the wound). This last statement bears out eloquently the principle of transference, whereby the careful attention given to the offending instrument is magically transferred to the wound itself. For a general discussion of the matter at hand, see Black, *Folk-Medicine*, 55.

1787 If you scratch yourself with a rusty nail, stick the nail immediately into hard wood, and it will prevent lockjaw.

Sue Hull (Indiana). *South*: Puckett, 377 (drive the nail into the north side of a tree [Negro]) — *Tennessee*: Rogers, 57 (drive the nail into a post) — *Massachusetts*: Bergen, *Current*, No. 818 — *New York*: Relihan, *Remedies*, 166.

1788 Malindy, dis here while done put her foot

Down on a nail, right square!
Now what I gwine ter do?

I tell you what I done las' year

When dat dar boy ob yaller

Done bus' his foot in two.

I tuck de nail dar

And gruze it might well

Wid mutton taller

And put in 'nunder de door sell
 Whilst de rust worked offen dat nail
 Dat nigger's foot done got plum well!

Green Collection.

1789 To cure a wound made by a nail, remove the nail, grease it, and then throw it in a fire.

Ethel Brown, Catawba county. Cf. *Illinois*: Hyatt, No. 5251 (pull out the nail and burn it up immediately, and you will not have blood poisoning) — *Texas*: Woodhull, 60 (the nail is greased and then put in the fire); *ibid.*, (hot ashes) — *Nebraska*: Black, 31, No. 42 (nail greased and thrown into fire to keep the foot from getting sore); No. 47 (hold foot in hot ashes). Cf. No. 905, above, Nos. 1795, 2756, below.

1790 When you have stuck a nail in your foot, take the nail, grease it, and put it in a dark place where it cannot get wet.

Dorothy M. Vann, Raleigh. Cf. *South*: Puckett, 376 (the rusty nail is greased and set away [Negro]) — *Pennsylvania*: Fogel, No. 1573 (after you have cut yourself with an ax, cover it with grease and lay it under the bed); No. 1574 (grease ax with lard and keep in a dry place) — *Illinois*: Hyatt, No. 5257 (grease the nail and drive it into the ground); No. 5258 (bury the nail in the ground); No. 5260 (if the nail is hidden where it cannot be found, the nail wound will not become sore).

1791 Apply collard leaves for a nail in the foot.

Green Collection.

1792 For a nail in the foot, apply Jimson leaves.

Green Collection.

1793 Apply poke leaves for a nail in the foot.

Green Collection.

1794 For lockjaw, give a tablespoonful of strong pepper vinegar.

Carl G. Knox, Leland, Brunswick county.

1795 Keep a supply of clean woolen rags. Make a smudge of the rag and hold the cut over the smudge to prevent lockjaw.

Green Collection. Cf. *Maryland*: Whitney-Bullock, No. 1887 (burn feathers in the room) — *Louisiana*: Roberts, No. 433 (if a person has stuck a rusty nail in his foot, build a fire and when the smoke begins to grow clear hold a joint of cane reed with one end over the fire so as to catch the smoke, and the other end just under the wound; in this way smoke the wound and the person will not have lockjaw) — *Mississippi*: Hudson, 154 (the wound made by a nail should be held over burning wool; then the nail should be greased and thrown on the roof of the house) — *Texas*: Lewis, 267 (place brown sugar on a shovel of coals, smoke the wound well with this, and then apply a poultice of turpentine and brown sugar) — *California*: Loomis, *Medicine*, 121 (for lockjaw

blow the smoke of three successive pipes of tobacco through the stem of the pipes into the wound; this will set the wound discharging). Cf. Nos. 905, 1789, above.

Lungs

1796 A paste of ground charcoal mixed with homemade yeast is made into a poultice for abscessed lungs.

Anonymous.

Malaria

1797 When an owl hoots for three nights near your house, you are going to have malaria.

Julian P. Boyd.

1798 To cure malaria, put a toad under a pot and walk around the pot three times.

Anonymous.

1799 Dogwood bark, boiled and made into a tea, is good for malaria.

Mamie Mansfield, Durham county.

1800 Drink willow bark with alcohol to cure malaria.

Anonymous.

Measles

1801 A person who looks out of the window while he has measles will go blind.

Anonymous.

1802 To keep from catching the measles, wear a bag of asafetida and sulphur suspended around the neck.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Illinois*: Hyatt, No. 5172 (asafetida only).

1803 "Now fer to bring out the measles when they have went in on your child, you jest give it a tea made out of chicken manure. It sure brings out the measles."

Sue Hull (Indiana). Cf. *Illinois*: Hyatt, No. 5178 (tea made from the white part of chicken dung) — *Idaho*: Lore, 213.

1804 To cure measles kill a black hen; after cooking, skim the grease off of the pot and rub it on the body.

Elsie Doxey, Currituck county.

1805 Goat dung made into a tea will cause measles to break out. Gargle the throat and drink.

Green Collection. Cf. No. 1809, below.

1806 Drink nanny-goat tea to cure the measles.

Anonymous. Cf. No. 1809, below.

1807 Negroes prescribe mare's milk for measles.

Green Collection. *Pennsylvania*: Hoffman II, 29 (German).

1808 To make people break out with the measles, make rabbit pill teas.

Cozette Coble, Stanly county.

1809 As an aid in the cure of measles, drink the broth made from the excreta of sheep. The excreta are tied in a rag and boiled in a small quantity of water. If used while quite warm, the tea causes the measles to break out.

Green Collection, J. Schaffner, and four other informants from central and western counties. *General*: Bergen, *Animal*, No. 801 — *South*: Duncan, 234, No. 4 (nannie tea) — *North Carolina*: Bruton, *Medicine*, No. 26 (sheep ball tea) — *Virginia*: Martin, No. 11 — *Kentucky*: Thomas, No. 1265 (sheep-nanny tea) — *Tennessee*: Law, 99; Redfield, No. 106 — *Georgia*: Campbell, 2 (to break out measles, use tea of sheep tatlings and corn shucks) — *Nova Scotia*: Creighton, 93, No. 52 — *Ontario*: Wintemberg, *Grey*, No. 144; Wintemberg, *Waterloo*, 13 — *New York*: Gardner, No. 33 — *Pennsylvania*: Brendle-Unger, 90 (German); Fogel, No. 1412 (German); Grumbine, 281; Hoffman II, 29 (tea made of sheep cherries [German]) — *Indiana*: Brewster, *Cures*, 37; Brewster, *Specimens*, 364; Halpert, *Cures*, 9 — *Illinois*: Allison, No. 105; Smith I, 58 (sheep's pills); Wheeler, 66 — *Ozarks*: Randolph, 107 — *Texas*: Woodhull, 57 — *Nebraska*: Black, 40, No. 11 — *California*: Bushnell, No. 12. — Hovorka-Kronfeld II, 699; Black, *Folk-Medicine*, 157.

1810 To break out the measles, give catnip tea.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. *New York*: Relihan, *Remedies*, 166 (catnip gathered at midnight before St. Swithin's Day will cure measles).

1811 For measles, use corn shuck tea.

Madge Colclough, Durham county. *South*: Puckett, 387 (Negro) — *Georgia*: Campbell, 2 (to break out measles use tea of sheep tatlings and corn shucks).

1812 Drink elderberry tea hot to cure the measles.

Anonymous. *Pennsylvania*: Brendle-Unger, 97; Lick-Brendle, 266 (a tea of the flowers of American elder is used as a diaphoretic to "bring out the measles").

1813 Elder blossom tea will hasten the eruption of measles.

Anonymous. *Pennsylvania*: Brendle-Unger, 90; Grumbine, 281; Hoffman II, 29 — *Illinois*: Hyatt, No. 5177 (hot tea from elder blossoms will make measles break out and check the fever).

1814 To break out the measles, give flaxseed tea.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1815 Take ginger tea to break out the measles.

Rosa Efird, Stanly county. *South Carolina*: Bryant II, 137, No. 22.

1816 For measles, use holly leaf tea.

Madge Colclough, Durham county. *South*: Puckett, 387 (Negro).

1817 Pennyroyal tea is used to make measles break out.

Green Collection.

1818 Tea made from black pepper is good for those who have the measles.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. No. 1821, below.

1819 Take sassafras tea. This is used to cure the measles.

Anonymous. *Indiana*: Halpert, *Cures*, 9.

1820 Tea made from the bark of a spicewood tree will make the measles break out quickly.

Zilpah Frisbie, Marion, McDowell county, and Minnie Stamps Gosney, Raleigh. *Ozarks*: Randolph, 107 (spicewood tea, made by boiling the tender green twigs of the spicewood or feverbush [*Benzoin aestivale*] is a famous remedy for measles).

1821 Tea made from red pepper is good for those who have measles.

Mrs. Gertrude Allen Vaught, Alexander county. *West Virginia*: Musick, 7, No. 28 (red pepper tea, applied to the body hot) — *Tennessee*: Redfield, No. 107. Cf. No. 1818, above.

1822 Use warm water for measles.

Madge Colclough, Durham county. *South*: Puckett, 387 (Negro) — *Illinois*: Hyatt, No. 5175 (if you attempt to bring out measles and start by using hot drinks, they must be continued). Cf. No. 5174, where same instructions are given for cold drinks.

1823 To cure the measles, drink ice-cold water.

Anonymous.

Mouth

1824 For sore mouth, bake an egg in a corn pone for an hour. Mix the yolk with a tablespoonful of honey, a tablespoonful of hen's oil, ten drops of turpentine, a tablespoonful of sulphur, and half a teaspoonful of alum or borax.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. *West Virginia*: Musick, 8, No. 37 (take honey, alum, and brimstone, the same quantity, and a little pepper, stew them all together in an egg shell (goose egg

is the best because it is stronger and holds more), minding always to stir the whole time with a piece of wood, for nothing else will do as well; anoint your [sore] mouth with this a few times through the day) — *Pennsylvania*: Brendle-Unger, 112 (take a chicken egg, honey, and alum, of each the size of a walnut; heat, stir, and then use to smear) — *Illinois*: Hyatt, No. 4784 (to make a wash for sore mouth, boil peach bark, honey, and alum together).

1825 Burn holly leaves and take the ashes left and put them on the little white sores that sometimes come in the mouth, and they will get well.

Mrs. Gertrude Allen Vaught, Alexander county.

1826 Sasfrarilla (sarsaparilla) root will cure sore mouth if chewed or made into a tea.

Mamie Mansfield, Durham county.

Mumps

1827 To cure mumps, rub the swollen parts against a bone of some animal.

Louise Lucas, White Oak, Bladen county. Cf. *New York*: Relihan, *Folk Cures*, 166 (take a donkey's harness and slip it over the head and shoulders of the person who is sick and tie it on; at the end of the three days the person will be cured [Irish]) — *Nebraska*: Black, 38, No. 107 (take the tonsils from a squirrel and bind one tonsil under each jaw where the mumps are).—Laval, 23, No. 7 (the spleen of a lamb). See Nos. 1828 ff. for the use of grease from the jowl and other parts of a hog. From virtually all parts of the country there has been reported the practice of rubbing the swollen part of the neck to the hog trough, particularly to the part of the trough worn smooth by the rubbing of the hog's jowls against it. The precise sympathetic connection is not obvious, unless it is perhaps an application of the notion of *contraria contrariis*, with the huge jowls of the hog being used to effect removal of mumps and the return to the slim shape of the neck.

1828 To cure mumps, take a jawbone of a hog, cook it, get the marrow out, and rub the jaw.

Kate S. Russell, Roxboro, Person county, and three other informants from central counties. *South*: Puckett, 387 (Negro); 373 (oil from a hog's jowl) — *Tennessee*: Rogers, 26 (hog jaws were regularly kept in the family smokehouse for ready use) — *Pennsylvania*: Shoemaker, 20 — *Ozarks*: Randolph, 155 f. (the adult male Ozarker is afraid of mumps, because he fears that the disease may "go down" on him and damage his testicles; some men think they can prevent this calamity by smearing the parts with marrow from a hog's jaw).—Taboada, 51.

1829 The marrow out of the left-hand jawbone of a male hog is heated and rubbed on the mumps as a cure.

Green Collection. Cf. *Pennsylvania*: Brendle-Unger, 137 (the swelling was smeared with fat out of the chine of a pig [German]); Shoemaker, 278 (same as previous item) — *Ozarks*: Randolph, *Ozark*, 155 (smear "the parts" with marrow from a hog's jaw to prevent "going down").

1830 For mumps, put a bowl of bread crumbs in a pan of warm milk, and then make a poultice of the mixture between cotton towels and apply to the face.

Sue Hull (Indiana). *Idaho: Lore*, 213.

1831 To cure mumps, rub the grease of the jawbone of a hog on the swollen glands, and make a cross mark on it with a piece of charcoal.

Ada Briggs (Virginia). Cf. *South*: Duncan, 234 (bind hog dung on jaws when mumps go down) — *Pennsylvania*: Brendle-Unger, 137 (hog excrement tied to the swollen gland of adults [German]).

1832 It is commonly believed that a silk string around the neck will keep the mumps from going down.

Sue Hull (Indiana). *Kentucky*: Thomas, No. 1268 — *Maine*: Knortz, 51 (a piece of hemp rope is tied around one's waist so the disease will not spread to the nether parts; these ropes could be purchased in small stores and shops) — *New York*: Crandall, 180 (a red string around the neck, which mumps can not cross) — *Illinois*: Hyatt, No. 5297 (to prevent mumps from "going down" or "falling on" a person, tie a string around the patient's waist) — *Ozarks*: Randolph, *Ozark*, 156 (soak a woolen string with hog manure and tie around neck) — *Idaho: Lore*, 213.

1833 To cure mumps, let a girl who has never seen her father rub the face of the person that has the mumps.

Dorothy Vann, Raleigh.

Muscular Condition

1834 Goose grease, applied externally, will make you supple.
Minnie Stamps Gosney, Raleigh.

1835 Skunk oil is good for certain muscular troubles.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering 1, 63 — *Indiana*: Brewster, *Cures*, 33, No. 2 (fish worms placed in a bottle and melted into an oil by the sun).

Nausea

1836 A dishrag put on the throat is good for nausea.
Green Collection.

1837 A red string tied about the waist cures nausea.

Sue Hull (Indiana). *Massachusetts*: Bergen, *Current*, No. 815.

Neck Pains, Wryneck

1838 To cure a pain in the neck, rub your neck where a hog has been scratching his back.

Mamie Mansfield, Durham county. *Texas*: Lewis, 267. Cf. Bergen, *Animal*, No. 827 (marrow from the jawbone of a hog stewed in vinegar and put on the throat will cure stiff neck). Cf. Nos. 1839 f., below.

1839 To remove a crick in the neck, get down on your hands and knees and rub where hogs have been rubbing.

Charles R. Bagley, Moyock, Currituck county, and Carl W. Knox, Leland, Brunswick county. *North Carolina: Bruton, Beliefs*, No. 23 (to ease a crick, rub your neck where a hog has rubbed) — *Mississippi: Hudson*, 151.

1840 To cure a crick in your neck, go and rub your neck against a tree where a hog has rubbed.

Kate S. Russell, Roxboro, Person county. *Kentucky: Thomas*, No. 1164 — *Mississippi: Hudson*, 151, No. 1 — *New York: Relihan, Remedies*, 166 f. — *Illinois: Hyatt*, No. 4792.

1841 For a crick in the neck, tie a tender green peach tree twig with the bark skinned off around your neck. Wear this all night, and in the morning the crick will be gone.

Nancy Maxwell, Hazelwood, Haywood county.

1842 To cure a crick in the neck, wear a pothook (pot buck) about the neck.

Cozette Coble, Stanly county, and Carl G. Knox, Leland, Brunswick county. *Kentucky: Thomas*, No. 1168.

1843 Tobacco smoke puffed into the ear until the head is plumb chock full, then stopped up in there with red woolen rags is a speedy relief from pains in the neck.

Mrs. R. D. Blacknall, Durham county.

1844 To cure a pain in the neck, bathe in warm water.

Mamie Mansfield, Durham county.

1845 Tie brown paper wet with vinegar to the back of the neck to cure a pain in the neck.

Mamie Mansfield, Durham county.

Nervousness

1846 If you look at anything die, you will always be nervous.
Anonymous.

1847 For nervousness, take lady-slipper tea.

Anonymous. *New Hampshire, Vermont, New York: Bergen, Animal*, No. 1326 — *Massachusetts: Bergen, Animal*, No. 1327 (the large lady's slipper is often called "nerve-root" on account of its use as a nerve tonic) — *Illinois: Hyatt*, No. 5459 — *Ozarks: Randolph*, 114.

1848 Bathe a child in water in which the mistletoe flowers have been boiled to cure nervousness.

Kate S. Russell, Roxboro, Person county.

Neuralgia

1849 For neuralgia, bind a collard leaf with the back side next to the jaw and let it stay until the leaf becomes soft. Apply new leaves until the pain is gone.

Mamie Mansfield, Durham county.

1850 Boil mullein and put your face over the pan to cure neuralgia.

Mamie Mansfield, Durham county.

1851 Pour boiling water over pine tops, and hold the head over the pan to cure neuralgia.

Mamie Mansfield, Durham county.

1852 Irish potatoes carried in one's pocket will prevent neuralgia.

Green Collection.

1853 Red shand weed tea draws out the pain and gives relief to neuralgia sufferers.

Julia McRae.

1854 Bore a hole through a ("he") nutmeg and string it around your neck, and this will cure neuralgia.

Carl G. Knox, Leland, Brunswick county, and six other informants from eastern and central counties. The Durham *Herald-Sun* for Oct. 22, 1939 reported the piercing of a "he" nutmeg, and the wearing of the nutmeg on a string around the neck as a cure for neuralgia. *Illinois*: Hyatt, No. 5309 (a nutmeg attached to a red string and worn about the neck) — *Arkansas*: Randolph, 152 (worn around the neck on a black shoestring) — *Washington*: Tacoma, 8. Cf. No. 1855, below.

1855 For neuralgia, tie a nutmeg around the neck, and allow it to hang below the fork of the breast.

Allie Ann Pearce, Colerain, Bertie county. *South*: Puckett, 389 (Negro) — *Kentucky*: Thomas, No. 1279 — *Tennessee*: Rogers, 31 — *Maine*: Bergen, *Animal*, No. 1140 — *Indiana*: Halpert, *Cures*, 5 (drill a tiny hole in the shell of a live nutmeg and tie the nutmeg so that it will lie in the hollow of your neck) — *Illinois*: Hyatt, No. 5308 — *Ozarks*: Randolph, *Ozark*, 3.

1856 For neuralgia, make a poultice of fresh red oak bark between the outer rind and the tree, boil, and mix with corn meal.

Green Collection.

1857 For neuralgia, soak a woolen rag in vinegar, heat a flat-iron enough to cause a vapor, place the rag over the affected part and apply the iron to the rag.

Sue Hull (Indiana). *Idaho: Lore*, 213.

1858 Heat a brick and wrap it in a damp cloth; the sweat caused from this will ease the person.

Mamie Mansfield, Durham county.

1859 People wear a copper wire around their neck for neuralgia.

G. W. H. Britt (Kentucky).

Nosebleed

1860 If you press the arteries behind the ear, it will stop the nose from bleeding.

Minnie Stamps Gosney, Raleigh. Cf. *Illinois*: Hyatt, No. 5504 (pressing under both ears simultaneously will stop nosebleed) — *Iowa*: Stout, No. 1029 (press the nerves under your ears).

1861 Pull out hairs from under the arms of the one whose nose bleeds. Take an uneven number, such as three, five, seven, or nine, and hold them in the nose of the patient. The bleeding will stop at once.

Anonymous, and Sue Hull (Indiana). Cf. *Maryland*: Whitney-Bullock, No. 1749 (twist a bunch of hair on the crown of your head for nosebleed) — *Tennessee*: Redfield, No. 66 (pull the hair on top of the head).

1862 Take a fresh egg, open it at the large end, empty it, fill the shell half full of blood from the nose, and place it in hot ashes. As soon as the blood becomes hot and hard, the nose will stop bleeding.

Anonymous. Cf. *Pennsylvania*: Brendle-Unger, 43 (let three drops of blood fall on a heated fire shovel, and then remove them; this should be done three times). Fogel, No. 1420 (same as previous item).

1863 Nosebleed is cured by drawing a horse hair tightly across the bridge of the nose.

Green Collection.

1864 Wear red corn around your neck to stop the nosebleed.

Julian P. Boyd, and Lida Page, Nelson, Durham county. *South Carolina*: Bryant II, 138, No. 45 — *West Virginia*: Musick, 5, No. 9b (a grain of corn placed under the tongue) — *Kentucky*: Thomas, No. 1087; No. 1088 (plain corn) — *Illinois*: Allison, No. 157 (a necklace of red corn kernels); Hyatt, No. 5494.

1865 An effective cure for nosebleed is to burn cork, grind it, and put it in the nose.

Anonymous.

1866 Puffball fungus is used to stop nosebleeding.

F. C. Brown, Durham.

1867 Snuff the smoke of a puffball to cure nosebleeding.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1868 Snuff up ragweed tea to stop the nosebleed.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1869 Plug the nose with ragweed to stop it from bleeding.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1870 For nosebleed, sprinkle sugar on the ears.

Constance Patten, Greensboro.

1871 A small piece of wet folded paper under the upper lip will stop the nose from bleeding.

Lucille Cheek, Chatham county, and seven other informants from widely separated localities. *General*: Bergen, *Current*, No. 858 — *South*: Puckett, 376 (plain white paper [Negro]) — *South Carolina*: Bryant II, 138, No. 44 — *West Virginia*: Musick, 5, No. 9c — *Kentucky*: Thomas, No. 1091 (a piece of silk paper); No. 1092 (a piece of stiff cardboard between the front teeth) — *Tennessee*: McGlasson, 16, No. 12; No. 21 (tie brown paper around your forehead); No. 2 (hold paper to the back of your head); No. 23 (place wet brown paper to the back of the neck); Redfield, No. 60; No. 65 (roll a cigarette and put it in the upper lip); Rogers, 31 — *Louisiana*: Roberts, No. 373 — *Mississippi*: Hudson, 152, No. 9; No. 3 (put a piece of paper in the roof of the mouth) — *Quebec*: Marie-Ursule, 180, No. 167 (French) — *Nova Scotia*: Creighton, 94, No. 57 (brown paper) — *New England*: Johnson, *Superstitions*, 164 f. (a piece of paper under the tongue) — *New York*: Gardner, No. 34 (brown paper in the roof of the mouth) — *Indiana*: Halpert, *Cures*, 8 (brown paper placed against the nose) — *Illinois*: Allison, No. 109; Hyatt, No. 5524; No. 5529 (drop brown paper down your back for nosebleed); No. 5530 (tear one of the corners from a paper sack, fold, put under upper lip, etc.); No. 5531 (a piece of writing paper); No. 5547 (stiff cardboard pressed between the teeth) — *Iowa*: Stout, No. 1059 — *Ozarks*: Randolph, 145 — *Texas*: Woodhull, 61 (brown cigarette paper in the roof of the mouth) — *Nebraska*: Black, 31, No. 25 (brown paper); No. 39 (put a brown cigarette paper in the roof of the mouth); No. 24 (cardboard) — *New Mexico*: Baylor, 149, No. 2c (brown cigarette paper). Cf. Nos. 1897, 1903 ff., 1905, below. — Hovorka-Kronfeld II, 469 (blotting paper under the tongue).

1872 To stop the bleeding of the nose, fold a piece of brown paper into a narrow strip one inch wide and several folds thick; soak the paper in vinegar and place it inside the mouth between the upper lip and the teeth. Leave it there for a short time, and the bleeding will cease.

Mrs. Gertrude Allen Vaught, Alexander county. *Indiana*: Brewster, *Cures*, 34, No. 5 — *Illinois*: Hyatt, No. 5528 — *Ozarks*: Randolph, *Ozark*, 145.

1873 If you chew a wad of paper it will stop the nose from bleeding.

Minnie Stamps Gosney, Raleigh, and Sue Hull (Indiana). *Massachusetts*: Bergen, *Current*, No. 855 (chew brown paper) — *Pennsylvania*:

Brendle-Unger, 41 (chew a piece of paper and put the wad between the upper lip and the gum [German]); Fogel, No. 1586 (chew newspaper); No. 1587 (chew paper and place the wad under the upper lip [German]) — *Illinois*: Hyatt, No. 5525 (chew brown paper); No. 5526 (chew brown wrapping paper and place the wad under the upper lip); No. 5527 (biting on a piece of paper held between your teeth); No. 5548 (hold a folded napkin or some solid substance between your teeth, bite it hard, and at the same time clench your hands tightly) — *Idaho*: Lore, 213.

1874 Wear a blue cotton string around the neck for bleeding at the nose.

Lucille Massey, Durham county. *South Carolina*: Bryant II, 138, No. 42 (red string) — *Pennsylvania*: Fogel, No. 1585 (red string) — *Illinois*: Norlin, 206, No. 34 (red string) — *Iowa*: Stout, No. 986 (red string) — *Nebraska*: Black, 31, No. 31 (red string) — *Kansas*: Davenport, 132 (red string) — *New Mexico*: Baylor, 149, No. 2a (red string) — *California*: Dresslar, 113 (red string). Cf. No. 1881, below.

1875 For nosebleed, wear red yarn around the neck.

Green Collection. *New England*: Johnson, *What They Say*, 81 (red woolen yarn) — *New York*: Gardner, No. 37 (red woolen string) — *Indiana*: Halpert, *Cures*, 8 — *Illinois*: Hyatt, No. 5545 (wear a piece of red yarn or string around the neck and let it remain there for three days); No. 5551 (woolen string round the neck and a cold cloth on the head); Norlin, 206, No. 38 (silk thread) — *Iowa*: Stout, No. 1049 (red yarn string [informants are early Iowa pioneers]) — *California*: Dresslar, 113 (red yarn string) — *Washington*: Tacoma, 20 (red woolen yarn). Cf. No. 1881, below. — Black, *Folk-Medicine*, 111 (skein of scarlet silk thread).

1876 For nosebleed, wear a red bean on a white string around the neck.

Sue Hull (Indiana). *General*: Knortz, 55 — *Massachusetts*: Bergen, *Current*, No. 802.

1877 To wear black ribbon about the neck will prevent the nosebleed.

Elsie Doxey, Currituck county. *Maryland*: Whitney-Bullock, No. 1850 (black silk thread) — *Ontario*: Waugh, No. 304.

1878 Beads are worn around the neck to keep off nosebleeding.

Green Collection. Cf. *Texas*: Woodhull, 61 (a blue bead on a thread) — *Nebraska*: Black, 31, No. 27 (same as previous item).

1879 Red beads about the neck cure nosebleed.

Sue Hull (Indiana). *Tennessee*: Redfield, No. 62 — *Louisiana*: Roberts, No. 375 (wear coral to cure nosebleed) — *New York*: Bergen, *Current*, No. 801; Knortz, 55 — *Illinois*: Hyatt, No. 5493 — *Arkansas*: Randolph, 154 (red glass beads); *Ozarks*: Wilson, *Folk Beliefs*, 161 — *Rio Grande*: Berdau, 383 (coral necklace; the coral beads must have been put on the string on a night of full moon [Spanish]); Bourke, 137 — *Kansas*: Davenport, 132; gold beads also mentioned (*ibid.*) — *Nebraska*: Black, 30, No. 23 (red necklace). — Hovorka-Kronfeld II, 8.

1880 The nosebleed is stopped by wearing a string of blood-stone beads around the neck.

Anonymous. Cf. No. 1879, above.

1881 As a cure for nosebleed, tie a string about the little finger.

Sue Hull (Indiana). *General*: Knortz, 55 — *Maryland*: Whitney-Bullock, No. 1854 (a string around each wrist) — *Kentucky*: Price, 33 (a yarn string around the little left finger); Thomas, No. 1089 (same as previous item); No. 1086 (a red yarn string around the thumb) — *Louisiana*: Roberts, No. 376 (wear string around the little finger, and lift the hand if the nose begins to bleed); No. 377 (tie a string around the little finger of the hand on the side which is bleeding, and hold that hand up in the air) — *Cape Breton*: Bergen, *Current*, No. 813 — *Ontario*: Wintemberg, *German* I, 47 (tie a string or red yarn around one of your fingers); *German* II, 86 (same as previous item) — *New England*: Johnson, *What They Say*, 80 (if the right nostril bleeds, tie a cord around the right little finger; left nostril, the left little finger) — *Pennsylvania*: Brendle-Unger, 42 (a woolen string around the finger; or winding a strand around the little finger between the nail and the first joint on the side of the bleeding nostril has often brought a quick end to the strongest nosebleed [Allentown calendar of 1828]); Fogel, No. 1584 (a woolen string about the little finger [German]); Grumbine, 281 (a red woolen yarn around each finger) — *Indiana*: Halpert, *Cures*, 8 (index finger) — *Illinois*: Allison, No. 156; Hyatt, No. 5541 (a yarn string around the left little finger); No. 5539 (same as previous item, except plain string); No. 5540 (yarn string around one of the little fingers); No. 5542 (wrap a piece of red yarn on the thumb); No. 5543 (if your right nostril is bleeding, tie a string around your right arm above the elbow); No. 5544 (left nostril, above left elbow, as in previous item) — *Texas*: Turner, 167 (a piece of woolen string around the big toe); Woodhull, 61 (a wool thread around the big toe) — *Nebraska*: Black, 30, No. 22 (same as previous item) — *California*: Dresslar, 113. —HDA VI, 796; Hovorka-Kronfeld II, 7, 469; Storaker, *Sygdøm*, No. 109.

1882 Sniff salt water up the nose to cure the nosebleed.

Mamie Mansfield, Durham county. Cf. *Tennessee*: Redfield, No. 68 (eat salt) — *Pennsylvania*: Brendle-Unger, 41 (snuff cold water).

1883 Snuff up alum water to stop the nose from bleeding.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1884 To stop bleeding at the nose, put cold water on top of your head.

Mrs. Gertrude Allen Vaught, Alexander county, and the Green Collection. Cf. *Kentucky*: Thomas, No. 1081 (pour water on back of the head) — *Tennessee*: McGlasson, 16, No. 1 (back of the head); No. 3 (wash the face in cold water); No. 6 (wet the temple with water); Redfield, No. 59 (wet the back of your head with cold water); No. 67 (back of the head). —HDA VI, 973; Hovorka-Kronfeld II, 7 (cold water put into the nose).

1885 Use something cold on the back of the neck to stop the nosebleed.

Elsie Doxey, Currituck county. *South Carolina*: Bryant II, 138, No. 40 (cold rags to the nose and back of the neck) — *West Virginia*: Musick,

5, No. 9d (a cold, wet rock put down the back of the victim's neck) — *Tennessee*: McGlasson, 16, No. 4 (hold a wet cloth to the face); No. 13 (wet towel); Redfield, No. 69 (wet cloth on forehead); No. 70 (cold, wet towel) — *Illinois*: Hyatt, No. 5550 (wet or cold rag) — *Nebraska*: Black, 31, No. 28 (cold, wet cloth); No. 32 (a cold coin); No. 34 (put a wet cloth to the nostrils to clot the blood). Cf. No. 1884, above; Nos. 1886 ff., 1893, 1896, below.

1886 A wet cloth applied to the back of the head is a remedy for nosebleed.

Green Collection, and Gertrude Allen Vaught, Alexander county. *New Mexico*: Baylor, 149, No. 2d (wet the back of your neck [Spanish]).

1887 To cure the nosebleed, bathe the back of the head and neck in cold water.

Mamie Mansfield, Durham county. *Tennessee*: Redfield, No. 71 (wash the face in cold water).

1888 Pour water down the back of the neck to stop nosebleed.

Green Collection. *Tennessee*: O'Dell, *Superstitions*, 3 (hold the hands high over the head, and have someone wet the back of your neck with cold water) — *Pennsylvania*: Brendle-Unger, 41 (German); Fogel, No. 1588 (German); No. 1589 (dash cold water onto the nape of the neck [German]) — *Illinois*: Hyatt, No. 5549.

1889 If you lay ice on the wrist it will stop the nose from bleeding.

Minnie Stamps Gosney, Raleigh. Cf. *Tennessee*: McGlasson, 16, No. 19 (hold ice to the head) — *New York*: Gardner, No. 36 (snow applied to the back of the neck) — *Indiana*: Halpert, *Cures*, 8 (a piece of ice down the neck) — *Illinois*: Hyatt, No. 5509 (ice on the back of the neck) — *Nebraska*: Black, 31, No. 36 (ice on the forehead).

1890 Put the feet into cold water to cure the nosebleed.

Mamie Mansfield, Durham county. Cf. *Pennsylvania*: Brendle-Unger, 42 (footbath in lukewarm water, with cold bandages of vinegar and salt over the brow and temples [German]) — *Indiana*: Halpert, *Cures*, 8 (place the hands in cold water).

1891 To stop the nose from bleeding, turn an old brick over, let eleven drops of blood fall in the place where the brick was lying. Then place the brick back over the eleven drops of blood. The nose will cease to bleed when this is done.

J. K. Turner, Rocky Mount, Edgecomb county, and Mamie Mansfield, Durham county. Cf. *West Virginia*: Musick, 5, No. 9a (let nine drops of blood fall under a rock, and replace the rock) — *Tennessee*: Farr, *Riddles*, No. 5 (pick up a stone and let three drops of blood fall on the stone; then replace the stone in the original position) — *Pennsylvania*: Fogel, No. 1493 (about the same as the previous item [German]) — *Indiana*: Brewster, *Cures*, 34, No. 2 (let three drops of blood fall on a stone or brick, then turn it over and replace carefully) — *Illinois*: Hyatt, No. 5532 (go where you cannot be seen and let your nose bleed on a white rock; then turn the rock over and depart, and your nose will cease bleeding).

1892 When the nose is bleeding, take a drop of the blood and place it in a bottle, close the bottle tightly and bury it with the neck of the bottle downward, and the blood will cease to flow.

Green Collection.

1893 A cure for the bleeding of the nose is to place cold steel on the back next to the skin.

J. K. Turner, Rocky Mount, Edgecomb county, and Mamie Mansfield, Durham county.—Hovorka-Kronfeld II, 7 (iron). Cf. No. 1885, above; and No. 1896, below.

1894 To prevent bleeding at the nose, cut a heartshaped plate from a sheet of lead and wear it around the neck, suspended by a flax cord.

Maybelle Poovey, High Point, Guilford county. *South*: Puckett, 376 (a Minié-ball beaten flat and shaped into a heart, if perforated and worn around the neck, will charm effectively against nosebleed [Negro]). Unless otherwise specified, all references cited below deal with lead hung around the neck: *Kentucky*: Stuart, 9 (wear lead around your neck and your nose won't bleed); Thomas, No. 1082 (wear lead which has not been on the ground); No. 1083 (wear lead around your neck and put it on your shoulder when the nose begins to bleed) — *Tennessee*: McGlasson, 16, No. 8; Redfield, No. 61; Rogers, 31 — *Mississippi*: Hudson, 152, No. 5; No. 2 (with the tongue hold a small piece of lead in the roof of the mouth) — *Illinois*: Allison, No. 124; Hyatt, No. 5519; No. 5518 (wear a piece of lead that has never touched the ground); Smith II, 69, No. 13.

1895 Tie a bullet that a hog has been shot with around your neck, and your nose will stop bleeding.

W. J. Hickman, Hudson, Caldwell county. Cf. *Kentucky*: Thomas, No. 1084 (a bullet that has killed something) — *Indiana*: Brewster, *Cures*, 34, No. 3 (necklace of flattened lead bullets) — *Illinois*: Hyatt, No. 5516 (a necklace of lead bullets or shot); No. 5517 (a bullet with which something has been killed) — *Texas*: Woodhull, 19 (take a lead bullet, mash flat around a string and suspend from the neck); 60 (a lead bullet from a pistol, hammered flat, wound around a cord, and worn around the neck) — *Nebraska*: Black, 31, No. 29. Cf. No. 1894, above.

1896 Anything cold—key, knife (blade), etc.,—applied at the base of the neck, will cure the nosebleed.

Edward Dreyer (Louisiana). *North Carolina: Folk-Lore* XLIX (1938), 167 (knife) — *Tennessee*: Redfield, No. 64 (a knife down your collar) — *Indiana*: Busse, 15, No. 17 (a knife blade pressed flat side down on the back of the neck) — *Illinois*: Allison, No. 76 (knife); Wheeler, 65 (knife blade) — *Texas*: Woodhull, 61 (butcher knife down the back) — *Nebraska*: Black, 30, No. 19 (butcher knife) — *New Mexico*: Espinosa, 410 (a wet key pressed against the forehead). Cf. Nos. 1885, 1893, above; 1897 ff., 1901, below.

1897 Place a key on the inside of the upper lip to stop the nose from bleeding.

Lucille Massey, Durham county. Cf. Nos. 1871 ff., above.

1898 A key worn hanging about the neck by a string prevents nosebleed.

Sue Hull (Indiana). *Maryland*: Whitney-Bullock, No. 1889 (back of the neck) — *Tennessee*: Rogers, 31 — *Ontario*: Waugh, No. 270 (back of the neck) — *New England*: Johnson, *What They Say*, 165 (back of the neck) — *Maine*: Bergen, *Current*, No. 804 — *Indiana*: Brewster, *Cures*, 34, No. 4 (back of the neck); Busse, 15, No. 9; Halpert, *Cures*, 8 (a cold key down the neck) — *Illinois*: Hyatt, No. 5512 (a key on a green string); No. 5513 (put the end of a key in your nose and then take it out and tie the key around your neck next to your skin, and it will not only stop the nosebleed, but you will not have the nosebleed as long as the key is around your neck) — *Iowa*: Stout, No. 1060 (a door key on the back of the neck [Norwegian]) — *Nebraska*: Black, 31, No. 33 (a key on a red flannel string) — *California*: Dresslar, 114.—HDA vi, 973; Hovorka-Kronfeld, II, 469.

1899 Drop a key down your back and it will stop the nose from bleeding.

Minnie Stamps Gosney, Raleigh; the Green Collection; and an anonymous informant. *General*: Bergen, *Current*, No. 856 — *South Carolina*: Bryant II, 138, No. 41 — *Kentucky*: Carter, *Mountain*, 15 (pass a door key up and down the back); Thomas, No. 1080 — *Tennessee*: Carter, 4 (a door key tied to a string and slipped up and down the patient's back); Farr, *Riddles*, No. 10 — *Mississippi*: Hudson, 152, No. 1 — *Louisiana*: Roberts, No. 378 (press a key on the back of the neck) — *New York*: Gardner, No. 35 — *Pennsylvania*: Brendle-Unger, 41 (house key [German]); Fogel, No. 1591 (hang a key down the back [German]); No. 1593 (German); Phillips, 163, No. 10 (a cold key); Shoemaker, 23 (hang a key down the back) — *Indiana*: Brewster, *Cures*, 34, No. 4 (hold a door key to the back of the neck) — *Illinois*: Allison, No. 74; Hyatt, No. 5511 (dropping a key down your back or holding a key against your back).—Black, *Folk-Medicine*, 183; Radford, 182; Hovorka-Kronfeld II, 7; Kittredge, *Witchcraft*, 198.

1900 To cure the nosebleed, drop a bunch of keys down the person's back next to the skin.

Mamie Mansfield, Durham county, and four other informants—two from central counties, one anonymous, and one from Washington, D. C. *North Carolina: Folk-Lore* XLIX (1938), 167 (a pair of keys on the back of the neck) — *South*: Puckett, 376 (Negro) — *South Carolina*: Fitchett, 360 f. — *Illinois*: Hyatt, No. 5513 (a bunch of keys on a green string worn around the neck).

1901 Place scissors on the back of the neck to cure the nose from bleeding.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *North Carolina: Folk-Lore* XLIX (1938), 167 — *South Carolina*: Bryant II, 138, No. 41 — *Tennessee*: Carter, 4 (a pair of scissors tied to a string and slipped up and down the patient's back); McGlasson, 16, No. 7 (down the back); Rogers, 31 (down the back) — *Louisiana*: Roberts, No. 378 — *Indiana*: Brewster, *Cures*, 34, No. 4 — *Illinois*: Hyatt, No. 5533; No. 5534 ("Our neighbor would always drop a pair of scissors down anyone's back that had the nosebleed") — *Kentucky*: Carter, *Mountain*, 15 — *Texas*: Turner, 167 (down the back).

1902 Drop a silver dollar down a person's neck when his nose is bleeding, and it will stop.

Alma Irene Stone, Meredith College, Wake county. Cf. *South Carolina*: Bryant II, 138, No. 41 (a silver coin at the back of the neck) — *Louisiana*: Roberts, No. 378 (press a silver coin on the back of the neck) — *Pennsylvania*: Brendle-Unger, 41 (press a silver coin on the back of the neck, or, drop a cent down the back [German]); Fogel, No. 1593 (drop a cent down the back [German]).

1903 Place a fifty-cent piece on the upper roof of the mouth to stop the nosebleed.

Green Collection. Cf. *Nebraska*: Black, 31, No. 35 (under the upper lip).

1904 To stop the nose from bleeding, put a dime under your tongue.

Mrs. Gertrude Allen Vaught, Alexander county. *Kentucky*: Carter, *Mountain*, 15 — *Tennessee*: Carter, 3 f.; Frazier, 35, No. 26 (a dime up the nose edgewise); No. 27; McGlasson, 16, No. 10 (in the upper lip) — *Indiana*: Brewster, *Cures*, 34, No. 1 (roof of the mouth) — *Illinois*: Hyatt, No. 5499 (hold a dime against the roof of the mouth with the tongue); No. 5500 (under the upper lip); No. 5501 (between the lower lip and the teeth); No. 5502 (wrap two dimes in separate pieces of brown paper and insert these packages, one on each side, under your lower or upper lips) — *Ozarks*: Randolph, 145 (a bright new dime placed inside the upper lip in front of the teeth) — *Nebraska*: Black, 31, No. 37 (on the back of the tongue) — *New Mexico*: Baylor, 149, No. 2e (Spanish).

1905 Place a coin (nickel or quarter) in the roof of the mouth to stop the nose from bleeding.

Lucille Massey, Durham county. *South Carolina*: Bryant II, 138, No. 41 — *Tennessee*: McGlasson, 16, No. 14 (quarter between lips and teeth); No. 20 (nickel under tongue); Redfield, No. 63 (nickel); Rogers, 31 (penny between the upper lip and gums) — *Mississippi*: Hudson, 152, No. 4 (small coin under the tongue) — *Pennsylvania*: Brendle-Unger, 41 (a silver coin pressed against the upper lip [German]); Fogel, No. 1590 (same as the previous item) — *Illinois*: Allison, No. 158 (silver coin under the upper lip); Hyatt, No. 5522 (hold a nickel against the gums); No. 5535 (keep a piece of silver under the upper lip) — *Ozarks*: Randolph, 145 — *Texas*: Woodhull, 61 (put a nickel in the roof of your mouth and hold it with your tongue, and at the same time hold your hands high up in the air) — *Nebraska*: Black, 30, No. 21 (same as previous item); 31, No. 26 (a penny under the upper lip and a cold key down your back); No. 38 (a nickel under the upper lip); No. 40 (a penny in the mouth) — *New Mexico*: Baylor, 149, No. 2b (penny under the upper lip [Spanish]). Cf. Nos. 1871, 1897, 1903 ff., above. — Hovorka-Kronfeld II, 49 (three kopeks placed between the eyes).

1906 Wear a dime around your neck to stop the nosebleed.

Julian P. Boyd. *Tennessee*: McGlasson, 16, No. 15 — *Illinois*: Hyatt, No. 5503 (dip a dime in cold water and lay it on the back of the neck).

1907 The sixth verse of the sixteenth chapter of Ezekiel will stop the nosebleed.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. Cf. Nos. 775, 881 ff., 1625, above.

1908 To stop bleeding of the nose, cut two short twigs from a living branch, take off the bark, place the pieces (about two inches long) in the form of a cross; then let the blood from the nose drop on the twigs so as to make the entire length of each piece red. When they are colored, the bleeding will cease.

Mrs. Gertrude Allen Vaught, Alexander county, and Mamie Mansfield, Durham county.

1909 To cure nosebleeding, write the person's name on the forehead.

Sue Hull (Indiana).

Obesity

1910 Sassafras, drunk freely, will reduce the flesh.

Minnie Stamps Gosney, Raleigh.

Operations

1911 Mother's Worth tea and penny rye tea are taken for operations.

Julia McRae.

Palsy

1912 A bird dying in your hand will give you the palsy.

Anonymous. *Maryland*: Whitney-Bullock, No. 641 ("How badly you write," someone said to a schoolboy, who answered: "My hand always shakes; I once had a robin die in my hand; they say it'll always make your hand shake."—Radford, 203 (robin).

1913 Never let a chicken die in your hand, or you'll have the palsy.

Mildred Peterson, Bladen county, two other informants from Wayne and McDowell counties, and two anonymous informants. *Maryland*: Whitney-Bullock, No. 645; No. 797 (Negroes believe that when the hands of the aged among them shake continually, it is because they have wrung necks of a great many chickens) — *Kansas*: Bergen, *Animal*, No. 972; Davenport, 132 ("Never let a chicken die in your hands, and you will not have palsy").

Pellagra

1914 Eating cornbread causes pellagra.

Green Collection.

1915 Poplar bark is steeped as a cure for pellagra.

Anonymous. The Cherokee Indians of Robeson county employ this remedy.

Phthisic

1916 To cure phthisic, live in the open. Eat eggs, drink milk, rest a long while. Drink life everlasting tea.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1917 For phthisic, eat the fat of a dead rattlesnake which did not bite itself.

Anonymous.

1918 For phthisic, drink tea made from cockleburrs.

Madge Colclough, Durham county, and Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 1287.

1919 Burn dried Jimson leaves and inhale the smoke for phthisic.

Anonymous. Cf. No. 1921, below.

1920 Take the syrup of sliced red onion covered with sugar for phthisic.

Anonymous.

1921 Smoke silkweed to cure phthisic.

Kate S. Russell, Roxboro, Person county. Cf. *Kentucky*: Fowler, No. 37 (smoke a tobacco pipe). Cf. No. 1919, above.

1922 Take two or three drops of kerosene in sweet oil for phthisic.

Anonymous.

1923 For phthisic, stand the one affected against a tree, fasten a lock of his hair in the tree, and then cut that lock off. When the place grows over, the sick one will be cured.

Eunice Smith, Pantego, Beaufort county, and Thomas Smith, Zionville, Watauga county. *Kentucky*: Thomas, No. 1286 — *Tennessee*: Farr, *Riddles*, No. 31 (go to a tree and bore a hole in it even with the top of your head; put some of your hair in the hole, and when the bark grows over the hole you will be rid of the disease) — *Indiana*: Brewster, *Cures*, 37, No. 2 (mark the child's height on an oak tree upon which the child's head has rested; cut a lock of his hair, place it in the notch and nail back the chip; when the child has grown taller than the notch on the tree, he will have outgrown the disease); No. 3 (mark the child's height on three inner doors of a house; if he does not return to this house until he has grown taller than the marks, he will be cured).

1924 For phthisic, measure yourself with a broomstick, and put the broomstick upstairs where you will never see it again.

Madge Colclough, Durham county, and Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 1285. Cf. Nos. 327 f., above.

Piles

1925 Buckeyes carried in the pocket of one's trousers will prevent piles.

Dr. E. V. Howell, Chapel Hill, Orange county, and three other informants from central and western counties. *South*: Puckett, 361 (carried in the left pocket [Negro]) — *North Carolina*: Bruton, *Beliefs*, No. 8 — *Kentucky*: Thomas, No. 1288 (horse chestnut) — *Tennessee*: Rogers, 31 — *Pennsylvania*: Brendle-Unger, 184 (horse chestnut [German]); Fogel, No. 1617 (horse chestnuts are good for piles [German]); Lick-Brendle, 256 (a salve made by grating horse chestnuts and rubbing them up with lard [German]); Phillips, 163, No. 7 (horse chestnut) — *Illinois*: Hyatt, No. 5556; Wheeler, 65 (horse chestnut) — *Texas*: Woodhull, 61 (carry a buckeye at all times) — *Nebraska*: Black, 19, No. 17.—Johnson, *Normandy*, 189; HDA VII, 791.

1926 Take balm of Gilead buds, place them in water and boil for a short while. Then take the juice and add some fresh butter that hasn't been salted, and boil until it thickens, and you will have a cure for piles.

Mrs. Gertrude Allen Vaught, Alexander county.

1927 Take Jimson weed leaves, boiled, and add lard to make a salve that will cure piles.

Mamie Mansfield, Durham county.

1928 Irish potatoes carried in the left hip pocket are a cure for piles.

Green Collection. *South*: Puckett, 360 (a raw potato carried in the [left] hip pocket is generally supposed to work a cure for piles, the potato petrifying as the malady is drawn from the body [Negro]) — *Pennsylvania*: Fogel, No. 1385 (potatoes are good for piles [German]); No. 1623 (three potatoes in your pocket [German]).

1929 A salve made of sulphur and lard will cure piles.

Clara Hearne, Roanoke Rapids, Halifax county, and J. Frederick Doering, Durham. *Ontario*: Doering-Doering I, 63 — *Illinois*: Hyatt, No. 5570 (drink a tablespoonful of powdered sulphur in a pint of milk each morning or night).

Pimples

1930 Pimples may be removed by using sweat of cornbread. Three applications are enough.

Green Collection.

1931 To prevent pimples, apply a mixture of sulphur and molasses. To bring to a head, cover with a mild soap, or with the inner skin of a raw egg.

Sue Hull (Indiana). *Idaho*: Lore, 214.

Plat-Eye

1932 Sulphur is an effective protection against plat-eye.

George E. Hoffman (Arkansas). For a general treatment of plat-eye, see Puckett, 130.

Pneumonia

1933 For pneumonia, kill a chicken, cut it open, and use the warm organs as a poultice on the chest.

Sue Hull (Indiana). Cf. *Kentucky*: Thomas, No. 1290 — *Illinois*: Hyatt, No. 5483 — *Ozarks*: Randolph, 94 (chicken manure mixed with lard used as a poultice; the dung of black chickens is best) — *Nebraska*: Black, 13, No. 58 (cut a live chicken in two and place it over the lungs of the sick person) — *Idaho*: Lore, 214.

1934 Corn meal poultice is good for pneumonia.

Minnie Stamps Gosney, Raleigh. Cf. *Nebraska*: Black, 13, No. 60 (cook onions thickened with corn meal, and place the warm mixture over the lungs).

1935 A poultice of ground flaxseed and water, covered with mustard before applying to the affected parts, will cure pneumonia. Renew when it cools.

Sue Hull (Indiana). Cf. *South Carolina*: Bryant II, 139, No. 95 (mustard plaster) — *Ontario*: Doering, *Customs*, 152 (old fashioned mustard plaster) — *Pennsylvania*: Brendle-Unger, 140 (a pint of flaxseed boiled in a quart of water; when the mixture boils down to a pint, strain and mix with a quarter of a pound of rock candy, then add lemon) — *Idaho*: Lore, 214.

1936 The juice of roasted onion is good for pneumonia.

Anonymous. Cf. *Tennessee*: Rogers, 50 (juice extracted from baked onions mixed with a little sugar) — *Ozarks*: Randolph, 94 (tea of onions with wild lobelia for "pneumony fever"). Onion poultices were also in use in many parts of the Middle States and the Southwest.

1937 For pneumonia, boil three large potatoes with their skins on, mash, and add a tablespoon of mustard and another of salt and a teaspoon of lobelia. Apply the mixture in muslin bags to both the chest and back and change as they cool.

Sue Hull (Indiana). *Idaho*: Lore, 214.

1938 Red dogwood bark tea put into whiskey is good for pneumonia.

Anonymous.

1939 To cure pneumonia, boil together a gallon of vinegar, a package of red pepper, and a handful of salt. Apply on a wet towel to the chest and throat. This should be changed as soon as it cools.

Sue Hull (Indiana). Cf. *Indiana*: Halpert, *Cures*, 3 (vinegar taken internally) — *Idaho*: Lore, 214.

1940 Make a tar jacket, and wear until the pain leaves.

Mamie Mansfield, Durham county. *North Carolina: Bruton, Medicine*, No. 28 (tar plaster [detailed description of how the plaster is made]; for children, the tar was qualified with lard) — *Iowa: Stout*, No. 880 (pine tar on the chest and back, with parts to be covered with a woolen jacket).

Poison

1941 Cedar balls are good for poison.

Cozette Coble, Stanly county.

1942 Horehound juice taken internally is good for poison.

Anonymous. Cf. No. 1943, below.

1943 Negro Cesar recommended the pounded roots of plantain internally.

Green Collection. From Gales' *Almanac* (1828): "Negro Cesar's cure for poison, for discovering which the General Assembly of South Carolina gave him freedom and an allowance for life. Roots of plantain and hoarhound [*sic*] (or roots and branches) tea. Drink also roots of goldenrod (to which may be added a little hoarhound and sassafras). Add a glass of rum and brandy. If patient finds no alteration after first dose, it is a sign that the patient has either not been poisoned at all, or that it is with such poison as Cesar's antidotes will not remedy."—P.G. The remedy is reported also from New York state (Crandall, 179).

Poison Ivy

1944 Guano water is a cure for ivy poisoning.

Green Collection.

1945 To prevent poisoning from ivy, eat a small portion of the root in the spring and you will be proof against it during the whole year.

Sue Hull (Indiana). *General* (?): Doering, *Remedies*, 140 (chew ivy leaves) — *Ontario: Doering, Customs*, 153 (same as previous item) — *New England: Johnson, What They Say*, 75 (eat poison ivy and it will never poison you afterward) — *New York: Relihan, Remedies*, 167 (eat three leaves of the poison ivy vine and you will never be affected by it again) — *Pennsylvania: Lick-Brendle*, 255 (German) — *Illinois: Hyatt*, No. 5589 (eat a poison ivy leaf); No. 5590 (chew poison ivy leaves occasionally); No. 5591 (drink a tea made of poison ivy leaves). A more drastic application of homeopathic principles is seen in preventives from *Pennsylvania* (Brendle-Unger, 50 [German]; Lick-Brendle, 255 [German]), where rubbing of crushed ivy leaves on the hands, arms, legs, etc., is prescribed. In *West Virginia* (Musick, 4, No. 4a), going on the theory that "it took poison to kill poison," people rubbed ivy leaves on poison ivy sores).

1946 The dew off of the love vine is good for poison ivy.

Green Collection.

1947 Use nightshade and cream for ivy poisoning.

Green Collection. *West Virginia*: Musick, 4, No. 4b (wash nightshade leaves and mix with cream; apply paste to the sores) — *Illinois*: Hyatt, No. 5593 (mashed nightshade berries mixed with sweet cream) — *Nebraska*: Black, 33, No. 28, mix nightshade berries and cream).

Poison Oak

1948 Do not look at a person who has been poisoned with poison oak, or you will be sure to catch the disease.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Ontario*: Waugh, No. 260 (poison ivy [not poison oak] can be contracted by simply looking at the person suffering from it). Cf. No. 1955, below.

1949 Green tomato will cure poison oak.

Green Collection.

1950 A sure cure for poison oak is to get wild "touch-me-not" and break it at the joints and rub it on.

Kate S. Russell, Roxboro, Person county.

Poison Vines

1951 Melted lard is an antidote for chewing mountain laurel.

Green Collection.

1952 Gourd vines made into a bathing solution are good for dew poisoning.

Anonymous.

1953 Soak your feet in urine for dew poisoning.

Anonymous. Cf. *Pennsylvania*: Fogel, No. 1411 (urinate on ivy poison).

1954 Salt water will cure vine poisoning.

Anonymous. Cf. *Texas*: Woodhull, 62 (strong salt water and a sponge [poison oak]) — *Nebraska*: Black, 33, No. 29 (wash the affected part with strong salt water [for ivy poisoning]).

1955 Poisoning from the poison vine will be contracted by looking at it.

Jessie Hauser, Pfafftown, Forsyth county. Cf. *Ontario*: Waugh, No. 260 (poisoning from poison ivy can be contracted by simply looking at the person suffering from it). Cf. No. 1948, above.

Quinsy

1956 Figs boiled in milk, and swallowed whole, will cure the quinsy.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering 1, 63.

1957 Our great-grandmothers wore a flannel neckpiece for their quinsy because it was red.

Anonymous. The flannel is likely related to other fabrics, strings, etc., worn about the neck. Cf. *New England*: Backus 11, 197 (a piece of black silk ribbon).—Udal, 222 (band of silk).

1958 A string of gold beads is still held to be a preventive of quinsy.

Sue Hull (Indiana). *Prince Edward Island*: Bergen, *Current*, No. 800 — *New Hampshire*: *ibid.*, No. 799. Cf. No. 1541, above.

Rash

1959 Rub a person in meal and it will cure him or her of the rash.

Lucille Cheek, Chatham county.

1960 To cure the rash, give rosemary tea, powder with chimney dirt (from a dirt chimney) tied up in a thin cloth.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

1961 As a cure for the rash, take weak bread soda.

Anonymous.

1962 To cure the rash, bathe in the dew on flowers in the early morning.

Anonymous. *Ozarks*: Wilson, *Folk Beliefs*, 162.—Wessman, 6 (mid-summer dew).

1963 To cure the rash, let someone whose father died before his birth blow his breath in the sick person's face three times.

Ethel Brown, Catawba county, three other informants—two from central counties, and one informant (R. L. Brown) who had encountered the belief in three western counties. "My grandmother was born after her father joined the army. He never returned, and I can remember that mothers brought their babies to have mother blow into their mouth."—M.M. "I can remember neighbor mothers would come to our house with their babies to get my mother to blow into their mouths in order to cure them of the rash."—R.L.B. *Kentucky*: Shearin, 320 (one afflicted with "thrash" or rash, a skin disease, may be cured if a person who has never seen his own father blows his breath into the mouth of the sufferer) — *Illinois*: Hyatt, No. 5020 ("My son never saw his father, so he had the power to cure rash by blowing his breath on any child. People would come from miles for my son to blow his breath on their children when they had the rash"). Cf. No. 334, (for a confusion with thrush ["thrash"] Nos. 413 ff., above).

1964 For rash, if on a woman's body, let a man look at it, and if on a man's body, let a woman look at it.

Eunice Smith, Pantego, Beaufort county.

Rheumatic Fever

1965 Rheumatic fever is prevented by carrying a horse-chestnut in one's pocket.

J. Frederick Doering, Durham. *Ontario: Doering, Folk Medicine*, 196.

Rheumatism

1966 Bleeding is sometimes used to cure rheumatism.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. *Pennsylvania: Brendle-Unger*, 161 (blood let from the median artery, with ritualistic burial of blood and planting of a willow).

1967 For rheumatism, fill a can with angleworms, let it stand in the sun all day, and rub the oil in the stiff joints.

Eunice Smith, Pantego, Beaufort county, and an anonymous informant. *West Virginia: WVF* 1, No. 1, [p. 15], No. 3b (woolly worms soaked in water) — *Kentucky: Carter, Mountain*, 16 (place fishing worms in a bottle before the fire. When their oil has covered them, mix the slime with an equal part of brandy and apply); Price, 32 (red-worm oil); Thomas, No. 1296; No. 1313 (red-worm oil) — *Ontario: Wintemberg, Waterloo*, 13 (a salve made of earthworms) — *New England: Backus* 11, 196 (a quart of angleworms caught and hung alive in a thin cloth for the water to drip from them is a great remedy for rheumatism; the affected parts are to be rubbed with the juice of the worms); Bergen, *Animal*, No. 825 (earthworms tried out in a bottle by the heat of the sun) — *Illinois: Hyatt*, No. 5384 — *Iowa: Stout*, No. 895 (fill a can with angleworms and hang on a wire fence).—Hovorka-Kronfeld 11, 290.

1968 For rheumatism, one should stew baits (fishing worms) with hog lard, and use as an ointment.

Green Collection. Cf. *West Virginia: Musick*, 4, No. 1b (put fishing worms in a bottle and set on the hearth before the fire; when the oil has covered them, mix with an equal amount of brandy, and apply to the affected parts).

1969 A bee sting is said to be most beneficial to one suffering from rheumatism.

Julian P. Boyd, and "Click," February, 1938; also Sue Hull (Indiana). *South Carolina: Bryant* 11, 138, No. 67 — *Tennessee: Farr, Riddles*, No. 39 (go near a bee gum and permit the bees to sting you severely) — *New York: Gardner*, No. 41 — *Pennsylvania: Brendle-Unger*, 160 (the sting of a honey bee); 206 (German) — *Indiana: Brewster, Cures*, 37, No. 1 (let several bees sting the affected part) — *Illinois: Allison*, No. 81; Hyatt, No. 5318; Smith 1, 58 — *Wisconsin: Brown, Insects*, 6 — *Iowa: Stout*, No. 889 — *Nebraska: Black*, 20, No. 1 (bare your back or arm and let someone shake a drove of bees on it to sting you; this will cure your rheumatism); 21, No. 13.—Radford, 32, 199; HDA 1, 1247.

1970 For rheumatism, put a bumble bee sting between the fingers.

Eunice Smith, Pantego, Beaufort county. *Kentucky: Thomas*, No. 1300.

1971 Wearing a buzzard feather behind the ear will prevent rheumatism.

Sue Hull (Indiana). *Alabama*: Bergen, *Animal*, No. 20 — *New York*: Travis, 202 — *Missouri*: Randolph, 152 ("An old woman near Southwest City, Missouri, painfully bent and twisted by rheumatism, assured me that the black [buzzard] feather she always wore in her hair 'had done more good than twenty year o' doctorin'!") — *Ozarks*: Wilson, *Folk Beliefs*, 161 (a buzzard feather in one's hatband) — *Washington*: Tacoma, 17.

1972 Buzzard grease is used to cure rheumatism.

Mildred Peterson, Bladen county. *South*: Puckett, 361 f. (Negro) — *Georgia*: Campbell, 2 — *Pennsylvania*: Brendle-Unger, 160 (cut off the feathers of a turkey buzzard with shears and hang the carcass to the fire so that it will be roasted; catch the fat and smear your limbs as long as you feel pain [German]); Rupp, 254, No. 9 (same as previous item) — *Illinois*: Hyatt, No. 5323.

1973 If a cat be allowed to sleep on the bed, it will cure a person of rheumatism by absorbing the rheumatism.

Jessie Hauser, Pfafftown, Forsyth county. *New England*: Black, *Folk-Medicine*, 151 f. — *Illinois*: Hyatt, No. 5325 (sleep with your feet against a cat and your rheumatism will go into the cat) — *Nebraska*: Black, 20, No. 3 (sleep with a cat on the foot of your bed; when the cat gets your rheumatism, you will not be bothered with it any longer). — Hovorka-Kronfeld II, 282. By extension of this principle of transference, the skin of a cat is worn as clothing in *Louisiana* (Puckett, p. 471) and *Kansas* (Bergen, *Animal*, No. 865; Davenport, 131), with magic attraction perhaps playing a more important role than the natural warmth of the fur. Cf. No. 1975, below, for a similar practice involving dogs.

1974 For rheumatism, bind the entrails of chickens to the feet.

Green Collection. Cf. *Illinois*: Hyatt, No. 5328 (take a chicken and cut it in two and leave all the entrails in, and put your foot right into the chicken and it will take all the rheumatism you have in your body; the poison will go into the chicken) — *Utah*: Bergen, *Animal*, No. 776; No. 777 (roast a live chicken and apply).

1975 Sleeping with a dog will cure rheumatism. The animal absorbs the rheumatism.

Lucille Massey, Durham county. *General*: Bergen, *Animal*, No. 886 (Mexican hairless dog) — *South*: Knortz, 130 (Negro) — *Kentucky*: Thomas, No. 1303 — *Indiana*: Brewster, *Cures*, 38, No. 6 (let a dog sleep on the rheumatic spot, and he will contract the rheumatism) — *Illinois*: Hyatt, No. 5334 (the dog will absorb the disease and become crippled); Norlin, 204, No. 8 (the animal will draw out your rheumatism) — *Iowa*: Stout, No. 890 — *Texas*: Woodhull, 65 (sleeping with a pelon [chihuahua] is infallible); 13 (an instance is given of a dog that died following the ordeal) — *Kansas*: Bergen, *Animal*, No. 884 (Negroes sleep with young dogs in order to transmit rheumatism to them); Davenport, 132 (same) — *Nebraska*: Black, 21, No. 14 — *Mexico*: Knortz, p. 130. — Hovorka-Kronfeld II, 282; Storaker, *Sygdom*, No. 252.

1976 Grease stewed from a black dog, and applied in the dark of the moon, is a sure cure for rheumatism.

Madge Colclough, Durham county. *South*: Puckett, 361 (Negro) — *Kentucky*: Sanders, 21 (Dr. Richard Carter, in a book published in Versailles, Kentucky, in 1825, gives the following prescription for rheumatism: Take a young fat dog and kill him; then extract his entrails from a hole previously made in his side, and substitute in place thereof, two handfuls of nettles, two ounces of brimstone, one dozen hen eggs, four ounces of turpentine, a handful of tansy, a pint of red fishing worms, and about three-fourths of a pound of tobacco cut up fine; mix all these ingredients well together before depositing them in the dog, and then sew up the hole and roast him well before a hot fire. Save the oil and anoint your joints before the fire as hot as you can bear it, being careful not to get wet, or to expose yourself to the damp or night air) — *Pennsylvania*: Brendle-Unger, 159 (dog fat).

1977 To cure rheumatism, kill an eel, hang the skin up to dry, and tie it around the rheumatic limb (arm, wrist, leg, ankle, etc.).

Lucille Massey, Durham county, and five other informants from central counties. *South*: Puckett, 363 f. (Negro) — *Maryland*: Whitney-Bullock, No. 1778 (wear an eelskin on your legs) — *Kentucky*: Thomas, No. 1304 (around the neck) — *Cape Breton*: Bergen, *Animal*, No. 869 (about the wrist) — *Nova Scotia*: Creighton, 95, No. 66 (Fill a half gallon jar with rum and put an eel in about 1½ feet long. Then take the eel out and skin it. Use the skin as a belt. Take two teaspoonfuls of the mixture the eel was put in, two or three times a day) [There are frequent instances of eelskin belts and garters being used, but this is the only instance I have seen of the liquid being taken internally.] — *New England*: Johnson, *What They Say*, 77 (around the waist) — *Maine*: Bergen, *Animal*, No. 867 (around the waist) — *Massachusetts*: Bergen, *Animal*, No. 868 (eight years ago [1891] eelskins were kept for sale in a fish market [Waltham, Mass.] for the cure of rheumatism) — *New York*: Crandall, 180 (around the waist); Relihan, *Remedies*, 167 (around the joint affected) — *Pennsylvania*: Brendle-Unger, 159 (around the joint or muscle [German]); Fogel, No. 1748 (about a joint [German]) — *Illinois*: Hyatt, No. 5336 (the rheumatic parts of your body can be cured by wrapping an eelskin around them) — *Kansas*: Bergen, *Animal*, No. 870 (about the leg); Davenport, 131 (same as previous item). — HDA 1, 3 (used against the related ailments of gout and cramp).

1978 For rheumatism, apply split frogs to the feet, for they will draw out the fever.

Green Collection. Cf. *Tennessee*: Farr, *Riddles*, No. 38 (rub the joints in the fat of a frog which has been cooked alive) — *Georgia*: Campbell, 2 (rub on frog oil) — *Utah*: Bergen, *Animal*, No. 777 (roast a frog and apply for rheumatism). — Black, *Folk-Medicine*, 63 (frog's spawn out of the dykes and put in a crock with a slate on top and buried three months will cure rheumatism). Cf. No. 1993, below.

1979 Goat grease is used to cure rheumatism.

Mildred Peterson, Bladen county.

1980 Grubworms fried to a crisp, mashed up, are used as an ointment and rubbing compound for rheumatism.

Mrs. R. D. Blacknall, Durham county. Cf. No. 1967, above.

1981 A salve of grubworms stewed with lard is good for rheumatism.

The Misses Holeman, Durham county. Cf. Nos. 1967, 1980, above.

1982 A fin-bone of the haddock, carried in the pocket, will cure rheumatism.

Mildred Peterson, Bladen county, and Sue Hull (Indiana). *Quebec: Rousseau, Abénakise*, 154, No. 5 (French). Also listed in an account in *Time*, Oct. 21, 1940.—Radford, 200 (bone of the haddock that lies under the marks of Christ's fingers, etc.)

1983 If you will go to a tree where a hog has rubbed, and then rub and squeal, your rheumatism will be cured.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Maryland: Bullock*, 10 (a hog's eye-teeth worn around the neck) — *Pennsylvania: Fogel*, No. 1739 (wear the eyetooth of a pig [German]) — *Illinois: Smith* 1, 58 (carry the shank of a hog) — *New Mexico: Moya*, 50 (the knucklebone of a pig carried in the pocket [Spanish]).

1984 To cure rheumatism, wear around the neck the front foot of a mole tied on with a cotton string.

Green Collection. Cf. *South: Puckett*, 362 (squeeze a mole to death in your hand [Negro]).

1985 The right forefoot of a rabbit is used to ward off rheumatism.

Green Collection. Cf. *New York: Barnes*, No. 76b (which foot, right or left, not specified) — *Nebraska: Black*, 21, No. 20 (carry a rabbit's foot in your pocket).—The following European references are all to the right forefoot of a hare: *Black, Folk-Medicine*, 154; *Choice Notes*, 12; *Radford*, 199.

1986 The left forefoot of rabbit is a cure for rheumatism.

Green Collection. Cf. *California: Dresslar*, 43 (a rabbit's left hind foot).

1987 A snakeskin belt, or a snakeskin around the wrist, will cure rheumatism.

Zilpah Frisbie, Marion, McDowell county, and Lucille Massey, Durham. *South: Puckett*, 361 (the author makes the excellent suggestion, by the principles of sympathy, that the flexibility of the snake was the quality which first suggested its use to cure stiffness) — *Maryland: Whitney-Bullock*, No. 1780 (a snakeskin knotted three times and worn around the leg just below the knee) — *Cape Breton: Bergen, Animal*, No. 869 — *New England: Bergen, Animal*, No. 871 (wrap the suffering limb in a snakeskin) — *Nebraska: Black*, 21, No. 18 (piece of snakeskin in the hip pocket); *Pound*, 165.—*Black, Folk-Medicine*, 156 (keeping a snake or wearing a snakeskin around the neck); *Hovorka-Kronfeld* II, 285.

1988 To prevent rheumatism, wear a blacksnake's skin around the wrist.

Mrs. Gertrude Allen Vaught, Alexander county, and anonymous. Cf. *Illinois: Hyatt*, No. 5376 ("Last spring a man said that he was watching for the appearance of the first black snake so that he could kill it and wear the skin to cure his rheumatism. He does this each year").

1989 The skin of a rattlesnake dried and tied around the wrist or leg is good for rheumatism.

Madge Colclough, Durham county. *South*: Puckett, 361 (wrist) — *Kentucky*: Thomas, No. 1322 (a belt made of rattlesnake skin will cure rheumatism). In the Midwest and Southwest rattlesnake rattles are carried in the pocket or worn in the hatband to prevent and cure rheumatism.

1990 A dried snakeskin (especially rattlesnake) tied around the waist or leg is good for rheumatism.

Madge Colclough, Durham county. *South*: Puckett, 361 — *Louisiana*: Roberts, No. 441 (around the ankle).

1991 For rheumatism, try a Chinese remedy: behead a rattlesnake, put it into a jar and cover with rice whiskey and leave for a year; then drink the whiskey.

Sue Hull (Indiana). Cf. *General*: Knortz: 66 (American backwoods-men put the flesh of rattlesnakes into brandy, making it into bitters to be taken in wet weather against rheumatism) — *Kentucky*: Thomas, No. 1323 (kill a rattlesnake which has had no chance to strike, skin it, dry the remains, place them in a jug of corn whiskey, and drink the whiskey) — *Illinois*: Fox, 4 (a small snake is put in a pint of whiskey, and a few spoonfuls taken from time to time as a treatment for rheumatism) — *Idaho*: Lore, 214. Another preparation made from snakes, snake oil, found wide use as an external application in the United States, as attested by no fewer than fifteen entries in my files from most parts of the country.—Black, *Folk-Medicine*, 155 f.; Taboada, 41 (preparations made with snakes [taken internally]).

1992 Tallow mixed with red pepper tea is good for rheumatism. Rub it on at bedtime.

Anonymous. Cf. *Tennessee*: Rogers, 26 (put seven pods of red pepper in coal oil and apply externally) — *Illinois*: Hyatt, No. 5360 (put red pepper in a bottle and then fill with coal oil). Cf. Nos. 1997 f., below.

1993 Apply a live toad to the affected limb and the rheumatism will get well.

Mrs. Gertrude Allen Vaught, Alexander county. *South*: Puckett, 364 (a live toad-frog) — *Kentucky*: Thomas, No. 1325 (bind a live toad to the back; the pain will pass from the back of the sufferer into the toad) — *Louisiana*: Roberts, No. 439 (fry wart toads and use the grease for rheumatism) — *New York*: Relihan, *Remedies*, 169 (a toad salve made by boiling four toads, and adding unsalted butter and tincture of arnica). Cf. No. 1978, above.

1994 For rheumatism, carry an acorn in the pocket.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 1293.

1995 Carrying a buckeye is supposed to prevent and cure rheumatism.

Fred Stanley, and twelve other informants from widely separated counties. *South*: Puckett, 360 (carried in the [left] pocket [Negro]) — *North Carolina*: Bruton, *Beliefs*, No. 8 — *West Virginia*: Musick,

4, No. 1a — *Kentucky*: Price, 33; Sanders, 21; Shearin, 320; Stuart, 9 — *Tennessee*: Farr, *Superstitions*, No. 36; Law, 98 (left rear pocket) — *Pennsylvania*: Sener, 241; White, 79 (German) — *Indiana*: Brewster, *Cures*, 38, No. 2; Brewster, *Specimens*, 362 f.; Busse, 16, No. 21 (a buckeye seed); Halpert, *Cures*, 5 — *Illinois*: Allison, No. 149; Hyatt, No. 5321; No. 5322 (drink buckeye tea; this will either kill or cure you); Norlin, 204, No. 5; Smith II, 69, No. 17 (carry a buckeye "bull's-eye"); Wheeler, 65 (a buckeye kept in the pocket until it withers) — *Iowa*: Stout, No. 883 — *Missouri*: McKinney, 107 (carry a "buck eye" at all times) — *Ozarks*: Randolph, 153 ("One of the most successful physicians in southwest Missouri always carries a buckeye; when it was mislaid once he was very much disturbed and let an officeful of patients wait until his pocket piece was recovered") — *Oklahoma*: Smith, *Animals*, 73; Smith, *Folk Cures*, 81 — *Texas*: Hatfield, 158 (buckeye seed); Lewis, 267; Woodhull, 65 — *Nebraska*: Black 42, No. 35; 21, No. 23 (carried in the left pocket, according to some persons) — *Washington*: Tacoma, 8. Cf. Nos. 2022 f., below.

1996 Take equal parts of camphor, gum, and homemade lard and boil for half an hour. Apply to a person to cure the rheumatism, and wrap the affected parts with flannel.

Lucille Massey, Durham county. Cf. *Illinois*: Hyatt, No. 5324 ("I will never have the rheumatism, because every night when I go to bed, I tie a bag of camphor under each knee to keep from having it").—HDA IV, 958.

1997 Cayenne pepper and vinegar are good for the rheumatism.

Minnie Stamps Gosney, Raleigh. Cf. *Louisiana*: Roberts, No. 444 (red pepper in your pocket) Cf. No. 1992, above.

1998 Red peppers put in the shoes will help rheumatism.

Ellerbe Powe, Jr., Durham county. *Illinois*: Hyatt, No. 9200 (get an old pair of shoes and put pepper in them, then send them to a person and it will give them the rheumatism). Numerous other practices involving shoes in the treatment of rheumatism exist, such as crossing the shoes under the bed, burning shoes, etc., etc. Cf. notes to No. 2069, below.

1999 For rheumatism, bind collard roots to the feet.

Green Collection. Cf. *South*: Puckett, 362 (collard leaves and vinegar [Negro]).

2000 Ground holly made into a tea will cure rheumatism.

Anonymous.

2001 To prevent and cure rheumatism carry a horse chestnut in your pocket.

Mrs. Gertrude Allen Vaught, Alexander county, and Mildred Peterson, Bladen county. *General*: Bergen, *Animal*, No. 1132 (true chestnut); Knortz, 48 — *Maryland*: Whitney-Bullock, Nos. 1778, 1792 (chestnut) — *Kentucky*: Thomas, No. 1299; Shearin, 320 — *Louisiana*: Roberts, No. 435 — *Ontario*: Waugh, No. 321; Wintemberg, *German* II, 87; Wintemberg, *Grey*, No. 150 (horse-chestnuts should be picked when green, and carried in the pocket until dried up; then the rheumatism will disappear); Wintemberg, *Waterloo*, 13 — *New England*: Backus II, 197;

Johnson, *What They Say*, 75 — *New York*: Barnes, No. 76a; Crandall, 180; Gardner, No. 42 — *Pennsylvania*: Brendle-Unger, 159 (German); Fogel, No. 1755 (German); Grumbine, 275; Lick-Brendle, 256 (German); Phillips, 163, No. 9; Shoemaker, 20 — *Illinois*: Smith 1, 58 (carry a bull's eye [horse chestnut] in your pocket) — *Iowa*: Stout, No. 888 (chestnut [Norwegian]) — *Nebraska*: Black, 21, No. 28 — *California*: Dresslar, 16 — *Washington*: Tacoma, 8, 11, 16. Cf. No. 1995, above; No. 2002, below. — *Choice Notes*, 7; Black, *Folk-Medicine*, 193 (both chestnut); HDA VIII, 791; Hovorka-Kronfeld 11, 292.

2002 To cure rheumatism carry a horse chestnut in your right-hand pants pocket.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. Nos. 1995, 2001, above.

2003 Horse-radish will cure rheumatism.

Mildred Peterson, Bladen county. *Ontario*: Wintemberg, *Toronto*, No. 30 — *Pennsylvania*: Lick-Brendle, 166 (used both internally and externally [German]).

2004 For rheumatism, take a lemon every three days, miss three days, and repeat until a dozen have been taken.

Sue Hull (Indiana). Cf. *Illinois*: Allison, No. 154 (drink one-half teaspoonful of soda in lemon juice [one lemon] every day to cure rheumatism); Hyatt, No. 5349 (eat a lemon with salt every morning before breakfast); No. 5350 (eat a lemon every morning one hour before breakfast until you have consumed sixty-two lemons, and you will never have rheumatism) — *Idaho*: Lore, 214.

2005 Drink hot lemon juice for rheumatism.

Anonymous.

2006 Chew root of lion tongue for rheumatism.

Mamie Mansfield, Durham county.

2007 Mormon plant is good for rheumatism.

Anonymous.

2008 For rheumatism, crush mustard seeds, dampen them with a little vinegar, and sprinkle flour over them. Spread this mixture on a cloth and apply it to the affected part.

Kate S. Russell, Roxboro, Person county. Cf. *Kentucky*: Sanders, 21 (use mustard plasters) — *New England*: Johnson, *What They Say*, 164 (put mustard in your shoes). Cf. No. 1998, above.

2009 To cure rheumatism, wear a nutmeg around the neck. Some people say the nutmeg must be worn on a silk thread.

Mamie Mansfield, Durham, and an anonymous informant. *South*: Puckett (photograph facing p. 314) — *Kentucky*: Thomas, No. 1311 — *Tennessee*: Rogers, 31 — *Louisiana*: Roberts, No. 440 — *Arkansas*: Randolph, 152 — *Texas*: Turner, 167 — *California*: Dresslar, 116.

2010 Nutmeg carried in the pocket will keep off rheumatism.

Green Collection. *Illinois*: Hyatt, No. 5354 — *Missouri*: Bergen, *Animal*, No. 1143 — *Ozarks*: Randolph, 152 — *California*: Dresslar, 116.

2011 For rheumatism, bind onions to the feet.

Green Collection. Cf. Foster, 60 (eat raw onions).

2012 Pokeberries are good for rheumatism.

Anonymous. Cf. *Tennessee*: O'Dell, *Superstitions*, 3 (drink pokeberry wine) — Rogers, 26 f. (poke root poultices) — *Kentucky*: Thomas, No. 1312 — *Pennsylvania*: Brendle-Unger, 159 (juice of pokeberries to wash rheumatic limbs [German]) — *Illinois*: Hyatt, No. 5362 (eat uncooked pokeberries) — *Texas*: Woodhull, 65 (ointment made from pokeberries).

2013 Boiled poke roots are a cure for rheumatism.

Anonymous.

2014 Tea made of pokeberry root or berries is good for the rheumatism.

Green Collection. Cf. *South*: Puckett, 364 (tea made of poke root, alum, salt, boiled to make a liniment [Negro]) — *Kentucky*: Thomas, No. 1312 — *Tennessee*: O'Dell, *Doctor*, No. 16 (pokeberry wine); Redfield, No. 118 (pokeberry wine) — *Illinois*: Hyatt, No. 5363 (tea made of pokeberries); No. 5364 (poke roots); No. 5365 (tea from poke leaves and stems) — *Ozarks*: Randolph, 107 f.

2015 Pokeberries and whiskey are good for the rheumatism. Put the berries in a jar or bottle and pour whiskey over them.

Green Collection. *South Carolina*: Bryant II, 138, No. 66 — *Kentucky*: Thomas, No. 1312 — *Tennessee*: Rogers, 17 — *Illinois*: Hyatt, No. 5366 (two tablespoonfuls of pokeberries in a quart of whiskey left standing twenty-four hours); No. 5367 (pokeberries in a pint of whiskey steeped nine days); Smith II, 69, No. 17.

2016 Pokeweed tea and corn "likker" for "rheumatiz."

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. Cf. Nos. 2014 f., above.

2017 Irish potatoes are carried in the pocket to prevent and cure rheumatism. Some say they must be stolen potatoes.

Green Collection, and eight other informants from widely separated counties. *General*: Knortz, 48 (stolen) — *South Carolina*: Fitchett, 360 (stolen [Negro]) — *Maryland*: Whitney-Bullock, No. 1778; No. 1779 (stolen); No. 1800 (two potatoes); No. 1801 (stolen) — *West Virginia*: Musick, 4, No. 1a — *Kentucky*: Shearin, 320; Thomas, No. 1316 (a potato filled with tacks) — *Tennessee*: Farr, *Riddles*, No. 37; Redfield, No. 120 (scrape an Irish potato and make a poultice); Rogers, 30 — *Louisiana*: Roberts, No. 436 — *Florida*: Hauptmann, 25 (Spanish) — *Labrador and Newfoundland*: Bergen, *Animal*, No. 1145 — *Newfoundland*: Bergen, *Animal*, No. 1147 (a potato perforated and worn on the finger like a ring); Patterson, 286 — *New York*: Relihan, *Remedies*, 167 — *Pennsylvania*: Fogel, No. 1740 (carry three potatoes in your pants pocket [German]); No. 1754 (German);

JAFI x (1879), 79; Phillips, 163, No. 8 — *Ohio*: Bergen, *Animal*, No. 1146 — *Indiana*: Brewster, *Specimens*, 362 f.; Halpert, *Cures*, 5 (a cure which draws poison out of the system) — *Illinois*: Allison, No. 152; Hyatt, No. 5371 (keep three small potatoes in your pocket); No. 5372 (cut a potato in two and wear a half on each knee); Norlin, 204, No. 4 (carry a potato in your pocket which will draw the water from your joints); Smith I, 58; II, 69, No. 17 (carry a few potatoes in your pocket) — *Ozarks*: Randolph, 152 — *Texas*: Woodhull, 65 — *Nebraska*: Black, 21, No. 19; No. 22 (boil potatoes and then soak the feet in the hot water); Erickson, 151, No. 11 — *Kansas*: Davenport, 132 — *New Mexico*: Moya, 50 (Spanish) — *California*: Dresslar, 117, 116 (stolen); Loomis, *Medicine*, 119 (use hot water in which potatoes have been boiled as a hot wash before retiring) — *Washington*: Tacoma, 8 (stolen); *ibid.* (also potato worn as a ring). Cf. Nos. 2018 ff., below. — *Choice Notes*, 7; Radford, 199. For stolen potatoes in the cure of boils, see No. 937, above.

2018 Carry an old raw potato in pocket to cure rheumatism.

Eleanor Simpson, East Durham, and Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Maryland*: Bullock, 10 — *Kentucky*: Stuart, 9 — *Ontario*: Waugh, No. 321 — *New York*: Gardner, No. 43 — *Indiana*: Brewster, *Cures*, 38, No. 3 — *Texas*: Turner, 167 — *Nebraska*: *Nebraska Proverbs* II, 7. — Black, *Folk-Medicine*, 182; Foster, 60; Radford, 192 f.; HDA IV, 1025; Storaker, *Syggdom*, No. 251.

2019 To keep off rheumatism, carry a frozen potato.

Mrs. Gertrude Allen Vaught, Alexander county.

2020 A cure for rheumatism is to steal a potato, and to put it in the pocket which is over the rheumatic hip; the rheumatism will leave.

Ellerbe Powe, Jr., Durham county.

2021 A potato carried in the right-hand pants pocket will cure rheumatism.

Green Collection. Cf. *South*: Puckett, 361 (a potato carried in the left pocket [Negro]).

2022 A Pasquotank remedy for rheumatism is to take an Irish potato as large as you can hold between your teeth, and carry the potato in your left pant's pocket until it petrifies. Then you will be absolutely cured of rheumatism.

N. L. Stack, Mars Hill, Madison county. *North Carolina*: Hoke, 117 (a potato carried in the pocket constantly will cure rheumatism by absorption; it all goes into the potato, which becomes hard and knotty) — *Kentucky*: Thomas, No. 1314 (if the potato hardens it will cure the ailment; if, however, it rots, it will do no good) — *Ontario*: Wintemberg, *Oxford*, No. 25 (actual case cited of a hardened potato) — *New England*: Johnson, *What They Say*, 75 — *Iowa*: Stout, No. 886 — *Oklahoma*: Smith, *Animals*, 73; Smith, *Folk Cures*, 81 — *Texas*: Hatfield, 158 (if the rheumatism goes into the potato it will get hard; if the potato gets soft, it is doing no good) — *Nebraska*: Black, 21, No. 21 (bind the potato upon the painful surface, after a while the potato will become hard as wood—then put on a fresh potato).

2023 For rheumatism, carry a potato in the pocket until it withers (becomes dry and hard).

Sue Hull (Indiana), Burns, and an anonymous informant. *Illinois*: Hyatt, No. 5369 (just as soon as you put a peeled potato in your pocket, your rheumatism will begin to disappear; and by the time the potato dries up, the rheumatism will be gone); No. 5370 (if the potato [in your pocket] rots, your rheumatism will leave; but if it becomes hard, the remedy will be ineffective); Wheeler, 65 — *Texas*: Bogusch, 123 (your rheumatism will leave as soon as the potato shrivels up) — *Idaho*: Lore, 214.

2024 Parsley tea is used for rheumatism.

J. Frederick Doering, Durham.

2025 Take a herb named ratsvane [ratsbane] and put it in whiskey, and drink it. This is for rheumatism.

Green Collection, and an anonymous informant.

2026 For rheumatism, apply a poultice made from fresh red oak bark boiled, and mixed with corn meal.

Green Collection. Cf. *South*: Puckett, 364 (a bath in red oak bark tea [Negro]) — *Illinois*: Hyatt, No. 5355 (drink red oak bark tea).

2027 To cure rheumatism, drink sassafras tea.

Anonymous. Cf. *South*: Puckett, 364 (a bath in white sassafras root tea [Negro]) — *West Virginia*: WVF 1, No. 1, [p. 15], No. 3a (sassafras roots are good for rheumatism).

2028 Drink a tea made of shave grass to cure rheumatism.

Anonymous.

2029 Alcohol, goose grease, and olive oil are good for rheumatism.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering 1, 63.

2030 If you carry a piece of alum in your pocket it will prevent and cure rheumatism.

Valeria Johnson Howard, Roseboro, Sampson county, and Julian P. Boyd. *Kentucky*: Thomas, No. 1294 — *Illinois*: Hyatt, No. 5316; No. 5317 (sleep on a sock that contains powdered alum).

2031 Alum, pepper, and vinegar are good for the rheumatism.

Minnie Stamps Gosney, Raleigh. Cf. *Pennsylvania*: Brendle-Unger, 159 (hot salt water and vinegar [German]).

2032 A teaspoon of soda three times a day will cure rheumatism.

Lucille Cheek, Chatham county. *Texas*: Woodhull, 65 — *Nebraska*: Black, 20, No. 6.

2033 To cure rheumatism, make a tea with soot from the chimney, and take daily.

Lucille Massey, Durham county. Cf. HDA ix, Suppl., 288 (a piece of cloth placed on the rheumatic part and then placed in the chimney).

2034 Coal oil (kerosene) is rubbed on the legs of the patient as a cure for rheumatism.

J. Frederick Doering, Durham. *Ontario: Doering, Folk Medicine*, 197 — *Indiana: Brewster, Cures*, 38, No. 5 (bathe with a mixture of kerosene and neatsfoot oil) — *Texas: Woodhull*, 65 (with an eggshell for a measuring cup, measure beaten egg yolks, turpentine, coal oil, vinegar, and salt) — *New Mexico: Moya*, 70 (a mixture of lard and coal oil [Spanish]) — *California: Loomis, Medicine*, 119.

2035 Red flannel underclothes will prevent rheumatism.

Lucille Massey, Durham county. *General: Knortz*, 48 (red flannel shirt) — *South: Puckett*, 287, 221, 362 — *Maryland: Whitney-Bullock*, No. 1730 — *Ontario: Wintenberg, Grey*, No. 149 — *Illinois: Allison*, No. 151 — *Nebraska: Black*, 21, No. 15 (wear red flannels to cure rheumatism; no other color will work) — *New Mexico: Moya*, 72, No. 90 (Spanish) — *California: Dresslar*, 112 (red flannel shirt). Cf. Nos. 2036 ff., 2042, 2046, below.

2036 To cure rheumatism, wear red flannel around the inflamed place.

Louise F. Watkins, Goldsboro, Wayne county, and three other informants from Bladen and Alexander counties. *Kentucky: Carter, Mountain*, 15 (bind with ringlets of red flannel) — *Tennessee: Carter*, 4 (ringlets of red flannel about the affected parts) — *Louisiana: Roberts*, No. 445 — *Ontario: Waugh*, No. 278 (the flannel may be aired, but not washed; when it is unfit for further use, a fresh piece may be applied) — *California: Bushnell*, No. 10.

2037 Tie a red strip of flannel around the waist (arm) to cure rheumatism.

Lucille Massey, Durham county. Cf. *South: Puckett*, 288, 362 (red flannel bands, strips around the wrist; see photograph facing p. 314 [Negro]) — *Kentucky: Thomas*, No. 1306 (on the wrist) — *Mississippi: Hudson*, 152, No. 2 (around the rheumatic knee) — *Michigan: Dorson*, 116 (waist) — *Illinois: Hyatt*, No. 5339 (wrist); No. 5340 ("I always take a strip of red flannel about three inches wide and wrap around my legs for the rheumatism").—Cf. Hovorka-Kronfeld II, 283 (flannel stroked with [red] sealing wax).

2038 For rheumatism, bandage the swollen part with a red woolen rag.

Sue Hull (Indiana). Cf. *Illinois: Norlin*, 204, No. 7 (put live wool in your shoe) — *Iowa: Stout*, No. 882 (apply wool that has not been washed) — *Idaho: Lore*, 214.

2039 To cure rheumatism, place hot towels on the afflicted part.

Anonymous. Cf. *Illinois: Allison*, No. 174 (soak feet in hot water).

2040 To cure rheumatism, go to a hole of water that flows freely, preferably from a spring, and bathe nine mornings.

Mamie Mansfield, Durham county. Cf. *Ozarks*: Randolph, 133 (a bath in a flowing stream before daybreak on Easter morning will relieve the most stubborn case of rheumatism).—Radford, 200.

2041 To keep off rheumatism, wear a leather band (string) around the wrist.

Helen Fraser Smith. "I have often noticed the Negroes around our farm wearing a band of leather around their wrists." *South*: Puckett, 313 f. (Negro); *ibid.* (also worn about waist and ankle [Negro]) — *Maryland*: Bergen, *Current*, No. 812 (Negro); Whitney-Bullock, No. 1847; *ibid.* (also around the waist) — *Georgia*: Steiner, No. 78 (a leather string). Cf. No. 2043, below.

2042 To cure rheumatism, wear a red band around the wrist. Constance Patten, Greensboro. Cf. No. 2046, below.

2043 A common custom among Negroes is to wear a leather strap about the wrist as a cure for rheumatism.

Sue Hull (Indiana). *South*: Puckett, 314 (to relieve, wear a leather strap around the wrist, ankle, or waist). Cf. No. 2041, above.

2044 For rheumatism in the wrists, a band of cork worn around them will cure them.

Roberta Elizabeth Pridgen, Lenoir county. Cf. HDA VIII, 1305.

2045 Rope yarn is worn around the wrists and ankles for rheumatism.

Anonymous. *Kentucky*: Thomas, No. 1327 (wool string around the ankle); No. 1326 (string of yarn around the neck) — *Tennessee*: Rogers, 30 (woolen string around the waist); *ibid.* (carrying a piece of yarn in the pocket) — *Pennsylvania*: Brendle-Unger, 161 (blue woolen yarn around rheumatic limbs [German]) — *Michigan*: Dorson, 116 (red yarn around wrists) — *Indiana*: Halpert, *Cures*, 5 (a woolen string around the neck, but usually around the ankle); *ibid.* (white yarn around the leg below the knee). Cf. No. 2037, above.

2046 For rheumatism, tie a red string around the toe.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 1320 — *New England*: Johnson, *What They Say*, 77 (around the neck) — *Illinois*: Hyatt, No. 5341 (red flannel string around the knee) — *Washington*: Tacoma, 18 (around neck). Cf. Nos. 2037, 2045, above.

2047 Wear string wet with turpentine around the waist to cure rheumatism.

Mrs. Norman Herring, Tomahawk, Sampson county. Cf. *South Carolina*: Bryant II, 138, No. 64 (rub turpentine on the afflicted part) — *Tennessee*: Rogers, 22 (a few drops of turpentine in the bottom of one's shoes) — *Mississippi*: Hudson, 152, No. 1 (dip an old string in bacon grease and tie around the knee) — *Pennsylvania*: Brendle-Unger, 160 (smear with

a mixture of one quart of turpentine and one pint of Barbadoes tar [German]) — *Iowa*: Stout, No. 891 (rub turpentine on the afflicted part).

2048 Wear a tarred string around your waist to cure rheumatism.

Anonymous. *Maryland*: Whitney-Bullock, No. 1847 (tarred rope around the wrist and waist).

2049 To cure rheumatism, wear paper in your pocket until it turns to stone.

Anonymous. Cf. *Texas*: Woodhull, 65 (paper sack around the neck) — *Nebraska*: Black, 20, No. 7 (same as previous item).

2050 For rheumatism, carry a horseshoe nail in the pocket.

Sue Hull (Indiana). *New York*: Bergen, *Current*, No. 821; Knortz, 55.

2051 A horseshoe nail made into a ring will prevent rheumatism.

Green Collection. *Kentucky*: Thomas, No. 1308 — *Louisiana*: Roberts, No. 442 (ring made of a bent nail) — *New York*: Relihan, *Remedies*, 167 — *Pennsylvania*: Brendle-Unger, 159 (German); Fogel, No. 1745 (German); No. 1752 (find a horseshoe containing eight nails, and have a ring made of one of these nails [German]) — *Illinois*: Hyatt, No. 5347 (horseshoe nail ring worn on the little finger) — *Nebraska*: Black, 21, No. 29 — *Idaho*: Lore, 214 (make a ring of a horseshoe nail and wear on your finger). Cf. Nos. 2054 ff., below.

2052 For rheumatism, wear copper wire around the affected parts.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 1302 — *Tennessee*: Frazier, 36, No. 49 (wrist); Rogers, 30 (wrist) — *Indiana*: Brewster, *Cures*, 38, No. 4 (wrist); Halpert, *Cures*, 5 — *Illinois*: Hyatt, No. 5331 (wrist); No. 5332 (make two bracelets of fine copper wire, and wear one around the ankle and one around the wrist) — *Iowa*: Stout, No. 884 (wrist) — *Arkansas*: Randolph, 152 (long pieces of copper wire around men's ankles under their socks). [In the early days telegraph companies had considerable difficulty with hillfolk who cut pieces of telegraph wire for this purpose.] — *California*: Bushnell, No. 10 (ankles).

2053 For rheumatism, wear bracelets of brass or copper wire about the wrist or ankle.

Madge Colclough, Durham county. *Kentucky*: Stuart, 9 (wrap copper wires around arms and legs) — *Mississippi*: Puckett, 361 (bracelets of copper or brass worn about the wrists or ankles [Negro]) — *Indiana*: Halpert, *Cures*, 5 (copper band on the wrist) — *Illinois*: Allison, No. 153 (copper bracelet); Hyatt, No. 5330 (copper band on the affected place) — *Oklahoma*: Smith, *Folk Cures*, 81 (copper bands about the wrists and ankles) — *New Mexico*: Baylor, 150, No. 18 (copper bracelets on the wrists [Spanish]); Curtin, 190 (copper bracelets); Moya, 49 (copper bracelets [Spanish]); *ibid.* (copper bands around the knees [Spanish]) — *Idaho*: Lore, 214.

2054 A metal ring worn on the finger will cure rheumatism.

Ethel Hicks Buffaloe, Oxford, Granville county. *Maryland*: Whitney-Bullock, No. 1868 — *Texas*: Woodhull, 65 (rings of lead or some base metal; also, rings resembling gold, with silver set in the middle). Cf. Nos. 2055, 2056 ff., 2062, below.

2055 There is a notion that a galvanic ring, as it is called, when worn on the finger, will cure rheumatism.

Sue Hull (Indiana).

2056 The old black mammies used to wear a brass ring on one finger to keep off rheumatism.

Ellerbe Powe, Jr., Durham county; two other informants from Durham and Wayne counties; and an anonymous informant. *South*: Puckett, 361 (Negro) — *Maryland*: Bergen, *Current*, No. 810; Whitney-Bullock, No. 1864 — *Alabama*: Bergen, *Current*, No. 807 — *Massachusetts*: Bergen, *Current*, No. 808; Knortz, 55 — *Pennsylvania*: Fogel, No. 1746 (German) — *Indiana*: Busse, 15, No. 10 — *Illinois*: Hyatt, No. 5319 (cure rheumatism by wearing a brass ring; some say that you must not wear a gold ring at the same time); Norlin, 204, No. 9; No. 9a (on the little finger); Wheeler, 65 (on the little finger of the left hand) — *Ozarks*: Randolph, 152 — *Nebraska*: Black, 21, No. 26 (a ring made of brass on your little finger) — *California*: Bushnell, No. 10. — Radford, 68. Cf. Nos. 773, 1237, 1304, 1621, above, 2283 ff., below.

2057 A brass ring worn on the right hand will cure rheumatism.

Zilpah Frisbie, Marion, McDowell county. Cf. No. 2056, above.

2058 Wear a brass ring around the forefinger to cure rheumatism.

Mamie Mansfield, Durham county. Cf. Nos. 2056 f., above.

2059 To cure rheumatism in the hands, wear a brass ring on the middle finger.

Kate S. Russell, Roxboro, Person county. Cf. *Kentucky*: Thomas, No. 1298 (middle finger of the left hand) — *Illinois*: Hyatt, No. 5320 (same as previous item).

2060 To cure rheumatism wear a brass ring on the fourth finger.

Lucille Massey, Durham county, and Eleanor Simpson, East Durham. *California*: Dresslar, 116 (ring finger).

2061 A brass ring worn on the left thumb will cure rheumatism.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Price, 31; Thomas, No. 1297.

2062 A lead or pewter ring worn on the finger keeps off rheumatism.

Green Collection. *Kentucky*: Thomas, No. 1310 (lead) — *Iowa*: Stout, No. 887 (lead [Norwegian]) — *California*: Bushnell, No. 10 (lead).

2063 Brass earrings are thought by Negroes to keep away rheumatism.

Sue Hull (Indiana). *South*: Puckett, 361; *ibid.* (also brass) — *Alabama*: Bergen, *Current*, No. 807 — *Massachusetts*: Knortz, 55 (Negro).

2064 To cure rheumatism, wear copper in your shoe.

Anonymous. Cf. *Nebraska*: Black, 21, No. 24 (copper plates in your shoe). Cf. No. 2068, below.—HDA v, 838.

2065 To cure rheumatism, wear tin in your shoe.

Anonymous.

2066 To cure rheumatism, Negroes wear money around their ankles.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *South*: Puckett, 362 (a coin, especially a dime; see photograph facing p. 314 [Negro]) — *South Carolina*: Fitchett, 360 (dime [Negro]) — *Louisiana*: Roberts, No. 443 (dime) — *Oklahoma*: Smith, *Folk Cures*, 81 (dimes are best for this purpose because they are nearest pure silver). Cf. Nos. 2067 f., below.

2067 Place a half dollar in the heel of your shoe, and it will prevent rheumatism.

Green Collection. Cf. No. 2068, below.

2068 To cure rheumatism, put a penny in the toe of each shoe.

Constance Patten, Greensboro. *South*: Puckett, 362 (Negro) — *Pennsylvania*: Fogel, No. 1742 (German) — *Illinois*: Hyatt, No. 5359 — *Nebraska*: Erickson, 151, No. 14 (a penny in the shoe).—HDA vii, 1342.

2069 For rheumatism, every evening when taking off the shoes, place them upside down.

Anonymous. Cf. *General*: Knortz, 48 (put one shoe in the other and place them under the bed on retiring) — *Kentucky*: Thomas, No. 1317 (cross your shoes at night); No. 1318 (place your shoes side by side under the bed at night) — *Tennessee*: Frazier, 36, No. 47 (pull off shoes, turn tops in and place under the bed without speaking to anyone for the remainder of the night); Rogers, 30; *ibid.*, 30 f. (place shoes upside down on the bottom of an upturned dishpan, without speaking to anyone before going to bed) — *Nova Scotia*: Creighton, 89 f., No. 24 — *California*: Dresslar, 114; *ibid.* (put your shoes under the edge of the bed at night); 115 (insert the toe of one shoe into the mouth of the other; then under the bed).—McCartney, 112 (shoes in form of a cross).

2070 A conjuration cure for rheumatic swelling: In Montgomery County, Sara McLean, an old Scotch woman, has this method. The afflicted person must come when the moon is new. She looks at the moon and says, "What I see I know will increase, what I feel I hope will decrease." This is not to be told to anybody. Other words followed in Scotch.

Mamie Mansfield, Durham county, and Mildred Peterson, Bladen county.

2071 To get rid of rheumatism: "You go in de lot an' go up to fence. Den put you' breas' on it and say, 'I lef you here' three times, den you go way, and don't you never come back dere no more."

Sue Hull (Indiana). *French Canada: Bergen, Current*, No. 822.

2072 Rheumatism is cured by touch at the hands of mountain "medicine men" or practitioners, as follows: "The doctor approaches and lays both hands, palms downward, upon the breast of the sick man. He then draws his hands slowly down along the body of the patient and repeats the operation until he feels the disease enter at the tips of his own fingers, then mount gradually into his arms, and so pass into his body. At first, he can shake off the disease current from his fingers, as one shakes drops of water from the hand, but as it becomes stronger it fills his whole body and thrills every nerve, until at last he can endure it no longer, but must rush out of the house to the nearest stream, and there he washes off the deadly influence by repeated ablutions."

James Mooney.

Rickets

2073 For rickets, take cod liver oil and stay out in the sunshine.

Anonymous. Cf. No. 336, above.

2074 To cure rickets, give the patient bone and lime water to drink, and live in the open air.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

2075 Sarsaparilla and "licker" make the best tonic for puny ones.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

2076 To cure rickets, bathe in cold water.

Anonymous.

2077 To cure rickets, wash your feet.

Anonymous.

Ringworm

2078 For ringworm, buttermilk and salt are combined and placed upon the diseased part of the body.

J. Frederick Doering, Durham. *Ontario: Doering, Folk Medicine*, 197.

2079 To cure a ringworm, boil houseleek plant, strain and mix with lard.

Mamie Mansfield, Durham county.

2080 Green walnut hull will cure ringworm, or ring-around.

Green Collection. *Illinois*: Hyatt, No. 4465 — *Nebraska*: Black, 36, No. 51 (a green walnut skin).

2081 Walnut juice is good for ring-around.

Green Collection. *Illinois*: Allison, No. 95 — *Iowa*: Stout, No. 907 — *Ozarks*: Randolph, 110 — *Texas*: Turner, 169.

2082 A sure cure for ringworm is to get rain water out of an old rotten stump.

Kate S. Russell, Roxboro, Person county.

2083 For ringworm, apply a mixture of olive oil and sulphur.

Sue Hull (Indiana). *Idaho*: Lore, 214.

2084 To cure ringworm, burn a cotton rag on an ax or flatiron, then rub the resultant moisture on the affected parts.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Ontario*: Waugh, No. 279 — *Pennsylvania*: Brendle-Unger, 184 (take linen or muslin rags and burn them on the blade of an ax; on blowing away the ashes a greasy substance will be found upon the blade—rub this in well [German])—Laval, 23, No. 2 (burn a piece of paper or a rag on the metal blade of an ax).

2085 To cure a ringworm, rub around it nine times with a thimble.

Green Collection. *Kentucky*: Thomas, No. 1330 — *Illinois*: Hyatt, No. 4461 (seven times).

2086 For ringworm, press around it with a silver thimble.

Anonymous. Cf. *Nebraska*: Black, 36, No. 47 (plain thimble).

2087 Press a wedding ring around the ringworm so as to make the print.

Mamie Mansfield, Durham county. Cf. *Michigan*: Dorson, 160 (ringworm cured by taking the wedding ring out into the moonlight) — *Indiana*: Busse, 14 (rubbing mentioned, but not the print); 15, No. 11 (same as preceding).

2088 For ringworm, wash pennies in vinegar and apply vinegar to the affected parts.

Anonymous. *Illinois*: Allison, No. 108 (put a penny soaked in vinegar on a ringworm) — *Iowa*: Stout, No. 994 (soak any copper thing in vinegar and rub it on the [ringworm] infection).

2089 To remove worms [ringworms?] rub a pencil over them, and throw the pencil behind you at the forks of the road.

Mrs. Gertrude Allen Vaught, Alexander county.

Rocky Mountain Fever

2090 Sagebrush tea is said to be excellent in the treatment of Rocky Mountain fever. It is a bitter brew to take, so possibly a part of its potency lies in the terrible taste.

Sue Hull (Indiana).

Scarlet Fever

2091 If you kiss a mule on the nose, you will never have scarlet fever.

Mrs. Gertrude Allen Vaught, Alexander county.

Scurvy

2092 For scurvy, apply uncooked potatoes sliced and soaked in vinegar.

Sue Hull (Indiana). *Idaho: Lore*, 214.

2093 For scurvy, use a mixture of equal parts of charcoal and salt.

Anonymous.

Seasickness

2094 Wearing brown paper on the chest will cure seasickness.

Sue Hull (Indiana). *Maryland: Bergen: Current*, No. 805; Knortz, 55; Whitney-Bullock, No. 1890; No. 1724 (letter paper or newspaper worn on the chest) — *Massachusetts: Bergen, Current*, No. 805 — *Illinois: Hyatt*, No. 5760 (keep a piece of writing paper against the pit of the stomach) — *California: Bushnell*, No. 14 (paper bag inside the clothing; a piece of writing paper; a newspaper). Cf. No. 2386, below (train sickness).

2095 A red string tied about the waist cures seasickness.

Sue Hull (Indiana). *Massachusetts: Bergen, Current*, No. 815; Knortz, 55.

Shingles

2096 To cure shingles, bathe parts in the warm blood of a fresh-killed black cat.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county, and an anonymous informant. "Pappy's a huntin' a black cat. Sallie Ann's got the shingles," was an explanation that I shall always remember. The shingles was a particularly vicious looking case and covered one side of poor Sallie Ann's neck and shoulder. 'Thar hain't nothin'll kyore shingles like warm blood from a fraish killed black cat. We can't find no cat. We kilt a black chicken yistiddy and let hit bleed on her, but them shingles has went so fur hi'll pintly take a cat to fetch 'em.'

"We were standing looking at the little girl and her mother went on: 'Shingles is a traveling duzease,' she told me. 'These is a movin' powerful fast. Ef they go on 'round her naick they'll kill her shore. They've went a pretty good piece since yistiddy.'

"The look of stark terror in little Sallie Ann's eyes moved me. 'Have you had a doctor?' I asked her. 'Tain't no use to have no doctor. I know jest as good what to do as ary doctor in Nawth Car'liner. My sister's gal got shingles onct and hit uz on her arm. They sent fur a doctor and he put some black thick truck on hit. 'Twant nary a thing but dried cat's blood. Hit kyored them shinglezies up too. The doctor let on like hit was some funny medicine, but my sister knowed cat's blood when she seed hit, and she knowed by the kyore too. Doctors don't tell whar they get their medicines, but I've heard folk say that sang roots, slippery ellow and all the yarbs that doctor wimmen uses is the same stuff that store doctors use.'" *South*: Puckett, 374 (Negro); *ibid.* (the blood should be put on a lump of sugar and swallowed [Negro]) — *West Virginia*: Musick, 5, No. 7 — *Kentucky*: *Kentucky Folk-Lore and Poetry Magazine* 1, No. 1 (April 1926), 16; Rainey, 14 — *Maine*: Bergen, *Animal*, No. 763 — *Indiana*: Brewster, *Cures*, 38 (the warm body should be applied directly to the breast of the patient); Brewster, *Specimens*, 363 (the still-warm body of the cat should be applied directly to the breast of the patient) — *Illinois*: Allison, No. 119 (kill a black cat, and while the blood is dripping, put it on anyone that has the shingles) — *Missouri*: Randolph, 147 — *Kansas*: Davenport, 132. — Black, *Folk-Medicine*, 151; Foster, 62.

2097 Cut off a black cat's tail, rub with the bloody end for shingles.

The Misses Holeman, Durham county; Sue Hull (Indiana); and two informants from Orange and Durham counties. "A colored cook in Washington was told that if she would cut off the tail of a black cat and rub the end of said tail on her shingles it would cure her. This was done and it was affirmed that the woman began immediately to get well." *Eastern and Central States*: Bergen, *Animal*, No. 764 (apply the freshly removed skin of a cat to the affected surface): *South*: Puckett, 374 (Negro) — *Maryland*: Bergen, *Animal*, No. 762 (snip off the end of a black cat's tail; catch a few drops of blood on a lump of sugar, and swallow it to cure shingles [Negro]); Whitney-Bullock, No. 1738 — *Kentucky*: Thomas, No. 1332 (rub the sores with blood obtained from cutting off a black cat's tail; they will never meet); No. 1333 (nail a black cat's tail against a door) — *Tennessee*: Farr, *Riddles*, No. 17 — *Louisiana*: Roberts, No. 430 (blood from the tail of a black cat; no mention of rubbing); *Nova Scotia*: Creighton, 96, No. 71 (pure black cat) — *Massachusetts*: Knortz, 128 (the skin of a black cat is placed on the shingles) — *New York*: Gardner, No. 48 (blood drawn from cutting the tail of a black cat) — *Pennsylvania*: Brendle-Unger, 60 (sprinkling with the blood from the amputated tail of a black cat [German]); White, 79 (same as the previous item [German]) — *Indiana*: Busse, 16, No. 22 — *Illinois*: Fox, 5 (slice off the tip of a black cat's tail, and using the portion still attached to the cat as a brush, paint the ulcers with feline blood) — *Iowa*: Stout, No. 951 (skin a black cat and bind the skin to the affected parts). — Black, *Folk-Medicine*, 116, 151; Radford, 40.

2098 The blood of a fresh chicken will cure shingles.

Green Collection. Cf. *Maine and Ohio*: Bergen, *Animal*, No. 771 (a living fowl, cut open and applied to the diseased surface will cure the shingles).

2099 For shingles, use the blood of a black chicken.

Green Collection. *West Virginia*: Musick, 5, No. 7 — *Kentucky*: Thomas, No. 1334 — *Indiana*: Brewster, *Cures*, 38; Brewster, *Speci-*

mens, 363 (the still-warm body of the [black] hen should be applied directly to the breast of the patient) — *Illinois*: Hyatt, No. 5469 (rub the blood of a black hen all over your body); Smith 1, 58 — *Arkansas*: Randolph, 147 (cut off the head of a black chicken and smear the blood thickly over the affected parts; wrap the patient in sheets and let the whole mess dry, and next morning the shingles will be gone).

2100 Burn a hickory log and make a poultice of the ashes for shingles.

Green Collection.

Shot Wounds

2101 If a person is shot through his chest, you have to blow a silk handkerchief through his chest.

Kate S. Russell, Roxboro, Person county.

Sideache

2102 To cure sideache, tie a rattlesnake's rattles on a string and wear it around the neck.

Allie Ann Pearce, Colerain, Bertie county.

2103 To cure a pain in the side while running, keep a small stone under the tongue.

Mamie Mansfield, Durham county. *Maryland*: Whitney-Bullock, No. 1870 (pebble) — *Massachusetts*: Bergen, *Current*, No. 100 (One boy said: "I believe I could run all day, and not get tired, if I could hold a pebble under my tongue"); Bergen, *et al.*, 108.

2104 If one having a pain in his side will stoop down and spit under a rock, placing the rock back where it was, the pain will vanish.

Mary Olivia Pruette, Charlotte, Mecklenburg county; Gertrude Allen Vaught, Alexander county; and Sue Hull (Indiana). Cf. *Kentucky*: Thomas, No. 1335 (spit on the bottom of a stone, put it back in its place, and repeat rapidly an indefinite number of times, until the pain leaves your side: "Pain, get off my side; pain, get off my side"); Stuart, 9 — *Ontario*: Bergen, *Animal*, No. 99; Wintenberg, *German* 11, 88; Wintenberg, *Grey*, No. 151 (spit on the under side of the stone and let it drop back into place); Wintenberg, *Waterloo*, 13 — *New England*: Johnson, *Superstitions*, 164 — *Maine*: Bergen, *Animal*, No. 99 (spitting on under surface of the rock) — *New York*: Gardner No. 49; Relihan, *Remedies*, 168 — *Pennsylvania*: Bergen, *Animal*, No. 99; Fogel, No. 1449 (pick up a stone, spit on the spot and replace the stone, saying: "Take away my stitching pain," at the same time holding the breath. This should be done three times.) — *Ohio*: Bergen, *Animal*, No. 99 — *Illinois*: Smith 11, 69, No. 14 (spit under a rock and the pain will go to the rock); Wheeler, 65 — *Iowa*: Stout, No. 996 — *Ozarks*: Randolph, *Ozark*, 5 — *Texas*: Woodhull, 61 — *Midwest*: Odell, 221 f., No. 9 — *Nebraska*: Black, 37, No. 88 — *California*: Dresslar, 111.

2105 To cure pain in the side caused from running, spit on a rock three times and then put it down.

Mamie Mansfield, Durham county. *Pennsylvania*: Brendle-Unger, 167 (pick up a stone, spit once or thrice on the under side and replace the

stone as it was, or throw it backwards over the shoulder); *ibid.* (pick up a stone, spit on the spot where it lay and say, "Take away my stitching pain," at the same time holding the breath. This was to be done three times); Fogel, No. 1475; Grumbine, 277 f. — *Indiana*: Halpert, *Cures*, 5 (if you are walking down the road and your side begins to hurt you, turn over three rocks, spit on them, and turn them back over, and the pain will leave). [This dates from 1891 (Greene county)].

2106 A pain in the side caused by long or rapid walking can be stopped by spitting under a flint rock.

Jessie Hauser, Pfafftown, Forsyth county.

2107 For pains in the side, spit under a rock and run away without looking back.

Green Collection, and two other informants from eastern and central counties. *Tennessee*: Redfield, No. 22 — *Ontario*: Wintemberg, *German* I, 47 (pebble); Wintemberg, *German* II, 88 — *Ozarks*: Randolph, 133 (pick up a flat rock, spit under it, and put the rock back exactly where you found it. Some say you must walk away without looking back; if you ever see that rock again and recognize it, the sideache will return).

Sight

2108 Sailors wear gold earrings to strengthen their sight.

Sue Hull (Indiana). Cf. Nos. 1384 f., above.

Skin Diseases

2109 Use buttermilk to whiten the skin.

Green Collection. *Pennsylvania*: Brendle-Unger, 63 (German); Fogel, No. 1468 (whey [German]) — *Illinois*: Allison, No. 140; Hyatt, No. 3854; Smith II, 69, No. 18 (make a rubbing ointment by soaking tansy leaves in buttermilk for a few days) — *Ozarks*: Randolph, 162 (dew and buttermilk, also honey and buttermilk, for roughened skin); Wilson, *Folk Beliefs*, 162 (honey and buttermilk for skin diseases). — HDA I, 1759 (s.v. "Butter"); Wessman, 6 (for a fine complexion).

2110 To clear the skin, drink milk in which you have boiled buckshot.

Sue Hull (Indiana).

2111 For skin diseases use bull nettle root.

Anonymous. *Ozarks*: Randolph, 109-110. Cf. Nos. 1180 ff., above.

2112 Tea from pokeberry root will cure skin diseases.

Green Collection. Cf. *Illinois*: Hyatt, No. 5025 (poke root tea). Cf. Nos. 1180 ff., above.

2113 "Shoemake" [sumac] is used for skin poison.

Anonymous. Cf. Nos. 1180 ff., above.

2114 The first water that falls in June is supposed to cure all skin diseases, and "is dretful good for the insides."

Sue Hull (Indiana). *General*: Knortz, 53, *Massachusetts*: Bergen, *Current*, No. 842 — *Ozarks*: Randolph, 162.—Cf. Black, *Folk-Medicine*, 132-133; HDA III, 1582 (s.v. "Haut").

Smallpox

2115 A bag of asafetida worn around the neck will ward off smallpox.

Dorothy McDowell Vann, Raleigh. *South*: Puckett, 392 — *Louisiana*: Roberts, No. 478 — *Pennsylvania*: Brendle-Unger, 97 (carried on the person [German]); Fogel, No. 1403 (carried in the pocket [German]) — *Texas*: Turner, 169 — *Nebraska*: Black, 42, No. 33.

2116 Cut a small piece from the tongue of a young heifer between the age of two and three years. Rub the smallpox sores while the piece of tongue is warm. Then throw it over your head three times, then give it to a black cat to eat, and the smallpox will be cured.

Green Collection.

2117 Carry an onion in your pocket to keep off smallpox.

Marie Harper, Durham county, and Ella Parker, Mt. Gilead, Montgomery county. *Kentucky*: Thomas, No. 1339 — *Pennsylvania*: Brendle-Unger, 97 (carried on the person; it was supposed to absorb the disease [German]); Fogel, No. 1402 (German).—HDA IX, 969.

2118 For smallpox, rub affected parts with onion.

Anonymous.

2119 Sweet oil and lemon juice is good for smallpox; it helps a lot for scars.

Julia McRae.

2120 For smallpox, take frequent doses of brandy in which saltpeter has been dissolved.

Sue Hull (Indiana). *Idaho*: Lore, 215.

2121 The only reliable cure for smallpox in those good old pre-vaccination days was taking a steam bath and then jumping into a pool of ice cold water.

George P. Wilson, Greensboro *Daily News*, n.d.

Snake Bite

2122 If the first snake seen in the summer is killed, the person who kills the snake will not be bitten by a snake that whole summer.

R. B. Edwards, Belhaven, Beaufort county. Cf. *Mississippi*: Clark, 144 (one will not be bothered by other snakes) — *New Hampshire*, JAFL

II (1889), 293 (the person will have good luck in killing others met with during the year) — *Texas*: WF xv (1956), 3, No. 32 (snakes will not bother you the rest of the year). Cf. 7295, below.

2123 To cure snake bite, bind the place tightly up above the bite.

Kate S. Russell, Roxboro, Person county.

2124 To cure snake bite: If no wound is in the mouth, suck out the poison and spit it out, cauterize, cut so as to make the place bleed freely.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and three other informants from central and western counties. *South Carolina*: Bryant II, 137, No. 31 — *Mississippi*: Clark, 141 (the person sucking out the venom should not be a blue-gummed Negro, for the disaster will be complete in such a case) — *Illinois*: Hyatt, No. 4516 — *Midwest*: Odell, 221, No. 10 — *Nebraska*: Black 32, No. 5; Pound, 175.

2125 If a person is bitten by a snake, and another wants to suck the poison out of the wound, he must first chew some tobacco; then the poison will not hurt him.

Green Collection. *South*: Cf. Puckett, 378 (This sucking should be done only by a person with red gums [the bite of a blue-gummed Negro is considered almost as poisonous as a snake bite itself] who must chew a bit of tobacco before he starts sucking [Negro]).

2126 For snake bites, cut a mark across the place in the shape of a cross, then suck the place to remove the poison.

Green Collection, and Lucille Massey, Durham county.

2127 To cure snake bite, burn the bite with a red hot iron.

Lucille Massey, Durham county.

2128 Sweet milk, taken internally, is good for snake bite.

Green Collection. Milk is boiled with various plants and herbs and taken internally, as follows: prairie or buffalo gourd (*Oklahoma*: Smith, *Animals*, 76; Smith, *Folk Cures*, 84), masterwort (*Pennsylvania*: Brendle-Unger, 201), plantain (*Pennsylvania*: Brendle-Unger, 201 — *Nebraska*: Pound, 168, n. 4), rattlesnake master (*Tennessee*: McGlasson, 16, No. 19 [applied externally] — *Indiana*: Brewster, *Cures*, 38), snake-weed (*Ozarks*: Randolph, 102). In another medical practice the bitten member is buried in the earth, which is then soaked with sweet milk: *Texas*: Woodhull, 63 — *Nebraska*: Black, 33, No. 16; Pound, 167.

2129 To cure snake bite, boil some new milk with a shoestring in it, and then drink.

Anonymous.

2130 Snake bites are treated by applying a chicken freshly ripped open to the bite. The chicken flesh will turn green with poison.

Green Collection, Julian P. Boyd, and three other informants from eastern and central counties. In the following examples reference will be made to the bowl's turning "dark" or "green"; otherwise this feature of

"drawing out the poison" is not indicated: *South*: Puckett, 378 (flesh turns dark) — *Virginia*: Martin, No. 10 — *Kentucky*: Thomas, No. 1342 — *Mississippi*: Clark, 141 (flesh turns dark) — *Ontario*: Wintenberg, *Roeback*, 154, No. 7 — *Pennsylvania*: Brendle-Unger, 202 (place the vent of a live chicken upon the wound; it is supposed that this has the power of extracting the venom, but it will kill the chicken [German]); Rupp, 251, No. 1 (German) — *Illinois*: Bergen, *Animal*, No. 775; Fox, 5; Hyatt, No. 4519; No. 4520 (kill the chicken and put it on while it is still kicking); No. 4518 (take a wing right off a live chicken, put it on the bite, and it will draw out all the poison) — *Michigan*: Bergen, *Animal*, No. 774 (apply to the bite the raw and bleeding surface of the flesh of a fowl that has been stunned); No. 775 — *Missouri*: Bergen, *Animal*, No. 775 — *Texas*: Woodhull, 62 (just kill a chicken and tear it open and put it over the bite, and in a few minutes the chicken will all be green); 64 — *Nebraska*: Black, 32, No. 2 (before long the chicken will be all green from the poison which has been drawn out); Pound, 167 (flesh turns green; it takes nearly a dozen chickens to draw all the poison from the wound).—Black, *Folk-Medicine*, 45-46, 158; Radford, 12, 69.

2131 For snake bite, cut a black hen open and bind it to the bite.

Elizabeth Sutton, Durham county, and anonymous. "Whenever one of the children was bitten, my grandmother immediately caught a black chicken, cut off its head, ripped it open and put the bitten part against the warm insides of the chicken. After a while the chicken would become green, signifying that the poison was being drawn out." *South*: Puckett, 378 — *Illinois*: Hyatt, No. 4521.

2132 Take the heart of a chicken and place it where the snake has bitten. This will drive out the poison.

Green Collection.

2133 To cure snake bite, put as much salt as the yolk of an egg will dissolve, and bind this to the bite.

Mamie Mansfield, Durham county. *California*: Loomis, *Medicine*, 119 (the salve of a yolk of an egg, stiffened by the addition of salt).

2134 Take a live frog, cut it open, and bind it to the bitten place, and it will draw the poison out of a snake bite.

Julian P. Boyd; Constance Patten, Greensboro; and an anonymous informant. Cf. *Tennessee*: McGlasson, 16, No. 18; O'Dell, *Doctor*, No. 9 (toad-frog); O'Dell, *Superstitions*, 4 (toad-frog) — *Pennsylvania*: Fogel, No. 1542 (catch a toad and tie it on the wound; if the toad dies, repeat the operation until the toad [successive toads?] remains alive [German]) — *Nebraska*: Pound, 173, n. 5 (toad). Cf. No. 2148, below. —Hovorka-Kronfeld II, 436 f.

2135 For rattlesnake bites the gall of an eagle is a dependable remedy.

Anonymous.

2136 Mouse flesh is used as a cure for rattlesnake bites.

Anonymous.

2137 Place fat pork over a snake bite.

Anonymous. Cf. *Kentucky*: Thomas, No. 1345 (cured by salt and fresh pork).

2138 The "doff dust" of a rattlesnake will poison you.

Green Collection.

2139 A dried snake's skin is used as a protection against snake bites.

Lucille Cheek, Chatham county, and Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. *Ozarks*: Randolph, *Ozark*, 17 (touch a cast-off snake skin, and you'll be bitten by a snake within three days) — *Nebraska*: Pound, 167 (a snake skin will draw poison from a rattlesnake bite). Cf. Nos. 725, 1292, 1692, above, 2141, below.

2140 Wear a belt made from a snake's skin to cure a snake bite.

Lucille Cheek, Chatham county. Cf. No. 2141, below.

2141 To cure snake bite, cut the snake up which bit you and place it over the bite.

Julian P. Boyd, and Professor J. T. C. Wright, Boone, Watauga county. The following cures, like those for dog bite (Nos. 1292 f., above), illustrate the curative principle of *similia similibus curantur*. *South: Southern Workman* xxv (1896), 16 — *South Carolina*: Letter from Dr. Francis Le Jau, a missionary, to Henry Compton, Bishop of London, Sept. 17, 1711 ("About six months ago that old Gentlemen had the courage to pull a rattle snake out of the hole by the tail, he was bitt in the thumb, but by eating presently after a piece of broyld liver of the snake in a house that happened to be near, and supping up some of the broth made with the same snake's flesh, he has recovered his life, and his health is grown stronger by degrees") — *Kentucky*: Thomas, No. 1343 (bind the liver and intestines of the snake to its bite) — *Tennessee*: McGlasson, 15, No. 2 — *Mississippi*: Clark, 141 — *Illinois*: Hyatt, No. 4530; No. 4531 (the snake's insides) — *Iowa*: Stout, No. 1016 — *Ozarks*: Randolph, 158 (burning the snake "plumb to ashes," but not for application to the wound) — *Oklahoma*: Smith, *Animals*, 76; Smith, *Folk Cures*, 84 — *Nebraska*: Pound, 166, 170 — *New Mexico*: Baylor, 150, No. 15 (when a person gets bitten by a rattlesnake, the thing to do is to grab it by both the tail and the head and bite it in the middle; the poison of the person's mouth will kill the snake and cure the bite [Spanish]); Moya, 73 (tie a cloth or handkerchief around the snake and bite it; this is said to counteract the poisonous effect [Spanish]). — Black, *Folk-Medicine*, 51; de Cock, No. 259 (11, 16); Radford, 12, 221.

2142 In case of a poisonous snake bite, kill the snake and bind the head to the wound.

Jessie Hauser, Pfafftown, Forsyth county. *Texas*: Woodhull, 64 — *Nebraska*: Pound, 166. Cf. No. 2141, above. — Sébillot 1, 243 f.; Gallop, 65.

2143 For rattlesnake bite the snake heart should be swallowed fresh, and the liver bruised and applied to the bite.

Green Collection. *General*: Knortz, 66 (dry and pulverize the snake's heart and put it into beer or wine) — *Pennsylvania*: Owens 124 (swallow

the heart) — *Nebraska*: Pound, 173, n. 5 (eat the heart to gain immunity). Cf. No. 2141, above.

2144 To cure the bite of a snake, kill the snake, and apply some of its fat to the wound.

Sue Hull (Indiana). *Oklahoma*: Smith, *Animals*, 76, Cf. No. 2141, above.—Puckett, 390 (Devonshire); Radford, 247; Udal, 220, 245.

2145 For snake bites, kill the snake and tie it around your foot. Madge Colclough, Durham county. *South*: Puckett, 378 (Negro). Cf. No. 2141, above.

2146 For snake bite, put grease on the wound and let a dog lick it.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 1341.

2147 The snake is thought to produce a miraculous stone that is able to extract venom from a snake bite.

Sue Hull (Indiana). Cf. No. 2149, below.

2148 The toad is believed to produce a miraculous stone. This is supposed to grow in the head of old toads, and is regarded as a valuable remedy to apply to draw venom from wounds.

Sue Hull (Indiana). Cf. No. 2149, below.

2149 Put a madstone on a snake bite to draw out the poison.

Lucille Massey, Durham county, and the Green Collection. *West Virginia*: WVF 1, No. 1, [p. 15], No. 5 (a small stone to absorb or charm away the poison; but evidently not a madstone) — *Massachusetts*: Wilson, *Syrian*, 138 (long description of an artificial stone used in the same manner as a madstone [Syrian]).

2150 Drink the tea of cockleburs for snake bite.

Green Collection. *Texas*: Woodhull, 63 (a tea is made of the green fruit or leaves, by brewing a cup of mashed material with three cups of water. One teaspoonful of tea will cause severe vomiting and relieve the stomach of the venom) — *Nebraska*: Black 32, No. 3 (beat cockleburs to a pulp and apply as a poultice to the wound); Pound, 166 (same as previous item).

2151 Dollar weed is a remedy for snake bites.

Anonymous. The Cherokee Indians of Robeson county used dollar weed as a remedy for snakebite.

2152 A plaster of garlic or onion was regarded as one of the most dependable remedies for rattlesnake bites.

George P. Wilson, Greensboro *Daily News*, n.d. Cf. *Tennessee*: McGlasson, 15, No. 8 (put an onion on the bite to draw out the poison) — *Pennsylvania*: Brendle-Unger, 201 (half an onion laid on the wound; also pounded onion and salt [German]) — *Oklahoma*: Smith, *Animals*, 74 f. (onions beaten to a pulp and moistened with kerosene used as a poultice); Smith, *Folk Cures*, 84 (same as previous item) — *New*

Mexico: Curtin, 188 (a poultice of crushed garlic) — *California*: Loomis, *Medicine*, 119 (a poultice made of equal parts of onion, tobacco, and salt).

2153 A poultice of polk root is good for poisonous snake bites.

Julian P. Boyd.

2154 Drinking tea made from snakeroot will drive the poison out of the body after the snake bites.

Green Collection. Cf. *Tennessee*: Redfield, No. 178 (carry snake root with you) — *Georgia*: Campbell, 3 (snakeroot chewed) — *Pennsylvania*: Brendle-Unger, 201 (poultice of bruised roots of black snakeroot [German]); Lick-Brendle, 146 (milky juice of the rattlesnake root taken with milk inwardly; the reference is from Virginia at an early date).

2155 There is a snakeweed which, if bruised and placed on the snake bite, will draw out the poison.

Zilpah Frisbie, Marion, McDowell county. Cf. *Georgia*: Steiner, No. 107 (snake eats the snakeweed after biting the man, "as the blood of a man is poisonous to a snake, he will die if he cannot get the weed") — *Jamaica*: Beckwith, *Jamaica*, No. 112 — *Missouri and the Southwest*: Bergen, *Animal*, No. 1317 (*Lycopus sinuatus* is called rattlesnake-weed from its supposed value as an antidote to snake bites) — *Ozarks*: Randolph, 102 (boiled in sweet milk) — *Texas*: Woodhull, 64 (antidote: Mexican troops along the Rio Grande carried a small package of the plant in their pockets).

2156 In a formula for treating a snake bite, the doctor is directed to blow tobacco juice into the wound and to rub his finger around the spot in a coiling movement, because the snake coils before he bites.

Anonymous. *Mississippi*: Clark, 141 (The Indians of Mississippi . . . believed that the medicine man could avert serious consequences by blowing tobacco smoke into the wound and then making a circle, from left to right, around it, in the manner in which a snake was supposed to uncoil itself).

2157 Ambeer (tobacco juice) is good for snake bites.

Anonymous. *Kentucky*: Sanders, 16 (chew of tobacco applied) — *Tennessee*: McGlasson, 15, No. 6 (apply tobacco) — *Mississippi*: Clark, 141 (a chew of tobacco) — *Indiana*: Halpert, *Cures*, 6 — *Illinois*: Hyatt, No. 4527 (chew of tobacco); No. 4528 (a leaf of natural tobacco bound on the wound) — *Ozarks*: Randolph, 82 (a chew of tobacco) — *Oklahoma*: Smith, *Animals*, 74 (tobacco moistened and bound on) — *Nebraska*: Black 32, No. 1 (spit tobacco juice on it); Pound, 167; also *ibid.*, n. 3.

2158 Nicotine from a pipe placed on snake bites is a cure.

Anonymous. Cf. *Nebraska*: Black, 32, No. 1 (cut a snake bite crisscross and empty a pipe on it).

2159 For snake bite, bury the wounded part in the earth to draw out the poison.

Eunice Smith, Pantego, Beaufort county, and an anonymous informant. *South*: Puckett, 378 — *Kentucky*: Thomas, No. 1340. Cf. the notes to

No. 2128, above, for burial in earth saturated in milk; cf. also the notes to No. 2160, below; and, with kerosene, the notes to No. 2169, below.

2160 A red mud poultice will cure snake bite.

Green Collection. *South Carolina*: Bryant 11, 137, No. 30 — *Tennessee*: McGlasson, 15, No. 10 (clay mud) — *Pennsylvania*: Brendle-Unger, 204 (red earth [German]) — *Illinois*: Hyatt, No. 4523 — *Nebraska*: Black, 32, No. 8; Pound, 167. Cf. Nos. 2128 (notes), 2159, above.

2161 For snake bites, apply soda and old-fashioned lye soap to the bite.

Madge Colclough, Durham county. *South*: Puckett, 378 (Negro) — *Tennessee*: McGlasson, 15, No. 9 (take soda water); No. 13 (mixture of soda, turpentine, and kerosene to the bite).

2162 Snake bites are treated by applying copper coins.

Green Collection.

2163 To cure snake bite, place copper cents with Indian heads down on the wound and around it. When they draw blisters, let out the poison water and repeat. Bind up with a turpentine bandage.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

2164 Hold a bottle of liquor to the snake bite and it will draw the poison out of the bite.

Edna Whitley.

2165 To cure a snake bite, drink a lot of whiskey.

Green Collection. *South Carolina*: Bryant 1, 137, No. 29 (drink a quart of liquor) — *Kentucky*: Sanders, 16 (enough whiskey to make you drunk) — *Tennessee*: McGlasson, 15, No. 4 — *Mississippi*: Clark, 141 — *Pennsylvania*: Brendle-Unger, 201 (the patient was filled with whiskey [German]) — *Illinois*: Hyatt, No. 4529 (drink whiskey until you are drunk) — *Oklahoma*: Smith, *Folk Cures*, 85 — *Nebraska*: Black, 32, No. 7 (all the whiskey you can hold); Pound, 167 (drink all the whiskey you can, the more the better).

2166 The most common cure for snake bite in my section is the drinking of whiskey and placing the affected part in whiskey. The whiskey turns a peculiar color and must be changed quite often.

Mrs. Gertrude Allen Vaught, Alexander county.

2167 Rub liquor on the bite and then drink some, and it will cure a snake bite.

Wilma Foreman, Stanly county. Cf. *Oklahoma*: Smith, *Animals*, 76 (whiskey used externally, but more especially internally, was most common cure for snake bite); Smith, *Folk Cures*, 84 (the same).

2168 Whiskey and turpentine salts are used to drive out poison caused by snake bites.

Green Collection. *Pennsylvania*: Brendle-Unger, 201 (turpentine only [German]). Cf. also the second McGlasson reference for Tennessee in No. 2161, above.

2169 Kerosene oil will prevent swelling in a snake bite. Suck the blood from the wound before applying.

Jessie Hauser, Pfafftown, Forsyth county, and Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Kentucky*: Stuart, 8 (dig a hole in the ground, place the part of you the snake bite is on in this hole, pour kerosene around it, and the bite will be perfectly harmless) — *Tennessee*: McGlasson, 15, No. 1; Redfield, No. 47; No. 49 (drink kerosene) — *Mississippi*: Clark, 141 — *Ozarks*: Randolph, 102 (stick the swollen leg into a bucket of kerosene, and the "pizen" will form a green scum) — *Texas*: Woodhull, 63 (submerge the limb in coal oil) — *Nebraska*: Black, 33, No. 9 (coal oil); Pound, 167 (soak the bite in coal oil).

2170 Place a bottle with turpentine over the snake bite, and refill after emptying the green (used) turpentine.

Anonymous.

Snoring

2171 To prevent snoring, rub the upper lip beneath the nose with the finger.

J. K. Turner, Rocky Mount, Edgecomb county.

2172 To cure snoring, tie a spool on the back so you cannot lie on your back.

Mamie Mansfield, Durham county.

Snow Blindness

2173 To cure snow blindness, apply a poultice of tea leaves to the eyes.

Sue Hull (Indiana). *Idaho*: Lore, 215.

Sores

2174 If you doctor a sore with your forefinger it will not get well.

Anonymous. *South*: Puckett, 46. Cf. Nos. 800 f., above, for a discussion of the unfitness of the so-called "dog-finger" for the application of salves, ointments, and the like, and for other therapeutic uses.—Addy, 90; Thompson, *Ireland*, 225.

2175 To cure a sore, let a dog lick it.

Kate S. Russell, Roxboro, Person county; the Green Collection; and Elsie Doxey, Currituck county. *South*: Puckett, 377 (Negro) — *Kentucky*: Thomas, No. 1348 (Negro) — *Tennessee*: Law, 98 (angry

sores); O'Dell, *Doctor*, No. 17; O'Dell, *Superstitions*, 3; Redfield, No. 127 — *Pennsylvania*: Brendle-Unger, 216 (German) — *Indiana*: Halpert, *Cures*, 6 — *Illinois*: Hyatt, No. 4769 — *Midwest*: Odell, 221, No. 2 (pup) — *Nebraska*: Black, 31, No. 48. — Cf. HDA v, 995, s.v. "lecken."

2176 Comfrey root is a cure for sores.

Anonymous. Udal, 225.

2177 Beat up some peach leaves and bind to a sore and it will draw the soreness out of it.

Rosa Efird, Stanly county. *Louisiana*: Roberts, No. 500 (poultices of peach leaves).

2178 Green plantents [plantains?] are good for sores.

Cozette Coble, Stanly county. *Pennsylvania*: Lick-Brendle, 218 (German) — *Ohio*: Bergen, *Animal*, No. 1309 (plantain leaves "wilted" or bruised are applied to any kind of sore, or "to draw out poison") — *Illinois*: Hyatt, No. 4773.

2179 Pokeberry leaves heated in vinegar will cause any sore to heal.

Anonymous.

2180 To cure sores, put some sheep sorrel plant into a pewter plate with lard and cook it until it will form a salve.

Mrs. Williams.

2181 Tobacco bound to a sore will cure it.

Jessie Hauser, Pfafftown, Forsyth county. *Indiana*: Halpert, *Cures*, 6 (tobacco juice) — *Illinois*: Hyatt, No. 4777 (wad of tobacco).

2182 Assollica leaves and lion's tongue and sweet gum wax, mutton suet, and tallow compounded into a salve is good for sores.

Julian P. Boyd.

2183 Equal parts of pine rosin, mutton suet, and beeswax will heal sores.

Clara Hearne, Roanoke Rapids, Halifax county. Cf. *Nebraska*: Black, 30, No. 13 (sheep tallow only).

2184 Sores can be cured by those who possess magical powers going through certain incantations which are to be followed by applications of oatmeal and vinegar.

Sue Hull (Indiana). For magical and religious healing, see Nos. 775 ff., above.

Sore Throat

2185 To prevent sore throat, rub some of the first frost on your eyes.

Julian P. Boyd.

2186 For sore throat, pull the palate up by a lock of hair.

Mrs. Norman Herring, Tomahawk, Sampson county. *South*: Puckett, 369 (give the hair a sudden yank [Negro]) — *Florida*: Bergen, *Animal*, No. 907 (Negro) — *Iowa*: Stout, No. 857.

2187 For sore throat, scratch each side of your throat with a fork and put the fork above your head, and it will get well.

Julian P. Boyd.

2188 Bacon rind is applied to the throat and a red flannel is wrapped around the neck of the person afflicted with sore throat.

J. Frederick Doering, Durham. Cf. *Nova Scotia*: Creighton, 96, No. 76 (pork and pepper beneath red flannel) — *Ontario*: Doering, *Folk Medicine*, 197 — *New York*: Relihan, *Remedies*, 167 (red flannel not mentioned) — *Illinois*: Hyatt, No. 4945 (bacon simmered in hot vinegar) — *Iowa*: Stout, No. 875 (no flannel) — *Nebraska*: Black, 13, No. 46 (cut bacon in strips and dip in vinegar; then tie around the throat); No. 48 (fat pork under a flannel cloth); No. 55 (fat salt pork covered with a dirty stocking). Cf. No. 2190, below.

2189 If you put a piece of raw beef on the throat, it will cure the sore throat.

Minnie Stamps Gosney, Raleigh.

2190 A piece of fat meat applied to the outside of the throat will cure the sore throat.

Dorothy McDowell Vann, Raleigh. *Indiana*: Halpert, *Cures*, 3 (*ca.* 1885: a piece of meat rind placed about the throat) — *Illinois*: Hyatt, No. 4944 (pepper on fat pork, wrapped around the neck). Cf. No. 2188, above, for references to bacon and fat meat.

2191 If you have sore throat, rub it with a chicken feather.

Martha Wall, Wallburg, Davidson county.

2192 To cure sore throat, rub in goose oil and tie up with a stocking or flannel.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and Elsie Doxey, Currituck county. *Quebec*: Marie-Ursule 176, No. 84 (French) — *Ontario*: Waugh, No. 277.

2193 A poultice made of Jimson leaves is good for sore throat.
Anonymous.

2194 If you chew lightwood splinters it will cure the sore throat.

Minnie Stamps Gosney, Raleigh.

2195 For sore throat, boil white navy beans until soft, make a mash, and apply as a poultice.

Sue Hull (Indiana). *Idaho*: Lore, 215.

2196 Wear a nutmeg around your throat to cure the sore throat.

Kate S. Russell, Roxboro, Person county. *Ontario*: Waugh, No. 315 — *New York*: Gardner, No. 9.

2197 For sore throat, bake onions in sugar until a syrup is formed, and take a spoonful at a time. If the medicine does not cure, the odor will.

Sue Hull (Indiana). *Pennsylvania*: Hoffman 11, 29 (juice of three or five onions mixed with strong sage tea and brown sugar) — *Idaho*: Lore, 215.

2198 To cure sore throat, an onion poultice of roasted onions should be left on all night.

Mrs. Gertrude Allen Vaught, Alexander county, and Minnie Stamps Gosney, Raleigh. *South Carolina*: Bryant 11, 139, No. 91 — *Tennessee*: Rogers, 26 (green onions fried in salty grease and applied hot) — *Illinois*: Hyatt, No. 4941 (an onion rolled in flour paste and baked over hot coals applied as a poultice) — *New Mexico*: Moya, 69, No. 36 (Spanish).

2199 A remedy for sore throat is pepper and vinegar.

Anonymous. *South*: Puckett, 368 (Negro) — *North Carolina*: Bruton, *Medicine*, No. 36 — *South Carolina*: Bryant 11, 139, No. 83 (vinegar, salt, and pepper mixed together) — *Kentucky*: Fowler, No. 27 (hot vinegar, red pepper, black pepper, and sugar) — *Iowa*: Stout, No. 846 (vinegar, salt, honey, and cayenne pepper); No. 873 (vinegar, salt, and pepper).

2200 Gargle tea of red oak bark, honey, and alum to cure sore throat.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. *Illinois*: Hyatt, No. 4939 (inner bark from an oak tree) — *Nebraska*, Black, 13, No. 45 (gargle tea made from inner bark of an oak tree).

2201 A tea made from slippery elm bark is used as gargle for sore throat.

Green Collection.

2202 A slippery elm bark poultice is used for sore throat.

Green Collection.

2203 Teas made of yellowroot are good for sore throat.

Green Collection. *North Carolina*: Bruton, *Medicine*, No. 2 (as a gargle) — *West Virginia*: Musick, 6, No. 15a (chew yellow root) — *Kentucky*: Thomas, No. 1134 — *Illinois*: Hyatt, No. 4959.

2204 Mix turpentine with sweet oil (or lard), and take internally for the sore throat.

Sue Hull (Indiana). *Idaho*: Lore, 215.

2205 For sore throat, mix lard and kerosene in equal parts and apply.

Sue Hull (Indiana). *Quebec*: Marie-Ursule, 176, No. 87 (rub the throat with coal oil [French]) — *New York*: Relihan, *Remedies*, 167 (tie kerosene around the neck) — *Idaho*: Lore, 215.

2206 Cure a sore throat with chamber lye. Gargle with alum water after.

Green Collection. Cf. *Illinois*: Hyatt, No. 4956 (gargle with your own urine). Alum as a gargle is noted in *Quebec* (Marie-Ursule, 176, No. 86).

2207 Make a cross in the back of the fireplace in the soot, with a knife, then make a cross on the swollen part of the throat, and it will cure sore throat.

Green Collection. Cf. *South*: Puckett, 368 (fire tongs, pot hooks; cross marks on table fork).

2208 A bit of red flannel worn around the neck will cure sore throat.

Elsie Doxey, Currituck county, and an anonymous informant. *South Carolina*: Bryant II, 139, No. 92 — *Ontario*: Waugh, No. 277 — *New York*: Relihan, *Remedies*, 167 — *Illinois*: Hyatt, No. 4929 — *Iowa*: Stout, No. 831. Cf. Nos. 1138 ff., above.—Black, *Folk-Medicine*, III.

2209 A stocking tied around the neck of a person suffering with sore throat will cure the ailment, if worn overnight.

An anonymous informant and five others from widely separated localities. *South Carolina*: Fitchett, 361 (Negro) — *Kentucky*: Stuart, 8 (man's sock or woman's hose) — *Pennsylvania*: Fogel, No. 1556 (a woolen stocking [German]) — *Iowa*: Stout, No. 828 — *Texas*: Woodhull, 67 — *California*: Dresslar, 113.—HDA VIII, 553.

2210 If you have sore throat, take the stocking you have been wearing and tie it around your neck. Some say the dirtier the stocking is, the better.

Martha Wall, Wallburg, Davidson county, and two other informants from Montgomery and Forsyth counties. *General*: Bergen, *Current*, No. 869; Knortz, 54 (sock) — *South*: Duncan 234, No. 9 (sock); Puckett, 367 — *North Carolina*: Bruton, *Beliefs*, No. 38 — *South Carolina*: Bryant II, 139, No. 90 — *Maryland*: Whitney-Bullock, No. 1892 — *Kentucky*: Sanders, 22 — *Tennessee*: Farr, *Riddles*, No. 14 (dirty yarn sock) — *New Brunswick*: Bergen, *Animal*, No. 909 (woolen stocking) — *Ontario*: Waugh, No. 277 (sock); Wintemberg, *Grey*, No. 153 (sock) — *New England*: Backus II, 196 (a stocking taken warm from the foot); Johnson, *What They Say*, 81 — *Ohio*: Bergen, *Animal*, No. 909 — *Indiana*: Brewster, *Cures*, 35, No. 1 (sock); Busse, 15, No. 4; Halpert, *Cures*, 3 (ca. 1885 [sock]) — *Illinois*: Hyatt, No. 4950; Norlin, 206, No. 33; Smith I, 58 — *Ozarks*: Randolph, *Folk-Beliefs*, 82 (woolen sock) — *Texas*: Lewis, 267; Turner, 168 (sock) — *Nebraska*: Black, 13, No. 51 (red woolen sock).—Lean II, 512; Leather, 81.

2211 To cure a sore throat, tie the stocking taken from the left foot around the throat at night.

Anonymous. Cf. *Kentucky*: Thomas, No. 1135 (right) — *Louisiana*: Roberts, No. 398 — *Quebec*: Marie-Ursule, 176, No. 91 — *Nova Scotia*: Creighton, 96, No. 77 (sock) — *Ontario*: Wintemberg, *German* 11, 86 — *Pennsylvania*: Brendle-Unger, 131 [German]; Fogel, No. 1557 (German) — *Illinois*: Hyatt, No. 4952; No. 4953 (right) — *Iowa*: Stout, No. 868. — *Storaker, Sygdom*, No. 119.

2212 To cure sore throat, turn a stocking wrong side out and wear it tied around the throat at night.

Lucille Massey, Durham county, and Dorothy McDowell Vann, Raleigh. *Ontario*: Wintemberg, *German* 1, 47 (sock off the left foot turned inside out); Wintemberg, *Waterloo*, 13 (sock off the left foot turned inside out) — *Pennsylvania*: Grumbine, 279 (woolen stocking); Hoffman 11, 29 — *Illinois*: Hyatt, No. 4951 (before going to bed, turn a stocking inside out and place the foot [of the stocking] against the sorest part of your throat; then tie the whole stocking around the neck, and in the morning your sore throat will be gone); Smith 11, 69, No. 21 (woolen sock) — *Iowa*: Stout, No. 855 (long woolen home-knit stocking turned inside out).

2213 For sore throat, take a black stocking, turn it wrong side out, and tie it around the throat with the heel over the Adam's apple.

Sue Hull (Indiana). Cf. *Nebraska*: Black, 13, No. 52 (soiled black cotton or woolen stocking; but not wrong side out) — *Idaho*: Lore, 215.

2214 Tie a stocking, which has been wet with spirits of turpentine, around your neck at night if you have sore throat, and it will be well the following morning.

Minnie Bryan Farrior, Duplin county.

2215 To cure sore throat, take three handfuls of ashes with your left hand, put into your left stocking, and bind it around your throat.

Sue Hull (Indiana). Knortz, 54 — *South*: Puckett, 367 f. (warm ashes put into a dark stocking and bound around throat [Negro]) — *Quebec*: Marie-Ursule, 176, No. 82 (salt and hot ashes tied in woolen stocking around the neck [French]) — *Maine*: Bergen, *Current*, No. 870 — *New York*: Relihan, *Remedies*, 167 (wood ashes in a stocking wound around the neck). Cf. Nos. 2209 ff., above.

2216 To cure sore throat, apply a bandage wet in cold water; then place a dry one on top and your throat will be well the next morning.

Mrs. Gertrude Allen Vaught, Alexander county.

2217 In a common but clean pipe, smoke equal parts of ground coffee and sawdust of pine for sore throat.

Sue Hull (Indiana). *Idaho*: Lore, 215.

2218 Sore throat is prevented by wearing real amber beads.

Green Collection, and Sue Hull (Indiana). *Indiana*: Halpert, *Cures*, 3 (ca. 1907: a string of amber beads) — *Illinois*: Norlin, 206, No. 32 — *Nebraska*: Black 13, No. 49 (a necklace of amber beads).—HDA 1, 1092.

2219 A string of gold beads worn around the neck is thought to be a preventive of sore throat.

Sue Hull (Indiana). *Tennessee*: Farr, *Riddles*, No. 15 — *Maine*: Bergen, *Current*, Nos. 797, 799 — *Illinois*: Hyatt, No. 4923 (plain beads) — *Ozarks*: Wilson, *Folk Beliefs*, 161.

Spasms

2220 A bone from a stag's breast is worn, attached to the neck, to prevent spasms.

Sue Hull (Indiana). *Newfoundland*: Bergen, *Animal*, No. 36.

Splinters

2221 When you stick a splinter in yourself, take it out and put it in your hair so you will never stick one in that place again.

Mr. Fairly, and two other informants from Guilford and Person counties. *South*: Puckett, 387 — *Kentucky*: Thomas, No. 1349. Cf. Nos. 1737, 1779, above.

2222 Whenever a splinter or any other object sticks into the body, pull the splinter out and put it upon the head. Wear it there for a day and the sore or wound will heal immediately.

J. K. Turner, Rocky Mount, Edgecomb county.

Sprains

2223 A common custom among Negroes is to wear a leather strap about the wrist as a cure for sprains.

Sue Hull (Indiana). *South*: Bergen, *Current*, No. 812; Puckett, 313 f.

2224 Dirt dauber's nest is good for sprains.

Anonymous. *Virginia*: Martin, No. 1 (mixed with water to make a poultice) — *Arkansas*: Puckett, 375 (Negro).

2225 For sprains use a poultice made of dirt dauber (mud dauber) nests mashed up in vinegar.

Green Collection, and Kate S. Russell, Roxboro, Person county. *Georgia*: Campbell, 2 — *Mississippi*: Hudson, 153, No. 2. Vinegar mixed with clay is reported from the following places: *South Carolina*: Bryant 11, 136, No. 5 — *Pennsylvania*: Brendle-Unger, 55 (German) — *Ozarks*: Randolph, 100 (red clay moistened into a paste with vinegar) — *Iowa*: Stout, No. 1019.

2226 A poultice of Jimson leaves will cure sprains.

Mrs. Gertrude Allen Vaught, Alexander county.

2227 For a sprained ankle or wrist, steam tobacco leaves and bind around the joint.

Anonymous.

2228 For a sprained ankle or wrist, bind in vinegar and brown paper.

Anonymous. *Tennessee*: Law, 99 — *Mississippi*: Hudson, 153, No. 1 (for sprained ankle).

2229 Chalk and vinegar are good for a sprain.

Anonymous. Cf. notes to Nos. 2224 f., esp. No. 2225 (vinegar and clay).

Stings of Insects

2230 Urine is applied to a sting or bite.

Green Collection. Cf. *Pennsylvania*: Brendle-Unger, 205 (clay kneaded with urine).

2231 Pennyroyal beaten upon the legs will keep insects away.

Green Collection.

2232 If you wet some cut tobacco and lay it on a sting it will effect a cure.

Minnie Stamps Gosney, Raleigh, and Madge Colclough, Durham county. *Tennessee*: McGlasson, 18, No. 1 — *Ozarks*: Randolph, 98 — *Oklahoma*: Smith, *Animals*, 74 — *Nebraska*: Black, 33, No. 23 (pull the stem from a pipe and put the excess nicotine on the sting). Cf. Nos. 2233, 2235, 2251 ff., below.

2233 Raw tobacco, chewed slightly, and bound on a sting or bite will cure it.

Green Collection. *North Carolina*: Bruton, *Medicine*, No. 32 (tobacco cud) — *South Carolina*: Bryant II, 139, No. 73 — *Tennessee*: Law, 99; O'Dell, *Doctor*, No. 18; O'Dell, *Superstitions*, 3; Redfield, No. 133 — *Ozarks*: Randolph, *Folk-Beliefs*, 82 — *Texas*: Woodhull, 58. Cf. Nos. 2235, 2251 ff., below.

2234 Make a poultice of snuff for insect bites.

Green Collection, and Madge Colclough, Durham county. *South*: Puckett, 378 (bee sting [Negro]) — *North Carolina*: Bruton, *Medicine*, No. 32 (put snuff spit on the sting for relief) — *Tennessee*: McGlasson, 18, No. 3 (rub with damp snuff). Cf. No. 2256, below.

2235 Make a poultice of tobacco for insect bites.

Green Collection. Cf. Nos. 2232 f., above, Nos. 2251 ff., below.

2236 Kerosene oil put on a sting will prevent swelling.

Jessie Hauser, Pfafftown, Forsyth county. *Tennessee*: Redfield, No. 136 — *Texas*: Woodhull, 65 (beaten egg yolks, turpentine, coal oil, vinegar and salt, in equal amounts).

2237 Baking soda, moistened and put on a sting, will prevent swelling.

Jessie Hauser, Pfafftown, Forsyth county; Zilpah Frisbie, Marion, McDowell county; and Lucille Massey, Durham county. Cf. *Tennessee*: McGlasson, 19, No. 7 (soda and molasses); No. 13 (soda and vinegar) — *Texas*: Woodhull, 58 — *Nebraska*: Black, 33, No. 24; No. 26 (soda and vinegar). Cf. Nos. 2257 ff., below.

2238 For insect bites, black loam should be applied to the injured member.

J. Frederick Doering, Durham. *Ontario*: Doering, *Folk-Medicine*, 197 — *Pennsylvania*: Brendle-Unger, 205 (German). Cf. Nos. 2241, 2261 ff., below.

2239 White flint rock which has been exposed to the sun is pressed to a sting to prevent swelling and pain.

Green Collection.

2240 A madstone is efficacious when applied to stings inflicted by poisonous insects.

Green MS file. Cf. No. 1693, above.

2241 Mud is good for insect bites.

Madge Colclough, Durham county, J. Schaffner, and Edward Dreyer (Louisiana). *Texas*: Woodhull, 58 — *Idaho*: Lore, 215. Cf. Nos. 2160, 2238, above; 2261 f., below.

Stings of Bees, Flies, etc.

2242 Rub your hands and other parts exposed with flowers to prevent bee stings.

Kathleen Mack, Davidson county.

2243 For bee stings, use ear wax from your own ears.

Anonymous. *Illinois*: Hyatt, No. 4508.

2244 If you get stung by a bee or anything, get three different kinds of weeds and rub on the sting, and it won't swell.

Rosa Efird, Stanly county, and Dorothy McDowell Vann, Raleigh. *Maryland*: Whitney-Bullock, No. 1813 — *Kentucky*: Thomas, No. 1351 (insect stings) — *Tennessee*: Redfield, No. 128 (leaves); No. 130 — *Vermont*: Bergen, *Animal*, No. 1287 (chew together three leaves from three different kinds of tree, and put the pulp on the bee sting) — *Pennsylvania*: Brendle-Unger, 205 (German) — *Ohio*: Bergen, *Animal*, No. 1286 (leaves) — *Indiana*: Brewster, *Cures*, 38 (juice from three different kinds of weed) — *Illinois*: Hyatt, No. 4502 (insect stings);

No. 4515 (leaves) — *Ozarks*: Randolph, 101 (crushed leaves of three plants).

2245 If a bee or hornet stings you, rub the sting with four different kinds of leaves. Any kinds of weeds rubbed together on the place will do.

Green Collection. *Nova Scotia*: Fauset, No. 344.

2246 To cure stings of bees, rub seven different kinds of weeds together and apply it to the sting.

Kate S. Russell, Roxboro, Person county. *Georgia*: Campbell, 3 — *Louisiana*: Roberts, No. 484 (seven different kinds of grass).

2247 To cure a bee sting, wet the place with camphor.

Anonymous.

2248 For bee sting, rub a plantain leaf on the sting.

Eunice Smith, Pantego, Beaufort county. *General*: Bergen, *Animal*, No. 1310 (freshly plucked) — *Kentucky*: Thomas, No. 1066 — *Illinois*: Hyatt, No. 4511 (chew plantain leaves and place them on a bee sting) — *Wisconsin*: Brown, *Insects*, 6 — *Washington*: Tacoma, 26.

2249 For bee sting, rub potato on the affected place.

Eunice Smith, Pantego, Beaufort county.

2250 Bind tobacco on the place where you are stung by a bee, wasp, hornet, or yellow jacket. It will draw out the poison.

Zilpah Frisbie, Marion, McDowell county, and two other informants from Stanly and Durham counties. *Tennessee*: Redfield, No. 132 — *Iowa*: Stout, No. 1020 — *Midwest*: Odell, 221 (tobacco juice on a hornet sting) — *Nebraska*: Black, 33, No. 27 (same as previous item).

2251 Chewed tobacco is used as an application for fly bites.

Elsie Doxey, Currituck county.

2252 Apply chewed tobacco to wasp stings.

Elsie Doxey, Currituck county. *South*: Puckett, 378 (Negro); *ibid.* (snuff) — *Illinois*: Hyatt, No. 4507.

2253 To cure a bee sting, put tobacco grease on it.

Mildred Peterson, Bladen county.

2254 A bee sting can be cured by an application of tobacco juice.

Dorothy McDowell Vann, Raleigh. *Tennessee*: Redfield, No. 131 (smoking tobacco in hot water bandaged to the sting) — *Louisiana*: Roberts, No. 493 — *Pennsylvania*: Fogel, No. 1535 (tobacco quid [German]) — *Ozarks*: Wilson, *Folk Beliefs*, 162.

2255 Tobacco juice and salt are good for bee stings.

Anonymous.

2256 Place snuff over a bee sting to cure it.

Anonymous, and Madge Colclough, Durham county. Cf. No. 2234, above.

2257 When a bee stings you, dampen the sting with cold water and then cover it with soda.

Lucille Cheek, Chatham county. Cf. *Tennessee*: Redfield, No. 134 (a paste of soda and water) — *Iowa*: Stout, No. 943 (wet soda).

2258 Wash a bee sting in soda water.

Anonymous. Cf. *South Carolina*: Bryant II, 139, No. 72 (bicarbonate of soda).

2259 A soda poultice is good for a bee sting.

Minnie Stamps Gosney, Raleigh. Cf. *Pennsylvania*: Fogel, No. 1102 (put baking soda on a bumble bee's nest and they will not sting all month).

2260 Bread soda is good for bee stings.

Julian P. Boyd.

2261 When one has been stung by a bee or wasp, the sting may be cured by an application of clay.

Mrs. Gertrude Allen Vaught, Alexander county, and Kate S. Russell, Roxboro, Person county. Cf. *South*: Puckett, 378 (mud to a wasp sting [Negro]) — *Ontario*: Waugh, No. 272 — *Pennsylvania*: Brendle-Unger, 205 (German); Fogel, No. 1536; No. 1537 (clay kneaded and thinned with urine [German]) — *Illinois*: Hyatt, No. 4514 (clay and vinegar). Cf. No. 2241, above.

2262 To a bee sting apply a poultice of mud.

Sue Hull (Indiana). *South*: Puckett, 378 (Negro) — *Nova Scotia*: Fauset, No. 344 — *Ontario*: Wintemberg, *Waterloo*, 11 — Waugh, No. 272 — *New England*: Backus II, 197 — *New York*: Cutting, *Farm*, 24 — *Illinois*: Hyatt, No. 4510 — *Iowa*: Stout, No. 936 — *Rio Grande*: Bourke, 140 — *Nebraska*: Black, 33, No. 20 — *New Mexico*: Moya, 54 (Spanish). Cf. Nos. 2241, 2261, above.

2263 If you hold your breath while a mosquito is biting you, it can't withdraw his stinger and you are able to kill him.

Constance Patten, Greensboro. Holding one's breath to keep from being stung by a bee is known from the New England states to the Ozarks.

Stings of Scorpions, Spiders, Centipedes

2264 For the sting of a scorpion, one should rub garlic on the part stung.

Sue Hull (Indiana). *Dominican Republic*: Andrade, 427.

2265 Spider bites should be bound up with a steamed tobacco leaf.

Green Collection. Cf. *Oklahoma*: Smith, *Animals*, 74 (tobacco moistened and bound to the wound). Cf. 2250, above.

2266 To cure spider bites, put as much salt as the yolk of an egg will dissolve, and bind to the spider bite.

Mamie Mansfield, Durham county. Cf. *Texas*: Woodhull, 44 (fine salt applied).

2267 Spider bites may be successfully treated with a madstone.
Green Collection.

2268 For the bite of a centipede, nine centipedes are kept in brandy in a bottle and the brandy is rubbed on the bite.

Sue Hull (Indiana).

Stomach Ailments

2269 The moon is the controlling planet of stomach ailments.
J. Frederick Doering, Durham.

2270 Stomach fever may be cured by a person possessing the divine gift of healing.

Anonymous.

Strangulation

2271 To relieve strangling, put a pair of scissors down inside the back of your dress.

Sue Hull (Indiana). *Prince Edward Island*: Bergen, *Current*, No. 854.

Stroke

2272 Carry salt in your pocket to ward off a stroke.

Green Collection.

Stuttering, Stammering

2273 Snake eggs will cure stutters.

F. C. Brown, Durham. These speech disorders are treated in greater detail in Nos. 343 ff., above.

Sty

2274 Do not look at a person who has a sty. If you do you are sure to catch the disease.

Mrs. Gertrude Allen Vaught, Alexander county. *Tennessee*: Redfield, No. 142 (do not look at a person with a sty straight in the eye, or you will catch the person's sty) — *Ontario*: Waugh, No. 260.

2275 To prevent more sties, pull out the lashes around the present sty.

Green Collection. *South Carolina*: Bryant II, 138, 62 — *Mississippi*: Hudson, 153, No. 4 — *New England*: Johnson, *What They Say*, 76 (pull an eyewinker from the sty).

2276 Put breast milk on a sty.

Green Collection. *Croatia*: Hovorka-Kronfeld II, 795.

2277 If you rub a black cat's tail across your eye it will cure a sty.

Julian P. Boyd, and two other informants from Chatham and Currituck counties. *Tennessee*: McGlasson, 17, No. 13; Redfield, No. 140 — *Kentucky*: Rainey, 14 (blood from a cat's tail without a single white hair on the cat is applied to the sty) — *Alabama*: Bergen, *Animal*, No. 811 — *Newfoundland*: Bergen, *Animal*, No. 761 — *Ontario*: Waugh, No. 329 (three hairs from a black cat's tail); Wintemberg, *German* II, 86 — *New England*: Backus II, 196; Johnson, *What They Say*, 76 — *New York*: Relihan, *Remedies*, 168 — *Indiana*: Brewster, *Cures*, 38, No. 1 (three hairs taken from the tail of a black cat) — *Illinois*: Hyatt, No. 5081 — *Ozarks*: Randolph, 138; Wilson, *Folk Beliefs*, 162 (tip of a black cat's tail) — *Texas*: Woodhull, 68 — *Nebraska*: Black, 15, No. 2 — *Idaho*: Lore, 215 — *California*: Dresslar, 37.—Black, *Folk-Medicine*, 151 (tomcat's tail); Taboada, 33.

2278 To cure a sty, rub a black cat's tail across the eye three times.

Julian P. Boyd. *Maryland*: Whitney-Bullock, No. 1756 — *Kentucky*: Thomas, No. 1353 (nine times) — *Georgia*: Bergen, *Animal*, No. 812 (nine times) — *Tennessee*: Redfield, No. 139 (go down to the forks of the road and catch the first brown cat that you see; rub the cat's tail through your eye nine times) — *Michigan*: Dorson, 116 (nine times) — *Missouri*: McKinney, 107 (nine times) — *Texas*: Bergen, *Animal*, No. 812 (nine times).—Black, *Folk-Medicine*, 116, 119, 151; *Choice Notes*, 12; Radford, 230.

2279 A sty is cured by passing the tail of a black cat over the closed eyelid.

Sue Hull (Indiana). *Dominican Republic*: Andrade, 427.

2280 Beat the white of an egg and put it on the eye. Do not let it dry on the eye.

Mamie Mansfield, Durham county.

2281 Corn meal and honey is good for sties on the eyes.

F. C. Brown, Durham.

2282 If you put tea leaves on the eye it will cure a sty.

Minnie Stamps Gosney, Raleigh. *Nova Scotia*: Creighton, 90, No. 30 (warm tea leaves) — *Illinois*: Hyatt, No. 5100 — *Michigan*: Dorson, 116.

2283 Rubbing a sty with a gold ring will cure it.

Sue Hull (Indiana), an anonymous informant, and two from Durham and Wake counties. *South*: Puckett, 382 (Negro) — *Maryland*: Whitney-Bullock, No. 1865 — *Tennessee*: Frazier, 36, No. 41 (brisk rubbing with a cloth before the sty is rubbed with a ring) — *Mississippi*: Hudson, 153, No. 3 — *Prince Edward Island*: Bergen, *Current*, No. 865 — *Ontario*: Waugh, No. 280; also: (a gold ring and a cat's tail rubbed on

the sty [Irish]) — *Indiana*: Brewster, *Cures*, 38, No. 2; Halpert, *Cures*, 6 — *Illinois*: Allison, No. 150; Hyatt No. 5087; Norlin, 206, No. 42; Wheeler, 65 — *Iowa*: Stout, No. 995 — *Texas*: Turner, 168 — *Kansas*: Davenport, 132 — *California*: Dresslar, 119. — Black, *Folk-Medicine*, 173; *Choice Notes*, 12, HDA III, 698; Hovorka-Kronfeld II, 794; Kittredge, *Witchcraft*, 151; Lean II, 514.

2284 A sty in the eye is cured by rubbing a gold ring on the eye three mornings with a sign of the cross.

Sue Hull (Indiana). *Labrador*: Bergen, *Current*, No. 867 — *Illinois*: Hyatt, No. 5090 (rub three times; no mention of cross); No. 5091 (rub twice one way and once the other) — *California*: Dresslar, 119.

2285 To cure a sty, rub it with a wedding ring.

An anonymous informant, Sue Hull (Indiana), and two informants from Durham county. *General*: Bergen, *Current*, No. 866; Knortz, 24; Patten, 139 — *Kentucky*: Thomas, No. 1356 (with a wedding ring that has been blessed) — *Louisiana*: Roberts, No. 409 (with a ring that has been blessed; and rubbed until warm) — *Nova Scotia*: Creighton, 96, No. 75 — *Ontario*: Waugh, No. 280; No. 308 (rub three times) — *New England*: Johnson, *What They Say*, 76 — *Pennsylvania*: Fogel, No. 1571 (German); Phillips, 163, No. 1 — *Indiana*: Busse, 15, No. 4 — *Illinois*: Hyatt, No. 5089 (with a wedding ring that has been blessed) — *Michigan*: Dorson, 160 (wedding ring taken out into the moonlight) — *Ozarks*: Smith, *Folk Cures*, 80 — *Texas*: Woodhull, 68 (look through the ring after rubbing it on the sty) — *Nebraska*: Black, 15, No. 1 (the ring may be brass as well as gold) — *Idaho*: Lore, 215 — *California*: Dresslar, 110 f. — *Washington*: Tacoma, 20. Cf. No. 2284, above. — Black, *Folk-Medicine*, 173; Lean II, 514; Napier, 97; Radford, 133, 230 f.; Udall, 221; HDA III, 698.

2286 For a sty, pass a wedding ring over it, saying "the three highest names."

Edward Dreyer (Louisiana). Cf. *Maryland*: Whitney-Bullock, No. 1866 (rub the sty three times with a wedding ring and say "words.") — *Ontario*: Wintemberg, *Grey*, No. 155 (put fasting spittle on a wedding ring, and with it make the sign of the cross over the sty in the name of the Trinity).

2287 To cure a sty, rub a gold wedding ring on something wool, and then rub the sty with it.

Green Collection. Cf. *Louisiana*: Roberts, No. 408 (rub with a wedding ring which has been rubbed until warm) — *Illinois*: Hyatt, No. 5088 (the wedding ring is sometimes first rubbed on a blanket, over one's knee, or on a rug, to make it hot).

2288 To cure a sty, wear brass earrings.

Constance Patten, Greensboro.

2289 Rub a sty with a brass thimble.

Green Collection. *Indiana*: Halpert, *Cures*, 6 (gold thimble) — *Illinois*: Hyatt, No. 5080 (heat a brass thimble by friction, then rub over the sty).

2290 To cure a sty, rub it with silver.

Kate S. Russell, Roxboro, Person county. Cf. *Kentucky*: Sanders, 18 f. (hot silver spoon) — *Illinois*: Norlin, 206, No. 43 (silver dollar) — *Kansas*: Davenport, 132 (silver spoon).

2291 Sties may be "wished" away.

Green Collection.

2292 If a person has a sty on the eye, and another says, "You have a sty," and the first replies "It's a lie," the sty will go away.

Green Collection, and three other informants from central and western counties. Cf. *Texas*: Turner, 168.

2293 If you have a sty on your eye, and throw a handful of sand over your head, it will be cured.

Martha Wall, Wallburg, Davidson county.

2294 Sties were treated by the scratching of a cross on the corresponding forefinger to the afflicted eye.

Green Collection.

2295 A rhyme for charming away a sty:

Sty, sty, go off my eye;
Take the first one that passes by.

Green Collection.

2296 A sty on one's eye will go away if you will go to a crossroad and say:

Sty, sty, get off my eye and get off,
And get on the next one that passes by.

An anonymous informant, and Ellington Laelle (Georgia). Cf. *Illinois*: Allison, No. 120 (make a cross in the dirt at the center of a crossroads and say, "Sty, sty, go away, and go to the next one that passes by"); Fox, 6 (slight verbal variation).

2297 To cure a sty, go to the crossroad and say:

Sty, sty, leave my eye,
And go to the first one passing by.

O. W. Blacknall, Kittrell, Vance county. Cf. *Mississippi*: Hudson, 153, No. 2 (slight verbal differences) — *Ozarks*: Randolph, 138 (the sufferer goes alone to the crossroads, exactly at midnight in the dark of the moon, and cries: "Sty, sty, leave my eye, / Go to the next feller passin' by!").

2298 To cure a sty, go alone at night to a crossroad and repeat the following lines:

Sty, sty, go out of my eye,
And go to the stranger,
Who next passes by!

An anonymous informant, and G. W. Allen (New York). Cf. *South: Porter*, 112 (take three pieces of gravel, rub them together, saying, "Hi sty, go off my eye, / Go on the next one who comes by," and then place the stones, done up in a wrap, at a place where two roads cross) — *Kentucky: Stuart*, 10 (go to the forks of the road and turn around three times, and each time you turn say: "Stye stye, go off my eye, and go onto someone else's eye" and the sty will leave) — *Tennessee: Frazier*, 35, No. 22 ("... go to the next man passing by") — *Pennsylvania: Brinton*, 182.

2299 For a sty on the eye, take a small piece of paper, rub it on the sty, go across the road three times, and say each time,

Sty, sty, go off my eye,
Go on the first one that passes by.

This will cure it in two or three days.

Sue Hull (Indiana).

2300 To cure a sty, go to a fork in the road and say:

Sty leave my eye,
Take the next one who passes by.

Lucille Massey, Durham county, and Sue Hull (Indiana).

2301 Go to the forks of a road and say;

Sty, sty, git out'n my eye
An' ketch the fust-un that comes by.

Green Collection.

2302 To remove a sty, go to a street corner, stand and repeat the following lines:

Sty, sty, leave my eye,
Catch the first person who passes by.

Don't think about your sty any more and it will leave.

Julia E. Self (Florida). Cf. *Kentucky: Carter, Mountain*, 15 (the charm is sung) — *Tennessee: Redfield*, No. 137 — *Mississippi: Hudson*, 153, No. 1 (notch a stick, bury it in the road, and say: etc.) — *Illinois: Smith* 1, 58 — *Texas: Turner*, 168. In none of the above references is mention made of not thinking of the sty.

Sunburn

2303 Fresh cream is good for sunburn.

Elsie Doxey, Currituck county. *Iowa: Stout*, No. 1025.

2304 Nutmeg on the end of silk thread prevents sun pains.

Green Collection. Cf. *Indiana: Halpert, Cures*, 5 (sun pains cured by a nutmeg hanging in the hollow of the neck).

2305 Meal, tanse [tansy], and buttermilk will remove sunburn.

Minnie Stamps Gosney, Raleigh.

Swamp Fever

2306 Snakeskin bay and toad's eye in it are worn to ward off swamp fever.

Green Collection.

Sweats, Sweating

2307 To bring a sweat on, a former method was the drinking of the distillation of a human skull.

Newspaper clipping.

2308 To produce a sweat, one old woman boiled ears of corn, wrapped them in cloths, and put them by her side in bed.

Green Collection. *Ohio*: Bergen, *Animal*, No. 1258 — *Illinois*: Hyatt, No. 5896 (boil red corncobs for juice to make a tea for night sweats).

2309 To prevent and cure night sweats, place a basin of water under the bed. The water may also be placed in a bowl, bucket, or pan.

Green Collection, and two informants from Wake county; one from Durham, and one anonymous informant. *South*: Fitchett, 360 (Negro); Puckett, 387 (a pail of water with sliced onions in it, placed under the bed [Negro]) — *Maryland*: Whitney-Bullock, No. 1895 (water should be changed daily; a pan of clean, pure earth is also put under the bed to absorb something in the air which causes the sweating) — *Virginia*: Martin, No. 5 — *Kentucky*: Thomas, 1282 — *Tennessee*: Farr, *Riddles*, No. 33, Rogers, 32 — *Louisiana*: Roberts, No. 434 — *Pennsylvania*: Fogel, Nos. 1390, 1622 (German) — *Indiana*: Brewster, *Cures*, 37 — *Illinois*: Allison, No. 113; Fox, 6; Hyatt, No. 5903 (the pan must contain a gallon of water) No. 5904 (water secretly put under the patient's bed and allowed to stay there for nine nights; ineffectual if patient learns it is there); No. 5905 (put a tub of water under the bed; the first night leaving between the water and the top of the tub the width of a dollar, the second night the width of a half dollar, the third night the width of a quarter, the fourth night the width of a dime. If you do this, you will never have the night sweats any more); No. 5899 (place a cup of sage tea under the bed at night) — *Ozarks*: Randolph, 146 — *Texas*: Lewis, 267 — *Nebraska*: Black, 38, No. 100.

2310 For perspiration, make applications of such costly perfumes as are in use, or procure some compound spirits of ammonia, and place about two tablespoonfuls in a basin of water. Sue Hull (Indiana). *Idaho*: Lore, 213 (*Idaho World*, Dec. 10, 1864).

Swellings

2311 To bring a rising to a head, apply dried beef gall.

Anonymous. Cf. *Nebraska*: Black, 17, No. 5 (raw beefsteak on a bruise to draw out inflammation).

2312 The right-hand jaw bone of a hog is used to rub and cure risings.

Green Collection. Cf. *Illinois*: Hyatt, No. 4931 (the swelling should be rubbed with the marrow out of a hog jowl).

2313 A live cat is split and applied warm to a swollen knee.
Green Collection.

2314 To cure a rising, smother a mole in the hand, rub it over the rising, and it will go away.

Lucille Massey, Durham county. *South*: Puckett, 378 f. (Negro).

2315 Put a salve made from honey and flour on a rising to cure it.

Lucille Massey, Durham county. Cf. *Illinois*: Hyatt, No. 4799 (a salve of wheat flour, saffron, eggs, and vinegar).

2316 A poultice of jimson leaves will cure risings.

Mrs. Gertrude Allen Vaught, Alexander county. *South*: Puckett, 378 (Negro) — *Pennsylvania*: Lick-Brendle, 294 (German) — *Indiana*: Busse, 15, No. 14 — *Illinois*: Hyatt, No. 4756.

2317 Put one and one-half to two inches of whiskey in a quart jar; fill with pokeberries; let stand for a while, and then drink the juice two or three times a day. This will cure a rising.

Julian P. Boyd.

2318 A poultice of stewed pumpkin will reduce inflammation.

Minnie Stamps Gosney, Raleigh.

2319 Swellings are cured by applying a poultice of stewed pumpkin.

Minnie Stamps Gosney, Raleigh.

2320 To bring a rising to a head, apply a poultice made from the bark of sassafras root.

Anonymous.

2321 Swampelter [swamp elder?] is good for risings.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. Cf. *Pennsylvania*: Lick-Brendle, 233 (the leaves and bark of smooth alder).

2322 Wild comfort [comfrey?] poultice is good for a rising in the head.

Anonymous.

2323 A poultice made of brandy and soda is good for drawing the soreness from a swelling.

Virginia Bowers, Stanly county.

2324 Boil red oak bark and mix meal with the water for a poultice for all sorts of swellings.

Green Collection.

2325 For inflammation, apply a poultice of melted sugar and soap.

Sue Hull (Indiana). Cf. *Ozarks*: Randolph, 101 (a mixture of soft soap and brown sugar) — *Texas*: Woodhull, 68 (brandy, soft soap, and salt) — *Nebraska*: Black, 17, No. 7 (same as previous item).

2326 For inflammation, apply plain axle grease. This was a common remedy in early times.

Sue Hull (Indiana).

2327 Throw salt on the body to keep it from swelling.

Helen Fraser Smith. This was done particularly in the care of the bodies of the dead (but not attested in the Brown Collection). Cf., however, No. 5423, below.

2328 Grandmother always advocated tying a copper penny tight over any swelling on the body. The swelling would be reduced.

Elizabeth Sutton, Durham county.

Tapeworm

2329 There was a person in Montgomery county who was suffering from tapeworm. The people tried the following cure. The person was almost starved to death for several days. Then someone tied him to a bed and put a table laden with all the good things one can imagine to eat on it. The tapeworm crawled out to get the food.

Mamie Mansfield, Durham county. Cf. *Illinois*: Hyatt, No. 4458 (luring the tapeworm out to get food).—Cf. Kamp, 52, No. 9.

2330 To cure tapeworm, hold a cabbage to the person's mouth, and the worm will crawl out.

Kate S. Russell, Roxboro, Person county.

Tetter

2331 Place a shovel in the fire and get it hot. Remove it and cover it with a layer of grains of corn; then place a cold iron on it. When the iron has had time for steam to collect on it, rub it on parts of body affected with tetter, and you will cure it.

Lucille Cheek, Chatham county.

2332 For tetter, grease affected parts with chitling (chitterling) grease.

Green Collection.

Throat Ailments

2333 Beads are worn to keep off throat diseases.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

2334 To bring up the palate when it drops and tickles the root of the tongue, take a wisp of hair on the crown of the head and tie it up very tight.

Sue Hull (Indiana). Cf. Nos. 1394 ff., above.

Toenails

2335 For ingrown toenails, cut a "V" on the center edge of the nail and keep the nail scraped thin.

Sue Hull (Indiana). Cf. *Ontario: Doering, Customs*, 153 (scrape the nail with a sharp piece of glass); *Doering-Doering* 1, 63 — *Pennsylvania: Brendle-Unger*, 53 — *Illinois: Allison*, No. 169 — *Idaho: Lore*, 212.

2336 Ashes (wood ashes) are used for ingrown toenails.

J. Frederick Doering, Durham. *Ontario: Doering-Doering* 1, 63.

Toothache

2337 To cure toothache, pick the tooth with a splinter.

Kate S. Russell, Roxboro, Person county. *South: Puckett*, 373 (Negro) — *Ontario: Wintenberg, German* 11, 88 (splinter from tree blown down) — *Pennsylvania: Bayard*, 59 (splinter from sweet apple tree). (There are references from all parts of the country to the use of a splinter or toothpick made from a tree struck by lightning; cf. No. 2363, below.) — *HDA* 1, 1420; *Storaker, Sygdom*, Nos. 147 f., 150; *Radford*, 243.

2338 Cut (trim) your fingernails on Friday, and you will never have toothache again.

Alma Irene Stone, Meredith College, and two informants from Madison and Durham counties. *General: Bergen, Animal*, No. 751 — *South: Puckett*, 401 (if you cut your nails on Friday you will have a toothache [Negro]) — *Kentucky: Thomas*, No. 1407 (you can cure toothache by promising not to cut your nails on Sunday) — *Ontario: Wintenberg, Roebuck*, 154 — *Pennsylvania: Brendle-Unger*, 117 f. (cut the nails from hands and feet on a Friday in the decrease of the moon and wrap them in a white paper; then go to the north side of a building and "do your business" ("Notdurft verrichten"). If you do this three times a year you can keep away toothaches as long as you live [German]) — *Indiana: Brewster, Beliefs*, No. 177 — *Illinois: Hyatt*, No. 5630 — *Texas: Berdau*, 382 (if a girl cuts her nails on the first Friday after the full moon, she will have no toothache as long as she follows this practice [Spanish]) — *California: Dresslar*, 74. — *Wessman*, 31.

2339 Don't cut your fingernails on Friday to keep from having toothache.

Julian P. Boyd. *South: Wiltse*, 133 (trim nails every Friday night for nine consecutive weeks) — *Maryland: Whitney-Bullock*, No. 2204; No. 2205 (many persons, men as well as women, will have their nails, either on the fingers or toes, manicured only on Friday; this is to prevent toothache) — *Kentucky: Stuart*, 5; *Thomas*, No. 1406 — *Quebec: Marie-Ursule*, 170 (to cut one's nails on Monday morning before sunrise means toothaches all week [French]) — *New England: Johnson, What They Say*, 82 — *New Hampshire: Bergen, Animal*, No. 752 (cut your nails on Friday and you will have toothache) — *Pennsylvania: Brendle-Unger*,

117 (finger nails and toenails are to be cut on Friday or Sunday, and the parings buried on the north side of the house [German]); Fogel, No. 1641 (cut your nails on Sunday to prevent toothache [German]) — *Rio Grande*: Bourke, 136 — *Kansas*: Davenport, 131 — *Washington*: Tacoma, 18.—Udal, 31 (Good Friday); Lean 11, 515; Birlinger 1, 482; Laval, 19, No. 26; Wessman, 31.

2340 Wax from the ear is a good cure for toothache.

Mrs. Gertrude Allen Vaught, Alexander county. *Illinois*: Hyatt, No. 5628.

2341 For the toothache, take an eyelash, and eyebrow, trimmings of the fingernails and toenails of the patient, bore a hole in a beech tree and put them in. The sufferer must not see the tree, and it must not be cut down or burned.

Sue Hull (Indiana). *South*: Puckett, 373 (cotton put into tooth; also some mixed with the patient's hair and placed in a hole drilled into an oak tree [Negro]) — *Newfoundland*: Bergen, *Animal*, No. 753 (fingernails only placed in a hole in a tree; this is to be done secretly) — *Cape Breton*: Bergen, *Current*, No. 833 — *Nova Scotia*: Bergen, *Animal*, No. 813 (bits of hair and nails plugged into an apple tree) — *New England*: Johnson, *What They Say*, 164 (cut a little bit from each toenail and fingernail, then wrap the cuttings in white paper or birch bark, and put 'em in a hole bored in a pine tree; close the hole by plugging, and you won't have any trouble with aching teeth as long as you live) — *Pennsylvania*: Brendle-Unger, 118 (take a goose-quill and cut it off where it begins to be hollow, then scrape off a little from each nail of the hands and feet, put all in the quill and plug shut. Then bore a hole, toward the rise of the sun, in a tree that bears no fruit, put the quill with scrapings of the nails into the hole and with three strokes close up the hole with a bung made of pine wood [German]); Grumbine, 279 f. (much the same as in the previous item, except that it must be done on Good Friday while fasting, and before speaking to anyone) — *Ozarks*: Randolph, 143 (elaborate description of a "toothache peg" plugged into a tree at the exact height of the aching tooth). Cf. Nos. 2378 f., below. —Hovorka-Kronfeld 11, 840 f.; Black, *Folk-Medicine*, 188.

2342 To cure toothache, wash behind your ears every morning.
Green Collection. *Kansas*: Davenport, 131.

2343 Toothache is prevented by carrying the tooth or piece of bone of an animal picked up in the field.

Green Collection. Cf. *Ozarks*: Randolph, 143 (jawbone of mule is picked up with teeth, and allowed to fall after the patient has walked backward nine steps; one must be careful not to touch it with the hands, nor to look back when walking away, nor to mention the matter to anyone). Cf. Nos. 2344, 2346, 2348, below.—Hovorka-Kronfeld 11, 842.

2344 Indians use a bear's tooth attached to scissors to cure the toothache.

Sue Hull (Indiana). *Labrador*: Bergen, *Animal*, No. 34.

2345 A good cure for toothache is cow manure.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *New Mexico*: Moya, 74, No. 115 (cow urine).

2346 A fin-bone of the haddock, taken from the living fish without the knowledge of other persons, and worn in a bag, will cure toothache.

Mildred Peterson, Bladen county, and Sue Hull (Indiana). *Labrador, Newfoundland*: Bergen, *Animal*, No. 3.

2347 The fat of the gray squirrel is used for the toothache.

George P. Wilson, Greensboro *Daily News*, n.d.

2348 If a hog's tooth is carried in the pocket, the bearer will never have a toothache.

Allie Ann Pearce, Colerain, Bertie county, and Sue Hull (Indiana). Cf. *South*: Puckett, 373 (anoint the jaw with oil from a hog's jowl [Negro]) — *Kentucky*: Thomas, No. 1401 (if you keep a hog's jaw tooth); Stuart, 5 (wear one of the "liddle bones around yer neck") — *Ontario*: Wintemberg, *German* 1, 48; 11, 87; Wintemberg, *Waterloo*, 14 (a bone from the pig's skull, known as the "Hernzahn," is carried in the pocket [German]) — *New York*: Relihan, *Remedies*, 168 (carried in the right pants pocket) — *Pennsylvania*: Bergen, *Animal*, No. 33; Brendle-Unger, 120 (German); Fogel, No. 1668 (German); Grumbine, 275 (brain tooth of a hog) — *Ozarks*: Wilson, *Folk Beliefs*, 161 (carried in the right pants pocket).

2349 To cure toothache, drink after a horse.

Constance Patten, Greensboro. *South*: Puckett, 373 (Negro).

2350 A spider web put in an aching tooth will cure the ache.

Green Collection, and Lida Page, Nelson, Durham county.

2351 Dried woodpecker tongues are used for toothache.

Anonymous. Cf. *Pennsylvania*: Brendle-Unger, 116 (dried woodcock's tongue [German]); Rupp, 254 (dried woodcock's tongue [German]).

2352 Toothache is caused by a worm at the root of the tooth. The worm may be seen when the tooth is pulled out.

Green Collection, and an anonymous informant. Hovorka-Kronfeld 1, 182 f.; 11, 823, 838, 841; Black, *Folk-Medicine*, 32 f.; Radford, 243. "It is a common belief among the Indians of Guatemala that toothache is caused by a worm which gets inside the tooth and produces pain and discomfort" (*Popul Vuh: The Sacred Book of the Ancient Maya* [Norman: University of Oklahoma Press, 1950], p. 97 n. 4). By homoeopathic principles, worms are smoked in pipes in Newfoundland to cure toothache (Bergen, *Animal*, No. 794). Cf. Knortz, 51.

2353 For toothache, make a poultice of corn meal, ashes, and salt (about equal parts of corn meal and ashes, and about half or one-third as much salt), mix with water, and apply hot to the side of the face.

Carl G. Knox, Leland, Brunswick county. Parched cornmeal is applied to the teeth in *Tennessee* (McGlasson, 14, No. 20) and blue cornmeal in *New Mexico* (Moya, 70, No. 52 [Spanish]), while hot ashes are applied to the jaw in *Tennessee* (Farr, *Riddles*, No. 20; McGlasson 13, No. 2). For uses of salt, see Nos. 2368 ff., below.

2354 The juice of the boxwood is used to cure toothache.

F. C. Brown, Durham.

2355 Place a twig of an elder silently in the ground to cure toothache.

Kate S. Russell, Roxboro, Person county. Black, *Folk-Medicine*, 192.

2356 Smoke-dried leaves of the life everlasting plant will cure toothache.

Anonymous. *South*: Puckett, 373 (Negro) — *South Carolina*: Bryant II, 138, No. 57.

2357 Put a piece of night-eye in the tooth for toothache.

Dorothy McDowell Vann, Raleigh.

2358 A nutmeg worn around the neck on a string will cure toothache.

Ada Briggs (Virginia). Cf. *Tennessee*: McGlasson, 14, No. 16 (put nutmeg on the tooth) — *Illinois*: Hyatt, No. 5638 — *New Mexico*: Moya, 70, No. 55 (nutmeg in the cavity of the aching tooth [Spanish]).

2359 Bog onion is used to allay toothache.

J. Schaffner. Bog onion is the root of jack-in-the-pulpit, according to the informant.

2360 For toothache, take a drop of the oil from a branch of the peach tree, procured by burning it with a pine knot or lightwood splinter, and drop it on the tooth.

Green Collection.

2361 Put a hot raisin on an aching tooth and the aching will cease.

Minnie Bryan Farrior, Duplin county. *Indiana*: Halpert, *Cures*, 4.

2362 Red pepper will stop the toothache.

Minnie Stamps Gosney, Raleigh. *Tennessee*: McGlasson, 14, No. 25 (red pepper tea); No. 8 (black pepper on cotton applied to the tooth) — *Illinois*: Hyatt, No. 5640 (whole black pepper into the cavity).

2363 To prevent toothache, use toothpicks made from lightning-struck timber.

Green Collection. *General*: Bergen, *Animal*, No. 1290; Knortz, 48 — *Maryland*: Bergen, *Animal*, No. 1289 (such a toothpick will kill the nerve of a tooth and thus cure the toothache); Whitney-Bullock, No. 1719; No. 1808; No. 1809 (chew shaving of a tree struck by lightning) — *Kentucky*: Thomas, No. 1412 — *Tennessee*: McGlasson, 14, No. 7; Redfield, No. 32 — *New Hampshire*: Bergen, *Animal*, No. 1288 — *Pennsylvania*: Brendle-Unger, 116 (the ache will cease, but the tooth will decay [German]); Fogel, No. 1639, No. 1640; Grumbine, 280 — *Indiana*: Brewster, *Cures*, 39, No. 1 — *Illinois*: Hyatt, No. 5636 (prick the gum until it bleeds) — *Ozarks*: Randolph, 144 — *California*:

Dresslar, 17. Southern Negroes throw such a sliver into flowing water to carry the toothache away (Puckett, 372 f.); cf. also *Mississippi* (Hudson, 153, No. 5). Cf. No. 2337, above, Nos. 2376 f., 2380, below.

2364 Snuff will prevent the toothache.

Green Collection.

2365 Tobacco is a preventive of toothache.

Green Collection. *Tennessee*: McGlasson, 14, No. 11 (a piece of tobacco in the mouth next to the tooth) — *Pennsylvania*: Brendle-Unger, 115 (stem of pipe put to ear and tobacco smoke blown into the ear [German]) — *Oklahoma*: Smith, *Folk Cures*, 83 (tobacco smoke) — *Texas*: Woodhull, 69 — *New Mexico*: Moya, 70, No. 53 (a piece of tobacco put into the cavity [Spanish]).

2366 Chewing tobacco is good for decaying teeth and toothache.

Jessie Hauser, Pfafftown, Forsyth county, and Kate S. Russell, Roxboro, Person county. *South Carolina*: Bryant 11, 138, No. 56 — *Mississippi*: Hudson, 153, No. 1 — *Ontario*: Waugh, No. 275 — *Pennsylvania*: Brendle-Unger, 116; Lick-Brendle, 91 (German) — *Ohio*: *New Yorker*, April 28, 1951, p. 27 — *Illinois*: Hyatt, No. 5647 (the person who chews tobacco never has the toothache) — *Oklahoma*: Smith, *Animals*, 74; Smith, *Folk Cures*, 83 — *Midwest*: Odell, 221 — *Nebraska*: Black, 22, No. 5 — *New Mexico*: Moya, 70, No. 53 (Spanish).

2367 Fill the hollow of the tooth with baking powder to cure the toothache.

Green Collection, and Minnie Stamps Gosney, Raleigh. *Tennessee*: McGlasson, 14, No. 13 — *New Mexico*: Moya, 72, No. 78 (baking soda [Spanish]).

2368 For toothache, put a teaspoonful of salt on the tooth, close the mouth and hold it until relieved.

Carl G. Knox, Leland, Brunswick county. Cf. *Kentucky*: Stuart, 5 (salt and sulphur smoked in a new stone pipe) — *Tennessee*: Rogers, 43 — *Illinois*: Hyatt, No. 5644.—Taboada, 39.

2369 An aching tooth will be cured by rubbing a bag of salt on it.

Jane N. Ray, Meredith College, and Ada Briggs (Virginia).

2370 A bag of heated salt will stop toothache.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Tennessee*: McGlasson, 14, No. 14 (hot salt water) — *Illinois*: Hyatt, No. 5645 (heat a sack of salt and place it on top of your head).

2371 To cure toothache, apply a bag of hot hops or salt.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Ontario*: Waugh, No. 274.

2372 Salt, tobacco, ashes, and vinegar heated and used as a polus [poultice?] is good for toothache.

Anonymous. Cf. Nos. 2353, 2365 ff., above.

2373 If you put soda in your tooth, it will stop the toothache. Minnie Stamps Gosney, Raleigh. *Tennessee*: McGlasson, 14, No. 6.

2374 Bluestone is good for the toothache.

Minnie Stamps Gosney, Raleigh.

2375 All kinds of things have been put into aching teeth, but the most potent is carbolic acid, for it destroys the nerve and kills the ache.

Sue Hull (Indiana). *Idaho: Lore*, 207.

2376 For toothache, pick the gum around the tooth until it bleeds, take three sharp-pointed, fat lightwood splinters and touch the blood. Hide the splinters.

Dorothy Vann, Raleigh. Cf. Nos. 2337, 2363, above.

2377 For toothache, go to the woods, cut a splinter of sourwood, pick the tooth till it bleeds. Set the splinter back where it came from. It will grow back and you'll never have the toothache again.

Green Collection.

2378 Drive one of your baby teeth into a tree, and you will never have the toothache.

Mr. Fairly.

2379 A nail driven into an oak tree is a cure for toothache.

Green Collection. Cf. *Kentucky*: Thomas, No. 1408 (stand a person against a tree and drive a nail into the tree just above his head) — *Indiana*: Brewster, *Specimens*, 364 (ask the name of the sufferer, then procure a hammer and a nail and retire behind a woodhouse or to some secret place and drive the nail into some wood; when you have finished the toothache will be gone). Cf. No. 2341, above.—Radford, 183, 241; also 242.

2380 A potent remedy for toothache is to cut the gum with an iron nail till the blood flows, smear some of the blood on the nail and drive it up to the head into a wooden beam, and so long as the nail remains in position, the toothache will never again attack the operator.

Sue Hull (Indiana). Cf. *Louisiana*: Roberts, Nos. 458 f. (touching tooth with new nail and driving it into a wall [or post]). No mention is made of blood in either case. Coffin nails were frequently used to pick the teeth, make the gums bleed, etc.—Black, *Folk-Medicine*, 39; Napier, 131; Radford, 180, 242.

2381 If a young lady having a sweetheart has a toothache, the following operation is a sure cure. Let her suitor take her by the hand and conduct the patient to some place where no one will observe the performance, in a grove for instance—it must

be out in nature; then let the lover pick the affected parts with a sharp or pointed instrument until the blood is obtained. Then let him take a drop of blood and make away with it unbeknown to his sweetheart. This produces a permanent cure.

Reverend L. D. Hayman, Hyde and Dare counties. Cf. *Alabama: Bergen, Animal*, No. 1173 (Go into a lonely part of the woods with one of the opposite sex, who is to carry an ax. The bearer of the ax chops around the roots of a white oak, cuts off, with a large jackknife, nine splinters from roots of the tree, then cuts around the roots of the aching tooth with the knife, dips each of the splinters in the blood that flows from these cuts, and finally buries the splinters at the foot of the tree from which they came. While doing this, the operator says over "something you don't understand,"—undoubtedly a charm).

2382 Toothache may be cured by a written charm sealed up and worn around the neck of the afflicted person. The following is a copy of the charm: "I've seen it written, a feller was sittin' on a marvel stone, and our Lord came by, and He said to him, 'What's the matter with thee, my man?' And he said, 'Got a toothache, Marster.' And he said, 'Follow me and thee shall have no more toothache.'"

Sue Hull (Indiana). Cf. *Quebec: Marie-Ursule*, 174, No. 65.—Black, *Folk-Medicine*, 77; Udall, 219; Harland-Wilkinson, 75 f.

2383 To cure toothache, wear a bit of bead on a string around the neck.

Green Collection.

2384 A lead or pewter ring worn on the finger keeps off toothache.

Green Collection. Cf. Black, *Folk-Medicine*, 173.

2385 To carry a bullet in one's pocket will prevent an attack of toothache.

Sue Hull (Indiana).

Train Sickness

2386 A sure preventive against train sickness is a piece of stationery placed upon one's chest.

J. Frederick Doering, Durham. Cf. *Kentucky: Thomas*, No. 1420; No. 1419 (a newspaper inside the shirt next to the skin); No. 1421 (a pair of soles made of butcher's paper) — *Ontario: Doering, Folk Medicine*, 196 — *Illinois: Hyatt*, No. 5765 (writing paper on the pit of the stomach); No. 5763 (newspaper under the shirt) — *Iowa: Stout*, No. 932 (brown paper across the stomach) — *California: Bushnell*, 274, No. 14 (newspaper against the skin at the pit of the stomach). Cf. No. 2094, above (sea-sickness).

Tuberculosis

2387 It is bad luck to spit in the fire, as it "dries up your lungs," and then you die of tuberculosis.

Rebecca Willis (Texas).

2388 If a person's hair blazes when put into the fire, he is subject to tuberculosis.

Green Collection.

2389 Kill a rattlesnake, skin it, and pickle it with whiskey, and then drink the whiskey from it to cure tuberculosis.

Green Collection, and Edith Walker, Watauga county. Cf. *Kentucky*: Thomas, No. 1148 (cut off a rattlesnake's head, put the snake into rum, and then drink two or three times a day) — *Pennsylvania*: Fogel, No. 1424 (a rattlesnake, killed without biting itself) should be fried like an eel and eaten [German]).

2390 Take one pound of flaxseed and boil it with the juice and peeling, etc. of a dozen lemons, then add a quart of strained honey and boil all the mixture down to one quart of syrupy substance, straining out the flaxseed and lemon seed, etc. Then take one teaspoonful every hour for an indefinite period. It is a sure cure for tuberculosis.

Green Collection.

2391 Slice and dry Indian turnip and mix with honey. This cures T.B.

Edith Walker, Watauga county. Indian turnip was also known as jack-in-the-pulpit. Cf. *Pennsylvania*: Lick-Brendle, 41 f. (German).

Typhoid Fever

2392 It is a Bladen county belief that typhoid fever always follows the clearing of land. Don't live there for a year or two.

Louise W. Sloan, Davidson, Bladen county.

2393 To cure typhoid, tie cabbage leaves around the wrists and ankles of the patient; also bind them to the head.

Green Collection.

2394 An onion kept in the room of a typhoid patient will keep the nurse from catching the disease.

Green Collection. "One nurse found an onion under the bed." *Kentucky*: Thomas, No. 1425 — *Illinois*: Hyatt, No. 5188 (sliced onions; they will turn black).

2395 For typhoid fever, bathe in steeped peach leaves.

Madge Colclough, Durham county. *South*: Puckett, 367 (Negro) — *Georgia*: Campbell, 3.

2396 A pine knot placed in drinking water will prevent typhoid.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, 1198 — *Tennessee*: Rogers, 21 (a pill of pure pine resin about the size of a bullet taken once a month to prevent typhoid).

2397 Alternate doses of quinine and tea made of cockleburrs (gathered before frost) are used for typhoid fever.

Green Collection.

Ulcers

2398 For ulcers of the stomach, drink tea made of dry gizzards from chickens, being sure to use the muscular skin.

Sue Hull (Indiana). *Idaho: Lore*, 216.

2399 Oatmeal gruel without milk (a little cream stirred in) is good for stomach ulcers.

J. Frederick Doering, Durham.

2400 Yellowroot is good for ulcers.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. "Once on Jonas Ridge I had a very painful ulcer in my mouth. 'Hywer, chew this yellor root,' commanded my hostess." *Indiana: Halpert, Cures*, 4 (for stomach ulcer).

Vomiting

2401 Put an egg on your chest to keep from vomiting.

Green Collection. Cf. *Illinois: Hyatt*, No. 5787 (hold an egg on the hollow below the Adam's apple).

2402 Lobelia weed tea will make a person throw up.

Mrs. Williams. *West Virginia: Musick*, 6, No. 17 (tea made from the seeds of lobelia pods).

Warts

2403 Blood from a wart, especially if applied to the tongue, will cause warts to appear.

Sue Hull (Indiana). *New Jersey: Bergen, Current*, No. 873.

2404 Blood from the warts on a cow's bag, coming in contact with a person's hands, will cause warts to appear on them.

Sue Hull (Indiana). *New Hampshire: Bergen, Current*, No. 872 — *Pennsylvania: Brinton*, 183.

2405 Warts are caused by touching the white of an egg.

Sue Hull (Indiana). *General: Knortz*, 49 — *Massachusetts: Bergen, Current*, No. 878.

2406 Water that eggs have been washed in will cause warts.

Eleanor Simpson, East Durham. *General: Knortz*, 49 — *Georgia: Steiner*, No. 82 — *New Brunswick: Knortz*, 49 — *Ontario: Doering-Doering* 1, 64; *Waugh*, No. 302 — *New England: Johnson, What They Say*, 117 — *Pennsylvania: Brendle-Unger*, 64 (German); *Fogel*, No. 1734 (washing dishes in water in which eggs have been boiled [German]).—*Harland-Wilkinson*, 121; *Radford*, 249; *Storaker, Mennesket*, No. 138.

2407 Washing the hands in water in which eggs have been boiled causes warts to grow.

Sue Hull (Indiana). *Cape Breton and Massachusetts*: Bergen, *Current*, No. 877 — *California*: Dresslar, 107.

2408 To drink the water in which eggs have been boiled will cause internal warts.

Sue Hull (Indiana). *New Brunswick*: Bergen, *Current*, No. 876.

2409 If raindrops fall off the eaves of a house onto the hands, they will cause warts.

Green Collection.

2410 If you handle frogs (toad-frogs) you will have warts on your hands.

Edith Walker, Watauga county; J. T. Carpenter, Durham county; Jessie Hauser, Pfafftown, Forsyth county; and Doris Overton, Greensboro. *General*: Beckwith, *College*, No. 96 — *Kentucky*: Fowler, No. 3503a — *Tennessee*: Redfield, No. 172 — *Louisiana*: Roberts, No. 1480 — *Mississippi*: Hudson, 154, No. 10 (toad-frog); Puckett, 381 (Negro) — *Illinois*: Hyatt, No. 4014; No. 4015 (a bullfrog wetting on you will give you warts) — *Washington*: Tacoma, 19 (if a frog spits on one, a wart results). Cf. Nos. 2413 f., below.

2411 If a hen gets the corn with blood from a wart, three will come in its place.

Green Collection.

2412 To touch the jellyfish will cause warts.

Sue Hull (Indiana). *Nova Scotia and New England*: Bergen, *Current*, No. 879.

2413 If you play with frogs, you will have warts on your hands.

Mrs. Gertrude Allen Vaught, Alexander county. *General*: Bergen, *Animal*, No. 1040; Bergen, *Current*, No. 882 — *South Carolina*: Bryant II, 140, No. 105 — *Maryland*: Whitney-Bullock, No. 1296A — *Kentucky*: Carter, *Mountain*, 14; Price, 32; Rainey, 13; Sanders, 17; Shearin, 319 — *Tennessee*: Carter, 2 — *Ontario*: Waugh, No. 83; No. 302 (warts caused by a secretion from a toad's skin); Wintemberg, *German* 1, 46; II, 90; Wintemberg, *Grey*, No. 36; Wintemberg, *Waterloo*, 7 — *New England*: Johnson, *What They Say*, 119 — New York: Gardner, No. 333; Webb, 100 — *Pennsylvania*: Brendle-Unger, 64; Fogel, No. 1729; Sener, 242 (by touching toads, or by touching anything over which a toad has hopped) — *Indiana*: Brewster, *Beliefs*, No. 201; Busse, 15, No. 3 — *Illinois*: Allison, No. 312; Hyatt, No. 4016 — *Iowa*: Stout, No. 715 — *Southwest*: Strecker, *Reptiles*, 60 — *Kansas*: Davenport, 129 — *Nebraska*: Cannell, 27, No. 48; Erickson, 153, No. 1; *Nebraska Proverbs* 1, 9 — *California*: Dresslar, 45.

2414 If one allows the urine of a toad to get on his hands, he will have many warts.

Anonymous. *North Carolina*: Bruton, *Beliefs*, No. 48 — *Mississippi*: Puckett, 381 (Negro) — *Pennsylvania*: Fogel, No. 1730 (German) —

Illinois: Hyatt, No. 4133; No. 4250 (let a toad wet on your wart to cure it) — *Texas*: Simmons, 193 (if children play with warty garden toads, and the toads wet on their hands, warts will grow all over them).

2415 Touching the excrescences that sometimes appear on trees will cause warts on the hand of the person who touches them.

Sue Hull (Indiana). *New England*: Bergen, *Current*, No. 880.

2416 The handling of large species of toadstool, sometimes popularly called "wart-toadstool," will cause warts to grow on the part of the hand coming in contact with it.

Sue Hull (Indiana). *New Hampshire*: Bergen, *Current*, No. 881; Knortz, 49.

2417 To count another person's warts will cause them to appear on you.

Sue Hull (Indiana). *General*: Bergen, *Current*, No. 874; Knortz, 49 — *Maryland*: Whitney-Bullock, No. 1814 — *Ontario*: Wintemberg, *German* I, 48; II, 88; Wintemberg, *Waterloo*, 15 — *New York*: Webb, 100 — *Pennsylvania*: Brendle-Unger, 66; Fogel, No. 1735 — *Illinois*: Hyatt, No. 4100; Norlin, 205, No. 14 — *Texas*: Woodhull, 71 — *Nebraska*: Black, 27, No. 57 (count off the number of warts you have on another's hands, touching the person's skin for each wart; your warts will soon disappear and the other person will have them) — *California*: Dresslar, 107. Cf. Nos. 2672 ff., below.—Lean II, 518; Birlinger I, 483.

2418 If a person counts stars while lying on his back, he will have as many warts as he has counted stars.

Sue Hull (Indiana). Knortz, 49 — *New York* and *New Jersey*: Bergen, *Current*, No. 875 — *Quebec*: Marie-Ursule, 170, No. 260 (French) — *Illinois*: Hyatt, No. 4019 (count the stars by pointing at them with a finger, and you will have a wart on that finger).—Taboada, 45.

2419 If you rub a wart every time you think of it, it will go away.

Marjorie Ross, Craven county. There are references to rubbing warts from *Pennsylvania* to the *Southwest*, but "thinking" about them is not mentioned.

2420 A man who is the father of seven sons can rub his hand upon a wart and it will disappear.

Mabel Ballentine, Raleigh. Cf. No. 2421, below.

2421 A seventh son can rub his hands on a wart and it will go away.

Marie Harper, Durham county. Cf. *New York*: Webb, 103 (the seventh son of a seventh son can blow off a wart) — *Illinois*: Hyatt, No. 4021 (the seventh son of a seventh son is able to cure warts).

2422 To cure a wart, pull the center seed out.

Anonymous.

2423 Take a seed out of the wart, tie it up and throw it away. The person who picks it up will have the wart.

Dixie V. Lamm, Lucama, Wilson county. Cf. *South*: Puckett, 380 (pull the seed out, tie it in a piece of paper and leave it in the street [Negro]).

2424 To cure warts, cut your fingernails and put them in the knot hole of a tree; then stop up the hole, wishing the warts on to someone else.

Sue Hull (Indiana). *Connecticut*: Bergen, *Current*, No. 903.

2425 If you suck a wart every time you think of it, it will go away.

Julian P. Boyd.

2426 To get rid of a wart, spit on the ground and place a rock over the saliva.

G. W. Allen (New York). Cf. *Tennessee*: McGlasson, 17, No. 18 (spit on a rock and when you forget where it is the wart will disappear); Redfield, 157 (tell someone your whole name and they will go out and find a rock and spit under it for nine mornings, and your warts will leave) — *New York*: NYFQ III (1947), 257 (get a stone at midnight, spit on it, and put it on a rafter in the attic; in eight weeks turn it over and observe discreetly).

2427 Rub saliva on the wart, tie a string around the hand so that the knot comes on the wart. Take off the string and hide it in a hollow stump.

Sue Hull (Indiana).

2428 To cure warts, spit on the warts, rub them, and name a person. Those warts will go to the person named.

Eleanor Simpson, East Durham. Cf. the *Tennessee* item (Redfield) in No. 2426, above.

2429 To cure a wart, wear (twist) a hair around it.

Mildred Peterson, Bladen county, and Kate S. Russell, Roxboro, Person county. *Ontario*: Wintemberg, *Grey*, No. 161 — *Pennsylvania*: Fogel, No. 1703 (German) — *Illinois*: Hyatt, No. 4141 (tie several strands from your combings around a wart and bury the hair; after this hair has decayed the wart will disappear) — *Texas*: Berdau, 382 (tie hair around a wart when you see a rainbow in the sky; when the rainbow dissolves, your wart will be gone) — *Rio Grande*: Bourke, 142 (essentially the same as the previous item). Cf. No. 2431, below.—Addy, 88; Radford, 249.

2430 To carry warts away, rub them with a kink of Negro's hair.

R. T. Dunstan, Greensboro.

2431 Tie a horsehair around the wart, and cut it off.

Green Collection. *Kentucky*: Thomas, No. 1475 — *Tennessee*: Carter, 4; Frazier, 35, No. 19 — *Ontario*: Waugh, No. 328 — *Pennsylvania*: Brendle-Unger, 64 (horsehair found hanging to a stump [German]) —

Illinois: Hyatt, No. 4147 (bury the hair after tying it around the wart); No. 4148 (pull the knot in the hair around the wart tighter every morning for nine days) — *Texas*: Guinn, 268 — *Nebraska*: Black, 28, No. 66. Cf. No. 2429, above. — Black, *Folk-Medicine*, 152; Hovorka-Kronfeld II, 774.

2432 Take a hair from a horse's mane, and wind it around the wart.

Mildred Peterson, Bladen county. *Ontario*: Wintemberg, *Oxford*, No. 17. Cf. Nos. 2429, 2431, above.

2433 For warts, tie as many knots in a hair as you have warts, and throw the hair away.

Anonymous. Black, *Folk-Medicine*, 185. Cf. No. 2429, above, 2439, below.

2434 Take some strings, tie one around each wart. Then take it off from around the warts, and in about a month the warts will fall off.

G. Hawfield, Concord, Cabarrus county, and Mamie Mansfield, Durham county. *Illinois*: Hyatt, No. 4232 — *Iowa*: Stout, No. 726.

2435 For warts, tie a string around them, and hang the string on the wall. When it rots the warts will leave.

Green Collection.

2436 An old Negro said he could cure my warts. He took some strings out of his pocket and tied one around each one of my warts and then took them off of the warts and put them in his pocketbook. He told me that in about a month they would be off.

James Hawfield, Union county. Cf. *Illinois*: Norlin, 205, No. 25 (take a string and measure your warts; then tie knots for each measurement and place the string in a vest-pocket, and the warts will disappear).

2437 To cure a wart, tie a silk string around it, letting it slip over the wart and making a knot. Forget about it.

Eunice Smith, Pantego, Beaufort county. Forgetting about the string does not figure in any of the following examples; moreover, in each case it is a silk thread, not a silk string: *Kentucky*: Thomas, No. 1476 (cut the wart with a silk thread); No. 1513 (black silk thread; when the thread wears out the wart will disappear) — *Tennessee*: Rogers, 33 — *Louisiana*: Roberts, No. 510 (tie a silk thread around the wart and stick a hot needle into it) — *Nova Scotia*: Creighton, 98, No. 92 — *Pennsylvania*: Fogel, No. 1704 (German) — *Illinois*: Hyatt, No. 4249 (tie a silk thread around the wart until the blood stops) — *Nebraska*: Black, 27, No. 49 (keep pulling the thread tighter and tighter until the wart comes off); No. 46 (tie a silk thread around a wart; burn the rest of the thread and the wart will go away).

2438 To cure warts, tie a knot in a string for each wart, and lose the string.

Anonymous. Cf. *Kentucky*: Thomas, No. 1528 (hide the string with knots in it in a place unknown to the afflicted person; when the string

rots, etc.) — *Indiana*: Bergen, *Current*, No. 926 (rub saliva on the wart, tie a string around the hand so that the knot comes on the wart; take the string off and hide it in a hollow stump).

2439 Steal string, tie as many knots in it as there are warts to remove, then bury the string.

Ella Smith, Yadkin county. All of the following examples involve the tying of knots and burial of some sort; only the Brinton reference (Pennsylvania) specifies that the string be stolen. *South*: Puckett, 380 (Negro) — *South Carolina*: Bryant II, 139, No. 99 (under a stone) — *Kentucky*: Price, 32 (under a stone); Sanders, 17 — *Tennessee*: McGlasson, 17, No. 16 (tie a wart in a wool string and hide it under a rock); Rogers, 34 — *Ontario*: Wintemberg, *Oxford*, No. 21 — *New England*: Johnson, *What They Say*, 121 f. (count your warts and tie as many knots, etc.; then bury, and dig up once a week until the time comes when it has so decayed you can't find the string any more) — *Pennsylvania*: Brinton, 183 (stolen string) — *Indiana*: Brewster, *Cures*, 41, No. 11 — *Illinois*: Hyatt, No. 4237; No. 4238 (under a board); Norlin, 205, No. 22; Smith II, 70, No. 26 (take the string to a crossroads and bury it) — *Iowa*: Stout, No. 743; No. 721 (have a friend tie a knot around each wart; then have him slip the knots off the warts, tighten the knots, and bury the string in a place known only to himself; when the string rots, etc.); No. 781 (knots in black string after counting the warts); No. 794 (tie as many knots in a long string as you have warts; then prick each wart until it bleeds, and drop some of the blood upon each knot; then bury, etc.); No. 818 (tie a loop in a string, lay the loop around the wart; then place the string under a stone, and when the string has rotted away, the wart will be gone) — *Oklahoma*: Smith, *Folk Cures*, 80 (under the doorstep) — *Nebraska*: Black, 27, No. 52; No. 48 (under a hog trough; let no one see you do it or know of it) — *New Mexico*: Baylor, 149, No. 3 (under a rock [Spanish]).—Hovorka-Kronfeld II, 770 f., 774.

2440 To remove warts, take a string and tie as many knots as you have warts. Place it where the rain drops off the house, and place some dirt on it. In three days the warts will be removed.

Green Collection. Cf. *Louisiana*: Roberts, No. 508 (tie as many knots in a string as you have warts, and bury it in a damp spot under a bridge).

2441 Warts are cured by tying a knot in a string for every wart, and putting it under the eaves of the house. The warts will go as the string rots.

Madge Colclough, Durham county, Sue Hull (Indiana), and an anonymous informant. *South*: Puckett, 380 (Negro) — *Kentucky*: Stuart, 6 (under the drip of the house) — *Pennsylvania*: Brendle-Unger, 66 (German); Fogel, No. 1736 (German) — *Ohio*: Bergen, *Current*, No. 928; Knortz, 50 — *Illinois*: Hyatt, No. 4239 — *Nebraska*: Black, 27, No. 50 (when it rains, the warts will go).—Hovorka-Kronfeld II, 773 f.

2442 Tie a knot in a string for every wart you have, and put it under a chip without letting anyone see you do it. Throw it in the fire.

Green Collection.

2443 If you find an old bone in the field, rub the wart with it and then lay it down exactly as you found it.

Eva Furr, Stanly county; Sue Hull (Indiana); and an anonymous informant. In only the Maine version is it specified that the bone is found in a field. *Tennessee*: Farr, *Riddles*, No. 45 — *Alabama*: Bergen, *Current*, No. 888 — *Maine*: Bergen, *Current*, No. 887 — *Pennsylvania*: Brendle-Unger, 68 (German); Fogel, No. 1713 (German) — *Illinois*: Hyatt, No. 4063; Norlin, 205, No. 26 — *Nebraska*: Black, 25, No. 10 (hunt until you find a bone under a tree, then, after rubbing the wart with it, put it back in its identical position) — *Kansas*: Davenport, 131 — *New Mexico*: Baylor, 149, No. 6 (Spanish) — *California*: Dresslar, 109.—Wuttke, 341.

2444 If you find a bone in the yard, pick it up, take twelve steps straight forward, then throw it over your left shoulder, and then bury the bone. [Warts mentioned in heading.]

Allie Ann Pearce, Colerain, Bertie county. The following references have two or more common elements: *Illinois*: Hyatt, No. 4065 — *Iowa*: Stout, No. 762 — *California*: Dresslar, 109.—Hovorka-Kronfeld II, 772.

2445 To cure warts, take the bone of an animal found in the woods, rub it on the warts, place back in the same position in which you found it, and leave without looking back. If you follow this carefully you can surely cure warts.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Mississippi*: Hudson, 153, No. 4 (find an old bone, make a cross on the wart with it, replace it exactly as you found it, and go away without looking back).

2446 If you want to take off a wart, go out in the woods and find an old bone and rub it on the wart. Then lay it in exactly the same spot, walk across it and do not look back, and the wart will disappear.

Mr. Fairly.

2447 Warts may be removed by finding the old bone of some animal, and rubbing the warts against the side found next to the ground. When the operation is performed, place the bone back in the same position, and in the exact place from which it was taken, and take to your heels, and never go back to that place again under penalty of having the warts return if the admonition is violated.

Reverend L. D. Hayman, Hyde and Dare counties. The following references all differ in details, but have in common the side of the bone lying next to the ground: *Kentucky*: Thomas, No. 1441 (the underside of a round or ring bone) — *Illinois*: Hyatt, No. 4064 — *Texas*: Woodhull, 71 f. — *Nebraska*: Black, 25, No. 9.

2448 Take a bone that has recently been gnawed by a dog; go to a ditch and get a piece of paper, rag, or straw (paper preferably) out of the ditch; wrap it around the bone; dig a hole in

the side of the ditch with your heel; put the bone in it, and sprinkle a little dirt over it; then spit on the wart; take some dirt and rub the saliva away; put the dirt on top of the bone. Then bury, and the wart will disappear.

Julian P. Boyd.

2449 If you go to a place where you've never been and expect never to return to, rub an old bone over the warts, throwing the bone over the left shoulder when finished, and being sure to not look at it again. Warts are sure to disappear soon after this treatment.

Melick Blades, Apex, Wake county.

2450 By putting a dead cat in a tree stump one can remove warts.

Paul O. Hudson, Mooresville, Iredell county. Cf. Knortz, 49 (kill a cat, put it in a black stocking, and bury it) — *New York*: NYFQ III (1947), 357 (steal a black cat and bury it at midnight) — *Indiana*: Halpert, *Warts*, 42 (dip a dead cat in stump water, twirl it around the head and throw it away) — *Iowa*: Stout, No. 746 (kill a black cat and bury it at midnight).

2451 If one takes a dead black cat into a graveyard at midnight, and, when he hears a noise, throws the cat by the tail at the sound—that will take warts off his hands.

Green Collection. All of the following items involve various rituals with dead cats (or dead black cats) at midnight (or night); only the Tennessee item (Rogers) involves actual verbalism, but one should consult the Farr item, too. *Kentucky*: Thomas, No. 1442 — *Tennessee*: Farr, *Riddles*, No. 44 (take a black cat to the cemetery at midnight; when the devil comes to get his people, command the cat to follow the devil; command the warts to follow the cat); Rogers, 33 (throw the cat on the grave of some person who had a reputation for meanness; as the cat was tossed, the visitant repeated, "Cat, follow ghost; warts, follow cat; I'm through with you") — *Illinois*: Hyatt, Nos. 4116 ff. — *Iowa*: Stout, No. 779 — *Ozarks*: Randolph, 130 f. (at night) — *Texas*: Bogusch, 125; Woodhull, 71 — *Nebraska*: Black, 28, No. 85; Erickson, 153.

2452 Take the lining of a chicken gizzard and rub it on a wart; then put it under a flint rock and don't look back. Continue until the wart disappears.

Green Collection. Flint does not figure in the following "gizzard lining" cures. *Kentucky*: Thomas, No. 1446 — *Tennessee*: McGlasson, 17, No. 8 (hide it until it rots); Redfield, No. 156; Rogers, 34 (buried) — *Indiana*: Brewster, *Cures*, 40, No. 6 (rub over wart the same way three times) — *Illinois*: Hyatt, No. 4076 (stick wart until it bleeds, and then rub it with the inside of a chicken gizzard lining); No. 4077 (twist a chicken gizzard three times above your head and throw the gizzard away as you depart without looking back).—Hovorka-Kronfeld II, 772 (flint only).

2453 If you will rub a frog over the wart it will go away.

Merle Smith, Stanly county. Cf. *Illinois*: Hyatt, No. 4138 (kill a frog and while the legs are still twitching, cut off one of them and rub over your wart; then throw away the leg). Cf. No. 2410, above.—Hovorka-Kronfeld II, 774; Radford, 127, 248.

2454 A live frog cut into two pieces, and applied hot, will remove warts.

F. C. Brown, Durham. Cf. Nos. 2410, 2453, above.

2455 A way to get rid of warts is to let a grasshopper bite them.

Mildred Peterson, Bladen County. *Ontario*: Wintenberg, *Toronto*, No. 36 — *New York*: *Wart Remedies*, 258 (green grasshopper); Webb, 102 — *Iowa*: Stout No. 714 (green grasshopper) — *Ozarks*: Randolph, 130 (also a katydid).—HDA III, 1827; Storaker, *Sygdsm*, No. 393.

2456 Grasshopper's molasses is a wart cure.

Green Collection. *Ontario*: Waugh, No. 294 (also locust); Wintenberg, *Oxford*, No. 22 — *Iowa*: Stout, No. 643.—HDA III, 1827.

2457 Take a piece of horse manure and put it on a stump; when the manure is gone the wart will be gone.

Merle Smith, Stanly county. Cf. *Illinois*: Hyatt, No. 4146 (the dirt from off the bottom of a horse's foot, thrown over your shoulder; when the rain comes and melts the dirt your wart will go away).—Hovorka-Kronfeld II, 774; Storaker, *Sygdsm*, No. 381 (both items horse's urine).

2458 Rub raw meat on the warts and throw it away. Then you will have no warts.

Mildred Peterson, Bladen county. *Indiana*: Halpert, *Warts*, 38 — *Texas*: Bogusch, 124.—Hovorka-Kronfeld II, 771; Storaker, *Sygdsm*, No. 381.

2459 To take off warts, rub them with a meatskin and throw it away.

Edith Walker, Watauga county.

2460 If you rub a meatskin on a wart and then go hang the meatskin on a tree the wart will go away.

Sarah K. Watkins, Anson and Stanly counties.

2461 A person's warts will disappear if he buries a piece of raw beef under the eaves of the house and never looks back at it.

Jane N. Ray, Meredith College, and Ada Briggs (Virginia). *Kentucky*: Thomas, No. 1479 (steal a piece of meat, grease the warts, and bury the meat under the eaves of a house); *Pennsylvania*: Owens, 124 (stolen meat) — *Iowa*: Stout, No. 783 (rub meat rinds on the warts; then hang the rinds under the eaves, where the water will fall on them; and the warts will disappear).—Hovorka-Kronfeld II, 773 (with a charm spoken at the toning of the death bell).

2462 Rub a piece of meat on the wart and bury the meat under a rock in running water.

Susie Spurgeon Jordan, Brevard, Transylvania county. Cf. *Nebraska*: Black, 26, No. 20 (rub the wart with a piece of raw meat, and bury the meat under a stone where water drips; when the meat decays, etc.).

2463 To cure warts, steal a meatskin, rub it on the warts, then hide the skin. Be sure not to tell anyone, and your warts will disappear.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Indiana*: Halpert, *Warts*, 38 (hiding not specified).

2464 To cure a wart, steal a piece of meat, rub it on the wart and hide it under a rock.

Ada Briggs (Virginia), and E. R. Albertgotti (South Carolina). *Virginia*: Martin, No. 27 — *New York*: Chamberlain, *Folk-Lore*, 336 (secrete it under a stone) — *Pennsylvania*: Brinton, 183 (under a stone). Cf. No. 2469, below.

2465 For warts, steal a piece of meat, rub it over the wart, give it to someone else, and the warts will disappear.

Ella Parker, Mt. Gilead, Montgomery county.

2466 To remove a wart, steal a piece of fat meat and grease the wart. Throw the meat away, and in ten days the wart will disappear.

Green Collection. Cf. *Louisiana*: Roberts, No. 509 (throw it where a dog will find it and eat it).—Hovorka-Kronfeld II, 770; Udal 221.

2467 If you steal a piece of meat and rub it on a wart, then bury it, the wart will get well.

Martha Wall, Wallburg, Davidson county. Cf. *Louisiana*: Roberts, No. 506; No. 505 (bury it where the rain dripping from the house will fall on it) — *Illinois*: Norlin, 205, No. 18 (bury under the front door, being careful not to glance backward while leaving the place) — *California*: Dresslar, 108 (bury it where three roads cross).—Black, *Folk-Medicine*, 56 (under a gateway at four lane ends); Radford, 247.

2468 Steal a meatskin and grease a wart; then hide the meatskin, and when it rots the wart will disappear.

Reverend William S. Smith, Cornelius, Mecklenburg county.

2469 To cure a wart, grease it with stolen bacon, and hide the latter.

Sue Hull (Indiana). *General*: Bergen, *Current*, No. 883; Knortz, 49 — *Iowa*: Stout, No. 812 (hide under eaves of a house). Cf. No. 2464, above.—Black, *Folk-Medicine*, 38; Napier, 97.

2470 You may rub your wart with a piece of bacon and then bury it, and rest assured that the wart will disappear before the bacon rots.

Sue Hull (Indiana). *Kentucky*: Thomas, No. 1432 (bury secretly) — *Maryland*: Whitney-Bullock, No. 1746 (stolen bacon) — *Pennsylvania*: Brendle-Unger, 65 (bury under eaves [German]); Fogel, No. 1723; No.

1722 (in the decrease of the moon, and bury under the eaves [German]); Grumbine, 279 (rub them with a piece of bacon rind with which the top crust of the newly baked loaves of bread had been greased as they came out of the oven; and bury under the eaves) — *Illinois*: Hyatt, No. 4034; No. 4033 (in decrease of the moon); No. 4035 (tie a piece of bacon over a wart and let it remain for one night; next morning bury the bacon on the east side of the house) — *Iowa*: Stout, No. 750; No. 787 (steal some fried bacon) — *Texas*: Bogusch, 125 (buried where the water from the eaves can drip on it); Turner, 167 — *Nebraska*: Black, 26, No. 25 — *Idaho*: Lore, 216 — *California*: Dresslar, 108.—Hovorka-Kronfeld II, 771 (rub crosswise with stolen bacon).

2471 Rub your warts with a piece of stolen sow meat, then bury the meat under a stone.

Anonymous. *New York*: Webb, 105 — *Pennsylvania*: Phillips, 163, No. 13 (bacon, not stolen, buried under a stone) — *Iowa*: Stout, No. 712 (buried beneath two bricks); No. 736 (placed under a stone [bacon not stolen in either Iowa item]) — *Oklahoma*: Smith, *Animals*, 73 (stolen rind hidden under a stone and forgotten); Smith, *Folk Cures*, 80 f. (same as previous) — *Nebraska*: Black, 26, No. 26 (fried bacon stolen from one's mother and placed between bricks).

2472 Steal a piece of very fat pork and rub it over each of your warts. Hide the meat under a rock, and as it decays the warts will disappear.

Lucille Cheek, Chatham county. Cf. *Nova Scotia*: Fauset, No. 329 (pork rind hidden under a wall when no one sees you) — *Ontario*: Wintenberg, *German* I, 48 (buried under the eaves); II, 88 (under eaves); Wintenberg, *Waterloo*, 15 (under eaves) — *New York*: Gardner, No. 61 (stolen pork buried) — *Nebraska*: Black, 26, No. 21 (fat pork between two boards and boards placed under the eaves [no rubbing of the wart is mentioned]) — *California*: Dresslar, 109 (pork stolen from nearest neighbor and buried ten feet from the neighbor's house).

2473 Warts are cured by stealing pork from the family barrel of salted pork, rubbing the warts with it, and throwing it into the road. The person who picks it up gets the warts.

Sue Hull (Indiana). *New York*: Bergen, *Current*, No. 901 (stolen pork rubbed on warts and thrown away).

2474 To cure warts, rub them with salt meat.

Constance Patten, Greensboro. Cf. *Quebec*: Marie-Ursule, 181, No. 189 (wart rubbed with salt pork in the evening and thrown away without watching where it falls [French]) — *Indiana*: Halpert, *Warts*, 38 — *Iowa*: Stout, No. 773 (pork buried after rubbing) — *Kansas*: Davenport, 131 (salty bacon [pork], buried secretly with a spade, and the act kept secret).

2475 To cure warts, wash your hands in warm pig's blood.

Sue Hull (Indiana). *Nova Scotia*: Bergen, *Current*, No. 913.—Napier, 97.

2476 Binding a slug on a wart will cure it.

Sue Hull (Indiana). *New York*: Bergen, *Current*, No. 920.

2477 To cure warts, rub a snail on the wart and it will go away.

Julian P. Boyd, and Sue Hull (Indiana). Patten, 140 (rubbed with a black snail later impaled upon a hawthorn) — *Kentucky*: Thomas, No. 1514 (rub the warts with a snail obtained from the woods; place the snail on a stick, and when the snail crawls away from the stick, the warts will be gone) — *Ontario*: Wintemberg, *Toronto*, No. 35 (a black snail rubbed on the wart and then thrown in a hedge) — *New England*: Johnson, *What They Say*, 117 (throw the snail away, and when it withers to nothing, the wart will have gone too) — *Indiana*: Halpert, *Warts*, 40 — *Iowa*: Stout, No. 723 (throw the snail away). — Addy, 89; Black, *Folk-Medicine*, 56, 119, 157 f.; Napier, 97; Radford, 41 f., 247; Thompson, *Ireland*, 227; HDA VII, 1266; Hovorka-Kronfeld II, 771.

2478 Kill a toad and put its blood on the wart. The wart will go away in three weeks.

Sue Hull (Indiana). *Michigan*: Knortz, 50 — *Ozarks*: Randolph, 131 (toad's intestines bound on a wart, and kept secret).

2479 Catch a mole, allow it to die in your hands, and you will be able to cure warts.

Anonymous. Cf. *Ozarks*: Randolph, 130.

2480 Rub the warts with the sole of your shoe; as the leather wears away, the warts depart.

Sue Hull (Indiana). Cf. *Tennessee*: Farr, *Riddles*, No. 41 (pick the wart with a wooden shoe peg; letting the wart bleed on the peg; drive the peg in a beech tree, and the wart will disappear) — *Massachusetts*: Bergen, *Current*, No. 921 — *New York*: *Wart Remedies*, 258 — *Pennsylvania*: Brendle-Unger, 68 (rub the wart with the sole of your shoe, preferably the right foot, and walk away [German]); Fogel, No. 1709 (German) — *Indiana*: Halpert, *Warts* 42 (bury an old shoe) — *Iowa*: Stout, No. 785 (sole of a new shoe) — *Nebraska*: Black, 29, No. 90. — HDA VII, 1342.

2481 To remove warts, go to some secluded spot alone, rip back a small portion of the bark, rub the wart on the skinned place, and then smooth back the bark. Leave at once, and never pass that place again; if you do, the warts will return.

Reverend L. D. Hayman, Hyde and Dare counties.

2482 Beans rubbed on a wart and thrown in the well will cure a wart.

Sue Hull (Indiana). Knortz, 49 (thrown into a stream) — *Maine*: Bergen, *Current*, No. 885 — *New York*: Webb, 101 (split the bean first) — *Illinois*: Hyatt, No. 4051 (split a lima bean in half, rub it on your wart, and toss it into a well, etc.); No. 4044 (drop the bean into a water-closet); No. 4048 (place the bean where the water can drip on it; as the bean starts to sprout, etc.) — *Iowa*: Stout, No. 731 — *Texas*: Turner, 167.

2483 Split a bean and put one of the halves on the wart, and the other in the ground. At the end of the week dig up the

latter, place on the wart with the other half, and bury again. This will cure the wart.

Sue Hull (Indiana). Cf. *New York*: Webb, 103 (slit the bean and rub it on your wart, afterward planting the bean under a stone) — *Pennsylvania*: Fogel, No. 1688 (slit a bean and rub it over the wart) — *Iowa*: Stout, No. 730 (take a bean and split it; rub one half over the warts and hide the other half in the rocks) — *Kansas*: Davenport, 130 (cut a bean into halves; rub the wart with one half of the bean, bury that half, and throw the other half into the fire).

2484 To cure warts, get some snap bean (string bean) leaves and rub them on the wart. Then walk backwards five steps, dig a hole, and bury the leaves. Never look at the spot again, and the warts will go away.

Lucille Massey, Durham county. Cf. *Kentucky*: Stuart, 6 (grease a bean leaf and rub it on the warts; then bury the leaf at the root of the bean stalk it was plucked from); Thomas, No. 1440 (get nine bean leaves and rub them nine times over your wart; then bury them where they will rot) — *Illinois*: Hyatt, No. 4057 (pluck a bean leaf and let someone rub it over your wart; then have the same person bury the leaf secretly); No. 4055 (rub wart with a bean leaf secretly plucked; then bury, etc.) — *Iowa*: Stout, No. 799 (take three yellow bean leaves and rub them on the wart until the leaves are in little bits; bury the leaves and when they are decayed, etc.)

2485 To cure warts, rub white beans over the warts and stick the beans in the mud.

Bessie Lou Mull, Shelby, Cleveland county. There are numerous examples of rubbing beans and split beans over warts, and then burying them in a variety of places, but nothing so specific as the present item.

2486 Rub a white bean on the warts, wrap it in paper, and throw it on the road. Whoever picks it up will get the warts.

Sue Hull (Indiana). Cf. *New England*: Johnson, *What They Say*, 118 (halves of a bean which have been rubbed on warts are done up in a pretty package and put in a likely place for someone to pick up) — *Maine*: Decrow, 320 (stolen beans, rubbed on wart, and put in a likely place, etc.) — *Connecticut*: Bergen, *Current*, No. 886 — *Indiana*: Halpert, *Warts*, 41 (a bean for each wart you have, put into a sack and dropped somewhere, etc.) — *Illinois*: Hyatt, No. 4053 (beans for as many warts as you have, put in a sack and placed at the intersection of two streets [no mention of rubbing]); No. 4054 (let the grocer lay out nine white beans; lift up one bean at a time, rubbing it over your wart; then place in a sack, and casually drop it as you take a walk) — *Iowa*: Stout, No. 740 (beans placed in a sack and thrown away); No. 716 (navy beans tied in a sack and thrown on a walk or path); No. 778 (rub each wart with a separate bean; then place the beans in a fancy sack and drop in the road).

2487 To cure warts, put castor oil on them for nine nights (two weeks) in succession.

Gertrude Allen Vaught, Alexander county, and Mary Scarborough, Wanchese, Dare county. *Kentucky*: Fowler, No. 1445a; Thomas, No. 1445 (time not specified) — *Tennessee*: McGlasson, 17, No. 15 (nine

days) — *Illinois*: Hyatt, No. 4068 (twice a day); No. 4069 (three mornings and evenings); No. 4070 (nightly for seven nights) — *Iowa*: Stout, No. 822 (time not specified).

2488 Rub a wart with the yellow milky juice of (wild) celandine.

Sue Hull (Indiana). *New Hampshire*: Bergen, *Current*, No. 890 — *Massachusetts*: Bergen, *Current*, No. 889 — *Pennsylvania*: Brendle-Unger, 64 (cut off the top of a wart and rub with the juice of celandine [German]); Fogel, No. 1681 (German); Lick-Brendle, 215. — Hovorka-Kronfeld II, 771 ff.

2489 Rub the wart with a green grain of corn which has been split. Bury the corn, and when it decays, the wart will go away.

Julian P. Boyd. In the following references no mention is made of green grains of corn, nor of split corn. *Pennsylvania*: Brendle-Unger, 66 (bury under the eaves [German]); Fogel, No. 1693 (under eaves [German]) — *Illinois*: Hyatt, No. 4099 (rub with nine grains of corn, and bury) — *Iowa*: Stout, No. 800.

2490 To cure warts, tie a soaked grain of corn on the wart, and then throw the corn away.

Anonymous.

2491 Plant as many grains of corn as you have warts so deep that they will never germinate and come up.

Anonymous.

2492 If you count the warts, then take a grain of corn and touch each one, they will go away.

Marjorie Rea, Craven county.

2493 Take three grains of corn and rub the small end of each grain around a wart five times. Shake the corn together over the head of the person with warts, walk off without speaking or looking at him, and the wart will disappear.

Green Collection.

2494 To remove warts, rub a different grain of corn on each wart and wrap the corn in a package and throw it away. The person who picks up the package will get the warts, and they will leave the other person.

Robert E. Long, Roxboro, Person county. Rubbing different grains of corn is not mentioned in the following examples: *South*: Puckett, 380 (wrap the corn up in a package and drop in the road [Negro]) — *South Carolina*: Bryant II, 140, No. 104 (rub the wart with a corncob; tie up the cob in paper and throw it away, and if the parcel is picked up, the wart will disappear) — *Illinois*: Hyatt, No. 4093 (pitch the corn over your head without looking back) — *Kansas*: Davenport, 129 (put into a red calico bag hearts from grains of corn; run down the road, throw away the bag, not looking where it falls; run home again, and if anyone picks up the bag, etc.)

2495 Pick the wart and rub a grain of corn on it. Place the grain of corn in the road.

Dorothy M. Vann, Raleigh. Cf. *Indiana*: Halpert, *Warts*, 39 (pick warts until they bleed, then rub grains of corn on them [no mention of disposal]).

2496 Count your warts, put a grain of corn for every wart in a tobacco sack, put it at a crossroads, and the person who picks it up will have the warts.

Zilpah Frisbie, Marion, McDowell county. Cf. *Iowa*: Stout, No. 2496 (count your warts; then take as many grains of corn as you have warts and rub the corn over them; after that tie the corn in a neat package and lay it on the street; the person who picks up the package, etc.).

2497 To cure a wart, rub a grain of corn over it; then feed it to a chicken.

Anonymous. Cf. *Kentucky*: Thomas, No. 1449 (seven grains of corn fed to the neighbor's chickens) — *New York*: *Wart Remedies*, 258 (seven grains of corn fed to the neighbor's chicken) — *Illinois*: Hyatt, No. 4096 (six grains of corn fed to a speckled hen); No. 4097 (seven grains of corn fed to the neighbor's chickens); Norlin, 205, No. 19 — *Nebraska*: Black, 25, No. 14 (touch seventeen different kernels of corn to each wart, and feed to the chickens; if they eat the corn, etc.); 26, No. 18 (pick the wart open and rub it with the pulp inside a kernel of corn; then feed to a chicken) — *Washington*: Tacoma, 19 (rub wart with a kernel of corn and throw it out into the dooryard for the chickens).

2498 Rub warts with grain of red corn and let a black chicken eat it, or them, as the case may be, for a grain must be used for each wart.

Elsie Doxey, Currituck county.

2499 Grease a grain of corn and rub over each wart. Then feed the corn to chickens, and the warts will leave.

Anonymous, and I. T. Poole, Burke county.

2500 To get rid of a wart pick it with a grain of corn and throw the corn away. When a chicken eats the corn the wart will go away.

Louise F. Watkins, Goldsboro, Wayne county. Cf. *New England*: Johnson, *What They Say*, 117 (throw the corn out into the dooryard).

2501 To cure a wart, grease it with lard; pick it, and let it bleed on a grain of corn. Feed the corn to a chicken.

Elizabeth Janet Cromartie, Garland, Sampson county.

2502 Pick a wart until it bleeds, and then get a grain of corn with blood on it; throw the corn to a chicken and watch the chicken eat it.

Julian P. Boyd, and ten other informants from widely separated localities. In one of the following references it is specified that the chicken

should be watched as it eats the corn. In cures involving transference of the disease to animals it is far more customary, of course, for the person not to look. *South*: Duncan, 234, No. 10 — *Kentucky*: Price, 31 (pick the wart with a needle, put the blood on a grain of corn—in the crease at the side of the grain—and feed it to a fully grown chicken, etc.) — *Tennessee*: Farr, *Riddles*, No. 52 (wipe the blood on a grain of corn); Farr, *Superstitions*, No. 53; McGlasson, 17, No. 1; Redfield, No. 149 (take as many grains of corn as you have warts, prick the warts and let a drop of blood fall on each grain, and let a chicken eat the corn; in a few days, etc.) — *Mississippi*: Hudson, 153, No. 2 (two drops of blood); No. 1 (pick the wart with a pin until it bleeds, smear a little blood on a grain of corn, and feed the corn to a black hen) — *Indiana*: Brewster, *Cures*, 40, No. 8 — *Illinois*: Hyatt, No. 4085 (a grain of corn rubbed over a wart until the blood is drawn, and then fed to a chicken, will drive off a wart) — *Texas*: Woodhull, 72 (fed to a black hen) — *Idaho*: Lore, 216. Cf. No. 2506, below.

2503 For warts, split a grain of corn, get a drop of blood from the wart on it, and give the corn to a chicken.

Ella Parker, Mt. Gilead, Montgomery county. Cf. *Georgia*: Steiner, No. 83 (take a grain of corn, eat out the heart or white kernel, strike or cut the wart until it bleeds; then take a drop of the blood, put it on the corn where the heart was taken out, and throw the grain to a chicken).

2504 To make a wart disappear, pick it until it bleeds, rub three grains of corn over it, and feed the corn to the chickens.

Ada Briggs (Virginia). Cf. *Kentucky*: Thomas, No. 1455 (put the blood on seven grains of corn, and feed them to one chicken); Stuart, 6 (as many grains of corn as there are warts on your hand) — *Illinois*: Fox, 7 (a wart is gouged with a thorn until it bleeds; a drop of blood is placed upon each of seven grains of white corn; each day one of these grains is fed to a black hen, and on the seventh day the wart is alleged to disappear).

2505 Pick your warts, let a drop of blood fall on a grain of red corn, feed the corn to a chicken, and the warts will disappear.

Martha Wall, Wallburg, Davidson county; Annie Hamlin, Durham county; and an anonymous informant.

2506 Pick your wart with a (red) grain of corn until it bleeds, throw it at a rooster, watch him eat it, and the wart will go away.

Margaret Higgs, Greenville, Pitt county, and three other informants from central counties. Only the first Kentucky item (no. 1451) specifies a grain of red corn; and no item indicates that the devouring of the corn should be watched. On this point cf. No. 2502, above. *South Carolina*: Bryant II, 139, No. 96 — *Kentucky*: Thomas, No. 1451 (red grain of corn, smeared with blood, fed to a red rooster); No. 1454 (pick the largest or "seed" wart with a needle until it bleeds; then take as many grains of corn as you have warts and put a drop of blood on each; feed these to a rooster) — *Tennessee*: Rogers, 32 (red rooster preferred, but any colored rooster would do) — *Illinois*: Hyatt, No. 4092 (thrust a pin into a wart and cover several grains of corn with the blood; feed

to an old rooster); No. 4169 (scratch the largest wart with a needle, and place a drop of blood on as many grains of corn as there are warts; then feed to a rooster) — *Ozarks*: Randolph, 129 (squeeze a drop of blood out of a wart onto a grain of corn and feed to a red rooster).

2507 Pick a wart until it bleeds, get some of the blood from it on a grain of corn, throw the kernel over the right shoulder to a chicken, and if the chicken eats it, the wart will disappear.

Carl G. Knox, Leland, Brunswick county. Cf. *Illinois*: Hyatt, No. 4089 (over the left shoulder).

2508 Get some blood from the wart by rubbing it with corn-bread, and give this to a chicken. The wart will go away.

Mamie Mansfield, Durham county.

2509 Get some blood from a wart, put it on a pea, and feed the pea to a rooster. The wart will disappear.

Lucille Massey, Durham county.

2510 To remove warts, catch a rooster and with a knife cut the rooster's foot enough to make it bleed. Put some of the blood on a grain of corn, and then rub the wart with this grain of corn. Then feed the rooster the same corn.

S. G. Hawfield, Concord, Cabarrus county.

2511 Pick the seed out of the wart, put it in a grain of corn and give it to a gander.

Charles R. Bagley (New Hampshire). Cf. *Kentucky*: Thomas, No. 1452 (pick the wart, put the blood from it on a grain of corn, and give it to a gander).

2512 Rub corn on warts and feed the corn to turkeys.

Susie Spurgeon Jordan, Brevard, Transylvania county.

2513 If you have warts, pick them until they begin bleeding; then get a grain of corn and tie it to them, and they will go away.

Grace Barbee, Stanly county.

2514 Cut a wart until it bleeds, put a grain of corn on it, and bury the grain. The wart will go away.

Green Collection, and Ada Briggs (Virginia). *Illinois*: Hyatt, No. 4088; No. 4087 (have someone bury the corn where you cannot find it).

2515 Pick the wart until it bleeds, rub some blood on a grain of corn and throw it over your right shoulder, and never look back. The warts will soon be carried away.

Kate S. Russell, Roxboro, Person county. Cf. *Illinois*: Hyatt, No. 4090 (left shoulder).

2516 Prick your wart until it bleeds, take a drop of the blood and put it on two grains of corn, wrap this up in a package, and throw it into the middle of the road, and the first person coming along will get your wart.

Marie Harper, Durham county. Cf. *South*: Puckett, 380 (deposit the blood from the wart in a grain of corn from which you have picked the soft kernel; do up the corn in a bundle and place it in the fork of the road; whoever picks up the bundle, etc. [Negro]).

2517 To carry away a wart, cut open a grain of corn and put some blood from the wart between it; then tie the corn up in a piece of paper, and drop it in the crossroad. The person who picks it up will have the wart.

Edna Beasley, Louisburg, Franklin county.

2518 Rub a corn shuck on the wart, and bury the shuck.

Julian P. Boyd. Cf. *Texas*: Woodhull, 71 (stick a pin in a wart, wrap the pin in a shuck, and put the shuck in the road; the first person that steps on the shuck will get the wart transferred to him).

2519 Cut the wart and put blood from it on several pieces of corn stalk. Distribute the pieces over a large area. The first person who picks up a piece of the corn stalk will have your wart.

Margarite Higgs, Greenville, Pitt county.

2520 To cure warts, place a piece of cornbread which will sweat on your warts.

Anonymous.

2521 The milky juice of the common cypress spurge will cure warts.

Sue Hull (Indiana). Bergen, *Current*, No. 893.

2522 Dandelion juice will cure warts.

Sue Hull (Indiana). *Kentucky*: Thomas, No. 1460 — *Massachusetts*: Bergen, *Current*, No. 891 — *Pennsylvania*: Brendle-Unger, 64 (cut off the top of the wart and rub with dandelion [German]) — *Illinois*: Hyatt, No. 4102 (rub a fresh dandelion stem over the wart each morning for three days).—Black, *Folk-Medicine*, 199.

2523 Rub the milk from the root of a fig tree on the wart, and throw away the root. When the root dries up, the wart will disappear.

Elsie Doxey, Currituck county. Cf. *Louisiana*: Roberts, No. 502 (cut a notch on a fig tree for every wart you have; tell no one about it, and the warts will go away); No. 514 (rub warts with the milk from fig trees). Cf. No. 2524, below.

2524 To cure a wart, cut off the top of the wart and apply fig juice.

Anonymous. Hovorka-Kronfeld II, 773 f.; Taboada, 45.

2525 Take the leaf of a house leek, split it in two, and bind it to the wart to cure it.

Lucille Massey, Durham county. *Pennsylvania*: Brendle-Unger, 64 (cut off the top of the wart and rub with house leek [German]).

2526 To remove a wart, collect seven different kinds of leaves, rub each on the wart twice, and bury them where they will never be found. The warts will disappear.

Green Collection.

2527 Keep an application of milkweed juice on the wart, and it will go away in several days.

Two anonymous informants from Bladen and Durham counties, J. M. Keech (Florida), and Sue Hull (Indiana). *South Carolina*: Bryant II, 139, No. 97 (scratch the top of the wart; then break off a piece of milkweed and rub the milky liquid on the wart) — *West Virginia*: WVF I, No. 1 [p. 14], No. 1 (bury the milkweed after the application) — *Kentucky*: Thomas, No. 1480 (cured by the next morning) — *Tennessee*: O'Dell, *Superstitions*, 3 — *Ontario*: Doering, *Folk Medicine*, 197 (German); Waugh, No. 294; Wintenberg, *Grey*, No. 162; Wintenberg, *Toronto*, No. 32 — *New England*: Johnson, *What They Say*, 116 (bury the milkweed after application); *ibid.* (others say that juice of milkweed will make you have warts) — *Massachusetts*: Bergen, *Current*, No. 894 — *New York*: Webb, 99 (break off a milkweed stem and press out a drop of milk on every wart; then throw the stem away and forget where you threw it) — *Pennsylvania*: Brendle-Unger, 64 (German); Fogel, No. 1689 (German); Grumbine, 279; Lick-Brendle, 223 (German); Sener, 240 — *Illinois*: Hyatt, No. 4158; No. 4159 (off within twenty-four hours); No. 4160 (walk up to a milkweed, break off a piece of the plant and rub the juice on your wart; then throw the milkweed over your left shoulder without looking back, and the wart will soon leave) — *Iowa*: Stout, No. 709 (scratch the top of the wart before the application; No. 823 (stalk thrown backward over the shoulder after application; the remedy will fail if one turns and looks to see where it goes) — *Texas*: Bogusch, 125; Simmons, 193; Woodhull, 70 — *Nebraska*: Black 28, No. 83 — *Idaho*: Lore, 216 — HDA IX, 798; Hovorka-Kronfeld II, 771 ff.

2528 The juice of milk thistles will cure warts.

Sue Hull (Indiana). *Prince Edward Island*: Bergen, *Current*, No. 895.

2529 Burn the bark of an oak tree until the ashes are like feathers; then place them on the wart. A cure will result.

Anonymous.

2530 To remove warts, split an onion, let it get into your eye making it water. Put the water on the wart, and it will disappear in three days.

Green Collection.

2531 To cure warts, rub the wart with two halves of an onion, put the two halves together, and place them under the dripping eaves. As the onion decays, the wart will disappear.

Anonymous. Cf. *Maryland*: Whitney-Bullock, No. 1798 (rejoining halves omitted) — *Pennsylvania*: Brendle-Unger, 66 (rejoining halves omitted [German]); Fogel, No. 1675 (German); Grumbine, 279; Lick-Brendle, 229 (rejoining halves not mentioned [German]); Owens, 124 — *Illinois*: Hyatt, No. 4180; No. 4181 (same as the foregoing item except that the act of burying is attended by saying, "In the Name of the Father, Son, and Holy Ghost") — *Iowa*: Stout, No. 788.—HDA ix, 969.

2532 Cut up an onion, rub the wart with each slice, and bury all the slices.

Sue Hull (Indiana). *Pennsylvania*: Bergen, *Current*, No. 905. Burial of the onion figures in all other references even though other conditions are not met. *Louisiana*: Roberts, No. 503 (throw one half away, but rub the other half of the onion on the wart) — *Illinois*: Hyatt, No. 4178 — *Iowa*: Stout, No. 758 (rub one half on the wart only); No. 782 (buried in the earth for seven days; then dug up and thrown over the left shoulder at sunset) — *Ozarks*: Randolph, 129 f. — *Texas*: Bogusch, 124.—Hovorka-Kronfeld II, 774.

2533 The milky juice of the Osage orange is used as a wart cure.

Sue Hull (Indiana). *Ohio*: Bergen, *Current*, No. 896 — *Illinois*: Hyatt, No. 4183; No. 4184 (anoint your wart three times with the milk from a "hedge ball" [osage orange]; then bury the latter, and when it rots, etc.).

2534 Rub each wart with a pea and bury the peas, unobserved, in the garden.

Madge Colclough, Durham county. *South*: Puckett, 380 — *Ontario*: Waugh, 324 (steal a pod of green peas at midnight in silence and secrecy, shell it with the eye shut, and rub each pea on a different wart; then wrap them in a paper and bury).—Addy, 89.

2535 Take as many peas as you have warts, and plant them in rich soil. When they sprout, your warts will disappear.

Martha Wall, Wallburg, Davidson county.

2536 If you have warts on your hands, plant as many peas as you have warts so deep they won't come up, and your warts will go away.

Rosa Efrid and Wilson Foreman, Stanly county.

2537 Prick a wart until it bleeds, rub it with a pea, bury the pea, and do not look at the place where the pea was buried. The wart will go away.

Valeria Johnson Howard, Roseboro, Sampson county.

2538 If you rub a black-eyed pea over your wart, and then throw it over your left shoulder, and go away without looking back, the wart will go away.

Julian P. Boyd. Cf. Udall, 221.

2539 Split a pea and rub the wart with both pieces, make a wish that some person shall get the wart, throw one piece over one shoulder and the other over the other (into a river), and the wart will go to the person wished.

Sue Hull (Indiana). *New Brunswick*: Bergen, *Current*, No. 906 — *Illinois*: Hyatt, No. 4186 (rub the wart with a green pea and then drop the latter into a cistern; as soon as you hear the pea hit the water, walk away without looking back).—Cf. Hovorka-Kronfeld II, 773.

2540 Count the warts and take as many peas as there are warts. Then walk backwards to a stream of water and without looking around, bury the peas in the mud, and then walk back to the house without turning around.

S. G. Hawfield, Concord, Cabarrus county. Cf. Storaker, *Sygdømt*, No. 392.

2541 A good cure for warts is to take the peas from a pod, split them, rub on the warts, and then replace the peas in the pod. After you have done this throw the pod away, and your warts will leave.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. the Waugh item from Ontario in No. 2534 above.

2542 Rub a dead pine stick on a wart until the bark comes off, and your wart will disappear.

Anonymous.

2543 To cure warts, rub an Irish potato on the wart and throw it away.

Anonymous. *Indiana*: Busse, 15, No. 2 — *Texas*: Bogusch, 124 (potato thrown over the house).—HDA IV, 1025.

2544 For warts, cut a potato in half and rub on the wart and throw the potato away, not observing where the potato falls.

Sue Hull (Indiana). Cf. *Nebraska*: Black, 26, No. 35 (the halves are fitted back together again before being thrown away) — *Idaho*: Lore, 216.

2545 To make a wart go away, slice an Irish potato in half and rub the inside on the wart, then throw it over your left shoulder and never look where it goes.

Crockette Williams, eastern N. C. Cf. *Tennessee*: Rogers, 33 (tossed over the head without looking back) — *Illinois*: Hyatt, No. 4210 (rubbed with potato peelings which are thrown over the left shoulder; no prohibition against looking back) — *Iowa*: Stout, No. 789.

2546 A wart can be cured by rubbing a piece of white potato on the wart and then throwing the potato over the left shoulder; when the potato begins to rot the wart will disappear.

Ethel Hicks Buffaloe, Oxford, Granville county. *Kentucky*: Thomas, No. 1505 (when the potato sprouts, etc.) — *Iowa*: Stout, No. 744.

2547 A wart can be cured by taking a piece of raw Irish potato and rubbing it over the wart; then throw the potato under the back doorstep.

Furman Bridgers, Wilson county. Examples of burial under the eaves are to be found in many parts of the country.

2548 Take a potato and rub it over the wart, then wrap the potato in a piece of paper and throw it away. The one who finds it will have the wart.

Sue Hull (Indiana). *Maine*: Bergen, *Current*, No. 917.

2549 Take an Irish potato, cut it up, rub it on warts, put it in sack, and put it in a fork in the road. The first one who picks it up will have your warts; yours will disappear.

Julian P. Boyd. *Ontario*: Wintemberg, *German* 1, 48 (wrap it in a piece of paper, and place it on the sidewalk, or other place much frequented by the public, and whoever finds the package, etc.); 11, 88; Wintemberg, *Waterloo*, 15.

2550 The old people used to think that ragweed would cure warts.

Green Collection.

2551 Take a stick of sourwood and cut it spirally, taking a piece out. Rub it on the wart and hide it. The one who finds it takes the warts.

Dixie V. Lamm, Lucama, Wilson county.

2552 If one puts the blood of a wart on a straw, and hides the straw, the wart will go away.

Irene Thompson, Mt. Airy, Surry county. Cf. *California*: Dresslar, 108 (dip some straws in the blood of your warts, throw the straws away, and whoever picks them up, etc.).

2553 If you blindfold yourself, and then rub a straw on your wart, and bury the straw while still blindfolded, the wart will go away.

Julian P. Boyd.

2554 Take as many joints of oat or wheat straw as a person has warts and bury them under a stone. As the joints rot, the warts disappear. This is to be done by another for you.

Sue Hull (Indiana). Cf. *Kentucky*: Thomas, No. 1523 (get a piece of straw for every wart; touch each wart with a separate straw, bury the

straws in a wet place, and when they rot, etc.) — *Cape Breton*: Bergen, *Current*, No. 925.—Addy, 89; Black, *Folk-Medicine*, 57.

2555 Make a cross on the wart with a straw and throw it away, and the wart will disappear.

Green Collection.

2556 Place ambeer (tobacco juice) from a pipe on warts to remove them.

Anonymous. Hovorka-Kronfeld II, 771.

2557 Have an old man spit tobacco juice on the wart and say a charm over it. The wart will disappear.

Cornelia E. Covington (South Carolina). The following references lack the details of an old man and the verbal charm. *Kentucky*: Thomas, No. 1535 — *Illinois*: Hyatt, No. 4251; No. 4252 (wet a piece of twist tobacco and apply it to your wart for two nights) — *Texas*: Simmons, 193 (rub some tobacco spit from a God-fearing man's tobacco on the wart) — *California*: Loomis, *Medicine*, 120 (wet the warts with tobacco juice and then rub them with chalk).

2558 For warts, apply a piece of raw tomato.

Edward Dreyer (Louisiana).

2559 To cure a wart, cut a chip from a tree, put blood from the wart on the chip, and put the chip back in its place on the tree.

Anonymous, and William B. Covington, Scotland county. Cf. *Indiana*: Halpert, *Warts*, 40 (pick up a chip on first seeing the new moon, rub the chip on the wart, place it on the ground upside down, and the wart will leave in a few days).

2560 Take seven little sticks, pick the wart, let a little blood drop on each one, and stick them under the eaves of the house.

Allie Ann Pearce, Colerain, Bertie county. There are numerous examples of notching sticks for the number of warts a person has, and then disposing of the stick in various ways, but none involving blood. Cf. Nos. 2618 ff., below.

2561 Rub a willow stick on a wart seven times, and stick it on the branch bank. As the stick grows, the wart goes away.

Allie Ann Pearce, Colerain, Bertie county. Cf. *Kentucky*: Stuart, 6 (rub a willow stick over a wart and bury it; the wart will leave over night).

2562 For warts, open the wart and put walnut juice on it.

Anonymous. Cf. No. 2563, below.

2563 Rub green walnut juice on warts.

Julian P. Boyd. Cf. *Kentucky*: Thomas, No. 1539 (rub the wart with half of a green walnut, and then bury the pieces of the walnut) — *Pennsylvania*: Brendle-Unger, 66 (German); Fogel, 1685; No. 1684 (and bury under the eaves) — *Illinois*: Hyatt, No. 4255 (bury the walnut); No. 4256 (rub with the blossom of a walnut tree).—HDA IX, 82.

2564 To cure a wart, use powdered chalk on it.

Anonymous. Cf. *Pennsylvania*: Brendle-Unger, 64 (open the wart and rub with chalk) — *New York*: Gardner, No. 59 (steal a piece of chalk, rub it on a wart, and throw it over your shoulder, right or left, it won't matter, and the wart will go away) — *Illinois*: Hyatt, No. 4071 (mark your wart with a piece of chalk, and when the latter is lost, etc.) — *Iowa*: Stout, No. 756 (rub the wart with chalk, and carry the chalk in your pocket; when you lose the chalk, etc.); No. 792 (rub warm chalk over your warts three times a day for a week, and they will be gone within another week). In addition to the foregoing items, there are various magical uses, involving the making of chalk marks, corresponding to the number of warts, on stoves, stove lids, chimneys, etc., with the wart destined to disappear as the mark wears off.

2565 Rub the wart with rock salt till it bleeds; and throw a lump of salt in the fire; if it crackles and snaps out of the fire, the wart will get well; if not, no cure can be expected.

Sue Hull (Indiana). *Maine*: Bergen, *Current*, No. 919 — *Pennsylvania*: Fogel, No. 1710 (rub a wart with salt and then throw the salt into a bake oven).

2566 Rub a wart gently with nine grains of salt when you first get up. Take it to a crossroad and throw it over the left shoulder. Repeat for nine mornings and the wart will go away.

Mamie Mansfield, Durham county.

2567 Moisten the warts and apply baking soda. Repeat this several days, and the warts will disappear.

Anonymous. Cf. *Illinois*: Hyatt, No. 4041 (the wart is picked until it bleeds, and then is packed with stolen baking soda) — *California*: Loomis, *Medicine*, 120 (washing soda in solution applied to the warts and allowed to dry on them).

2568 To cure warts, press the wart against a piece of wood and then burn the wood and mix the ashes with lard to make a salve.

Sue Hull (Indiana). *Idaho*: *Lore*, 216.

2569 Take the axle grease from the left front wheel of a buggy drawn by a gray mule, and take a feather from the tail of a white turkey. With the feather rub the grease on the wart for three days at half-past three o'clock, and the wart will disappear.

G. C. Little (Newport, Tennessee).

2570 Hold warts over a lamp and smoke them.

Anonymous.

2571 If you have a wart on your body, get some smut out of the back part of the chimney and rub on the wart, and it will go away.

W. J. Hickman, Hudson, Caldwell county.

2572 Cut off the wart and apply several doses of pure black ink on the cut place.

J. M. Keech (Florida). *New Mexico*: Moya, 70, No. 43 (Spanish).

2573 To cure warts, wash in May dew the three first mornings of May before breakfast just as the sun rises.

Edna Whitley. *Pennsylvania*: Brendle-Unger, 66 (wash warts with dew on the first three mornings in May; then with the wet hands strike that part of the body to which the warts are to be transferred (German); Fogel, No. 1632 (rise early on the first of May and without dressing or speaking wash with dew collected on wheat or grass [German]); No. 1721 (wash warts with dew on the first three mornings in May, and with the hands hit the part of the body where you want the warts [German])).

2574 Apply spring water to the wart, prick it, and then touch it with a grain of corn and give it to someone and the wart will leave.

Robert E. Long, Person county.

2575 Spunk (stump) water [water standing in old hollow tree stumps] will take away warts if rubbed on them early in the morning.

Five informants from widely separated localities, and Emmy Lou Morton (West Virginia). In none of the following references is the early morning specified as the time of application of the stump water. *South Carolina*: Bryant II, 140, No. 102 — *Kentucky*: Thomas, No. 1529 (walk backward in the moonlight to an old stump full of water and stick your hand into the water) — *Alabama*: Puckett, 381 (stump water rubbed on three times) — *Ontario*: Waugh, No. 296 — *Pennsylvania*: Fogel, No. 1724 (German) — *Illinois*: Fox, 7; Hyatt, No. 4245; Norlin, 204, No. 11 — *Texas*: Woodhull, 71 (find an old stump hole with water in it, and bathe your warts) — *Nebraska*: Black, 29, No. 91 — *Kansas*: Davenport, 131.

2576 Warts may be cured by applying to them water standing in the hollow of an oaken stump.

Sue Hull (Indiana). *Massachusetts* and *Ohio*: Bergen, *Current*, No. 929 — *Indiana*: Halpert, *Warts*, 42 — *Iowa*: Stout, No. 802 (water that has collected in a white oak stump).

2577 Wash your warts for three mornings—unseen by anyone—in water standing in an old stump, and the warts will go away.

A. H. Giles, Fonta Flora, Burke county. An *Indiana* item (Brewster, *Cures*, 41, No. 12) prescribes bathing the warts for nine successive days, while two *Pennsylvania* references recommend against the patient's ever seeing the stump again (Brendle-Unger, 66 [German]; Owens, 124). Silence is prescribed in a *Tennessee* version (Rogers, 33), and a tabu against looking back after the ceremony is indicated in references from *Maryland* (Whitney-Bullock, No. 1894), *Kentucky*: (Shearin, 320), and *Tennessee* (Farr, *Riddles*, No. 54).

2578 To remove warts, go into the woods on a bright moonlight night, find a hollow stump that has water in it, put the hand in the water and repeat the following verse:

Barley-corn, barley-corn,
Injun meal, shonts, [shorts?]
Spunk water, spunk water,
Swallow these warts.

Green Collection. Cf. *Indiana*: Halpert, *Warts*, 42: "Spunk water, spunk water, / Indian meal shorts; / Spunk water, spunk water / Remove my warts." This is from Monroe county, and dates from about 1860 to 1870 — *Illinois*: Hyatt, No. 4225 (Swish the finger containing the wart in some spunk water at midnight and say: "Barley corn, barley corn, Injun [Indian] meal shoots, / Spunk water, spunk water, swallow these roots") — *Kansas*: Davenport, 131 (wash your hands in water that has been standing in a stump, saying: "Oats, rye, barleycorn, shorts; / Stump-water, stump-water, cure these warts").

2579 To cure warts, wash them with water out of an old horse's head.

Anonymous.

2580 When the blacksmith is not looking, bathe your warts in the water in which he cools his tools.

Anonymous. *Pennsylvania*: Brendle-Unger, 66: Brinton, 182 f. (when the blacksmith was not looking).

2581 Pick a wart and get some of the blood from it on a handkerchief; then throw the handkerchief away, and the person who finds it will get the warts.

Carl G. Knox, Leland, Brunswick county. *Kentucky*: Stuart, 7 (thrown into the road) — *Indiana*: Brewster, *Cures*, 40, No. 3 (at a crossroad) — *Illinois*: Allison, No. 123 (at a crossroad).

2582 Pick the wart until it bleeds, wipe the blood on a rag. Go to the crossroads and find two people riding one horse, turn your back to them, and throw the bloody rag over your left shoulder.

Minnie Bryan Farrior, Duplin county. Cf. *New Mexico*: Espinosa, 410, No. 9 (make a small knot in a rag, go to a road crossing and throw it away for a passerby to pick up; no mention of blood [Spanish]).

2583 To cure a wart, prick it, and wipe the drop of blood off with a rag; then bore a hole in a white oak tree, and put a peg in to hold the rag in place. Then whisper to the wart every night for nine nights, "Be gone," and it will disappear.

Green Collection.

2584 Pick the wart till it bleeds, then get a drop on a newspaper and hide it.

Anonymous. Plain paper, not a newspaper, figures in all of the following references: *Kentucky*: Price, 31 (prick the wart with a needle, and put the blood on a piece of paper; then hide this until the paper decays, etc.); Thomas, No. 1490 (the operation is undertaken by a friend).

2585 Prick the wart, and with the blood write something on a piece of paper. Fold the paper, and drop it in someone's path. The person who picks it up and unfolds it will grow the wart.

Green Collection. Cf. *Kentucky*: Stuart, 6 (write your name on a piece of paper; pick the warts until they bleed; then wipe the blood on your name written there and bury the paper, etc.) — *Ontario*: Waugh, No. 300 (write the number of warts on a piece of paper; steal a dishcloth, wrap the paper up in it, and throw it on the road without anyone seeing you; whoever picks the parcel up, etc.) — *Kansas*: Davenport, 131 (make cross marks on a piece of paper; carry the paper in your pocket and your wart will go away).

2586 Cut the wart and put some of the blood on a piece of paper. Wrap in a "pretty piece" and drop in the road. Whoever picks up the bright trifle will "inherit" the wart.

Green Collection, and two other informants from Wayne and Davidson counties. Cf. *Kentucky*: Thomas, No. 1491 (blood from the wart dropped onto a piece of paper, which is then thrown away over the left shoulder at the crossroads, "passing" then to the person who picks it up) — *Tennessee*: Rogers, 34 (the paper with wart blood on it must be folded and thrown behind the patient, to be picked up, etc.) — *Illinois*: Hyatt, No. 4185 (thrown over the left shoulder at the crossroads).

2587 Steal someone's dishrag, and your warts will go away.

Julian P. Boyd. Cf. Nos. 2590 ff., 2594 ff., 2607, 2610 ff., below.

2588 Hide a dishrag to take a wart away

Duo K. Smith, Houstonville, Iredell county. Distinctions are not made between "dishcloth" and "dishrag," the words being used interchangeably in most parts of the country. *Nebraska*: Black, 27, No. 40 (you must not know where it is hidden; when it decays, etc.)

2589 Warts will disappear if you hide your mother's dishrag.

Jessie Hauser, Pfafftown, Forsyth county.

2590 Steal your mother's dirty dishrag, and hide it to remove your warts.

Marie Harper, Durham county. Cf. *Tennessee*: Rogers, 32 f. (the greasier the dishrag the better) — *California*: Dresslar, 109.

2591 If one steals his mother's dishrag and hides it in an old stump where there is rain water, his warts will disappear, if the rag is never found.

Jane N. Ray, and Ada Briggs (Virginia). *Kentucky*: Price, 31 (rain water not mentioned) — *Illinois*: Hyatt, No. 4128 (walking backward throughout the whole ritual, carry a dishrag to a stump, dip it into the water in the stump, wash your wart with the dishrag, and then return home).

2592 In order to cure a wart, you must steal a dirty dishcloth from your neighbor, rub it on the wart and then throw the cloth

away. You must not tell the lady about getting the cloth until the wart is entirely gone.

Katherine Bernard Jones, Raleigh, and three other informants—two from Person and Cleveland counties, and one from Nansemond county, Virginia. In the following references, no specific mention is made of stealing the dishrag from a neighbor, nor of "telling" the neighbor about the theft: *New York*: Gardner, No. 60 — *Illinois*: Hyatt, No. 4127; No. 4134 (thrown over the eaves of a house) — *Iowa*: Stout, No. 786 — *Kansas*: Davenport, 130 — *New Mexico*: Moya, 51 (a stolen greasy dishrag thrown at a road crossing [Spanish]) — *California*: Dresslar, 109.

2593 To get rid of warts, bury an old dishrag, and the length of time it takes for the rag to rot will be the length of time it will take for the warts to disappear.

Eleanor Simpson, East Durham. No mention is made of rotting in either of the following references. *Illinois*: Allison, No. 85 — *Iowa*: Stout, No. 735 (bury a wet dishrag, and with it go your warts).

2594 If you steal a dishrag and bury it, it will cure your warts.

Marjorie Rea, Craven county, and four other informants from widely separated localities. *Illinois*: Allison, No. 173 — *Texas*: Woodhull, 72 (bury it without anyone seeing you).

2595 To cure warts, steal a real dirty dishrag and bury it under the doorsteps so that a rooster can't dig it up.

Eunice Smith, Pantego, Beaufort county. Cf. *Mississippi*: Hudson, 153, No. 5 (put the dishrag under the doorstep without looking back; when the dishrag rots, etc.; no mention of a rooster's being unable to dig it up). For references to the doorstep, see notes to No. 2609, below (*Indiana* and *Texas* items).

2596 If a person steals a dishrag and buries it under the leak of the house, his wart will go away.

Lida Page, Nelson, Durham county. *Tennessee*: Rogers, 32 f. — *Nova Scotia*: Creighton, 98, No. 91 (bury the dishcloth under the roof; when the rain comes down, etc.) — *Nebraska*: Black, 27, No. 44 (buried in the damp ground on the north side of a building before sunrise and before you eat breakfast).

2597 Steal a dishrag, rub the warts, and they will go away.

W. J. Hickman, Hudson, Caldwell county. *Tennessee*: McGlasson, 17, No. 7 — *Pennsylvania*: Brendle-Unger, 65 (German); Fogel, No. 1696 (German).

2598 Steal a dishrag, rub it over the warts on your hands, hide it where you will never see it again, and the warts will vanish.

Zilpah Frishie, Marion, McDowell county, J. Frederick Doering, Durham, and Sue Hull (Indiana). *South*: Duncan, 234 — *Tennessee* Farr, *Riddles*, No. 51.

2599 Rub the wart with a stolen dishcloth, and secrete the dishcloth until it becomes mouldy and decays; then the wart is cured.

Sue Hull (Indiana). *General*: Bergen, *Current*, No. 898 — *Pennsylvania*: Bergen, *Current*, No. 899 — *Texas*: Simmons, 193.

2600 Steal a dishcloth—no one must see you steal it—prick the wart, rub the dishcloth on it and bury the cloth under the steps. The wart will disappear when the cloth rots.

Green Collection, and three other informants from central counties. Cf. *Tennessee*: Redfield, No. 151 (pick the wart with a pin until it bleeds; then steal your mother's dishrag and wipe the blood on it and hide it under the eaves of the house, and never go back to it, or tell where it is). For references to the doorstep, see notes to the *Indiana* and *Texas* items in No. 2609, below.

2601 A wart may be removed by stealing someone's dishrag and burying it under the back of the house.

Flossie Marshbanks, Mars Hill, Madison county.

2602 Steal a dishcloth, rub your warts with it, and bury the cloth under the kitchen door. Tell no one.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. In only the *Tennessee* item (Rogers) is burial under the doorstep specified; prohibitions of secrecy are contained in only the *South Carolina* (Bryant) and *Kansas* (Davenport) references. *General*: Bergen, *Current*, No. 898 — *North Carolina*: Doering, *Folk Medicine*, 197 — *South Carolina*: Bryant II, 140, No. 101 (bury under the eaves of a house) — *Kentucky*: Fowler, No. 1462a (bury in secret) — *Tennessee*: Rogers, 32 f. — *Louisiana*: Roberts, No. 513 (bury it on a bright moonlight night) — *Ontario*: Waugh, No. 327 (bury under the eaves) — *New England*: Johnson, *What They Say*, 118 — *Pennsylvania*: Brendle-Unger, 65 (bury under the eaves); *ibid.* (rub with a dishcloth stolen at a moving, in the morning before sunrise, and bury under the eaves [German]) — *Indiana*: Brewster, *Cures*, 40, No. 5 (bury under the eaves); Busse, 15, No. 1; Halpert, *Warts*, 38 (secrecy) — *Illinois*: Hyatt, No. 4123; No. 4124 (bury under the eaves, and when it becomes rotten, etc.); Norlin, 205, No. 12 (bury under the eaves or in some place where it will soon decay) — *Iowa*: Stout, No. 804 (under the eaves) — *Ozarks*: Randolph, 128 — *Kansas*: Davenport, 130 (under the eaves) — *California*: Dresslar, 109 — *Washington*: Tacoma, 30.

2603 Steal a dishcloth, rub it over the wart, and hide it behind a door. The wart will go away.

Lucille Massey, Durham county.

2604 Steal someone's dishcloth and rub your warts with it. Then place the cloth under a rock until it rots.

Anonymous. Cf. *Ontario*: Wintenberg, *German* I, 48; II, 88; Wintenberg, *Waterloo*, 15 (rubbing the wart not specified in any of the three references) — *Illinois*: Hyatt, No. 4132; No. 4125 (a string from a dishrag is tied around the wart and then buried beneath a rock) — *Iowa*: Stout, No. 806 — *Ozarks*: Randolph, 128 (touched with a dishrag rather than rubbed) — *Nebraska*: Black, 26, No. 37.

2605 You can take warts off your hands by rubbing a dishcloth over the warts, and then hiding the dishcloth in a field or woods. When the dishcloth rots the warts will come off.

An anonymous informant, and Odus Rupe (Kentucky).

2606 Rub the wart with a cotton rag, spit on the rag, and hide it under a water-board where the water will drip on it. The whole operation must be kept secret.

Sue Hull (Indiana).

2607 Steal a greasy dishrag, pick the wart and wipe the blood of the wart on the rag. Then bury the rag in the bottom of a spring.

Green Collection. Cf. *Kentucky*: Sanders, 17 (burial prescribed, but not in a spring).

2608 Go to a neighbor's house, wipe your wart with a greasy dishrag and then throw it in running water.

Ethel Brown, Catawba county. Cf. *Kentucky*: Thomas, No. 1468 (steal a dishrag and throw it over your left shoulder into a pond).

2609 To remove a wart, rub a dishrag over it, and bury the rag without telling anyone.

Lizze May Smith, Hamlet, Richmond county. Only in the *Kentucky* (Thomas), *Ontario* (Doering), *Illinois* (Hyatt), and *Texas* (Bogusch) items is secrecy prescribed. *Kentucky*: Thomas, No. 1462 (some say, a stolen dishrag) — *Tennessee*: Law, 99 — *Ontario*: Doering, *Customs*, 153; Waugh, No. 293 (touch the warts) — *Pennsylvania*: Fogel, No. 1695 (bury under the eaves [German]) — *Indiana*: Brewster, *Cures*, 40, No. 7 (bury under the doorstep); Halpert, *Warts*, 38 (bury under the eaves trough) — *Illinois*: Hyatt, No. 4130 — *Texas*: Bogusch, 124 (buried under the back steps) — *Kansas*: Davenport, 130 (bury in the cellar) — *Nebraska*: Black, 27, No. 43 (bury the rag anywhere in the ground); Erickson, 153, No. 2 — *California*: Dresslar, 109.

2610 Steal your neighbor's dishrag, and wash your hands with it thoroughly. Bury the dishrag a long way off, don't look back, forget it, and your warts will go away.

Margarite Higgs, Greenville, Pitt county. In none of the following references is washing with the dishrag indicated. Knortz, 49 — *Tennessee*: Redfield, No. 150 (steal a dishrag from somebody that is not any kin to you, and hide it without anyone seeing you, and, etc.) — *Iowa*: Stout, No. 821 (when the light of the full moon comes, bury the dishrag under the eaves) — *Texas*: Woodhull, 21 (bury under a peach tree) — *Nebraska*: Black, 27, No. 41 — *California*: Dresslar, 109.

2611 Steal somebody's dishrag, go into the woods, turn around three times, and throw the rag behind you from your right hand. Then go home, and do not go around that place for three weeks. The warts disappear

Julian P. Boyd

2612 Steal a dishcloth and rub your warts with it. Place the cloth on the rock at the crossroads.

Dorothy M. Vann, Raleigh. *New York*: Webb, 103 (steal your grandmother's dishrag when no one is looking, wipe it over your warts, and hide it under a stone; no mention of crossroads) — *Illinois*: Hyatt, No. 4131 (drop the dishrag at the forks of the road; no reference to a rock); No. 4166 (during the full moon rub your wart with your mother's dishrag, and bury the dishrag at midnight in the center of a crossroads; no reference to a stolen dishrag, nor to burial under a rock); Norlin, 204, No. 12 (no reference to crossroads).

2613 Take a blade of grass and measure the distance across each wart, and then go bury the grass under a rock without letting anyone see you, and without looking back. When the grass decays the warts will go away.

Annie Hamlin, Durham county, and an anonymous informant. Cf. *Iowa*: Stout, No. 809 (take two pieces of grass; place one around the wart and one across; remove both pieces and bury them under a dripping eaves spout, etc.; while "measuring" is not specifically mentioned, both the perimeter and the diameter of the wart are measured; the emphasis seems to be on the more common act of burying the item which has come into contact with the wart). Cf. No. 2614, below.

2614 Warts may be removed by "measuring" them with a common broom straw.

Durham *Herald-Sun*, Oct. 22, 1939. From Kentucky through the Middle States, and to New Mexico, broomstraws are used in a variety of ways to cure warts: picking, rubbing, burying, etc., but not specifically in the magical sense of "measuring."

2615 If a person takes a little stick and measures the diameter of another person's wart, then throws away the stick, or buries it, without the person's having the wart knowing about it, the wart will go away.

Lida Page, Nelson, Durham county. Cf. *Kentucky*: Thomas, No. 1518 (measure each wart with a stick, and break off the piece; bury the pieces of stick, and when they rot, etc.).

2616 Some people pretend to remove warts by touching them with the sharp point of a stick and rubbing them in the notch of another stick. Then if the patient tells of it, they will come back.

Sue Hull (Indiana). *Alabama*: Bergen, *Current*, No. 924.

2617 To cure a wart, one may notch a stick, fit it over a wart, and throw it where one will never see it again.

Lida Page, Nelson, Durham county. Cf. *Pennsylvania*: Brendle-Unger, 66 (rub the warts with the notched wood and bury it; as the wood decays, etc. [German]); Fogel, No. 1701 (same as previous item).—Lean II, 517 (elder stick).

2618 Cut as many notches in a tree as you have warts; then turn around, and do not look backwards until you get home.

Anonymous. Cf. *Kentucky*: Carter, *Mountain*, 15 (cut notches in a young tree, and as the tree heals, the warts leave).

2619 Warts may be cured by cutting as many notches in a cedar limb as you have warts, and then throwing the limb over your head at a crossroads and walking away without looking back.

Lois Johnson, Thomasville, Davidson county.

2620 To carry warts away, count the warts, get a cherry switch, cut as many notches in it as there are warts, take the switch and throw it in a ditch, turn your back, and do not look backward or think of it any more. As soon as the stick has rooted [rotted?], the warts will disappear.

Carl G. Knox, Leland, Brunswick county.

2621 Cut a notch in the young growth of a peach tree limb for each wart. Bury the limb in a damp place, and when the switch rots the warts will be gone.

Roby Arrowhead. In only the first *Illinois* item (Hyatt, No. 4190) is burial in a damp place indicated. Cf. *Kentucky*: Thomas, No. 1493 (go unseen to a young peach tree and cut with a butcher knife as many notches in the tree as you have warts; put the knife back into its place, and in seven days, etc.); No. 1494 (cut three notches in a peach tree limb; when the notches are filled up, etc.) — *Illinois*: Hyatt, No. 4190 (bury the limb where water drips); No. 4189 (three notches; one will lose the warts when the notches grow together); No. 4191 (a notch for each wart; never look back) — *Texas*: Woodhull, 71 (cut a small limb from a peach tree, and cut as many notches in the limb as you have warts; then touch each wart with a notch, and bury the limb under a peach tree; when the limb rots, etc.)

2622 Cut a persimmon twig, cut as many notches in it as you have warts, bury the twig, and when it rots the warts will disappear.

Vella Jane Burch, Durham county.

2623 To take off warts, cut as many notches in a piece of pine wood as you have warts. Cut the warts till they bleed, and cover the notches with the blood. Hide the stick under the back doorstep and the warts will go away.

W. S. Lee, Jr., Monroe, Union county.

2624 Cut a notch in a stick for every wart you have, hide it where you will never see it again, and the warts will disappear.

Zilpah Frisbie, Marion, McDowell county, and Lucille Massey, Durham county. *Tennessee*: Rogers, 33.

2625 For warts, cut as many notches in a stick as you have warts, bury the stick, and the one finding the stick will get the warts.

Ella Parker, Mt. Gilead, Montgomery county. In none of the following references is mention made of transference of the warts to another person, "finding" the stick being inconsistent, of course, with "burying" it. In the first three references disintegration of the stick is mentioned. *Mississippi*: Hudson, 154, No. 6 (don't look back) — *Ontario*: Waugh, No. 301 — *New England*: Johnson, *What They Say*, 122 — *Massachusetts*: Bergen, *Current*, No. 923 — *Iowa*: Stout, No. 718 (bury in a place unknown to others) — *Kansas*: Davenport, 131.—Udal, 221.

2626 Take a stick and notch it with the number of notches of the warts the person has and bury it behind the woodshed. When the stick rots, the warts will disappear.

Green Collection. Cf. *Kentucky*: Thomas, No. 1517 (place it under the drip of the house) — *Illinois*: Hyatt, No. 4226 (place near the house so that water can drip on it).

2627 Notch a stick with the same number of notches that you have warts, throw it over your left shoulder at a crossroads, and don't look back. Whoever picks up the stick will get the warts.

Green Collection, and W. J. Hickman, Hudson, Caldwell county. Crossroads are not mentioned in either of the following references. *Illinois*: Norlin, 205, No. 15 — *Nebraska*: Black, 28, No. 72 (throw the stick away).

2628 Go to a running stream, get a twig, and cut as many notches in the stick as you have warts. Throw the twig into the stream, and never look back, and they will go away.

Grace Barbee, Stanly county, and Julian P. Boyd. Cf. *Arkansas*: Randolph, 130 (a green switch with four knots in it—each one representing a wart—is tied to a gutter, and as the water rushes over the switch, the warts are gradually dissolved).

2629 When you wish to remove warts from your hand, cut as many notches in a stick as you have warts, and, standing on a bridge, throw the stick over your left shoulder and turn your head. The warts will go off before you leave the bridge.

Sue Hull (Indiana). *Alabama*: Bergen, *Current*, No. 922.

2630 To take off warts, cut thirteen notches in a stick, carry the stick to the nearest graveyard, and bury it at the head of the oldest person buried there. The warts will go away.

Madge Colclough, Durham county.

2631 A witch doctor takes a flat stick and cuts a notch for each of your warts, then he chants: "Come, witches, take these warts away." He then hides the stick. When it is moved, the warts are gone.

Loraine Benz (Indiana). *Kentucky*: Thomas, No. 1526.

2632 Gravel rubbed on warts will carry them away.

Lida Page, Nelson, Durham county. Cf. *Kentucky*: Thomas, No. 1472 (get three pieces of gravel where rain water falls on them off the house, and apply them to the wart; then tie them in a white rag and bury them); No. 1473 (rub the wart with nine pieces of gravel, and then place the gravel in the fork of the roads) — *Tennessee*: Redfield, No. 155 — *Ontario*: Waugh, No. 292 (gravel from the lake shore, rubbed on warts, wrapped up, and thrown away) — *Ozarks*: Randolph, *Ozark*, 6 (gravel thrown into a running stream).

2633 Rub a wart with a flint, and throw it over the left shoulder. The wart will disappear soon.

Lucille Massey, Durham county. Hovorka-Kronfeld II, 772.

2634 Count the number of warts you have, and get an equal number of gravels, put them into a cloth and tie them up; then throw it into the road where the horses will travel over them, and the warts will disappear.

Ralph Chesson (Washington, D. C.). Cf. *Kentucky*: Stuart, 10 (pieces of gravel equal to the number of warts are placed in a bag and dropped in the road for someone to pick up; no mention of horses treading the gravel).

2635 For warts, tie a few pieces of gravel in a cloth and throw them over the right shoulder at a crossroads.

Green Collection. Cf. *Tennessee*: McGlasson, 17, No. 3 (wrapped up in paper and dropped at the crossroads; not thrown over the shoulder).

2636 Take a green, mossy pebble, wrap it up, tie it, and throw it away. The finder will catch the wart which you had.

Sue Hull (Indiana). *Rhode Island*: Bergen, *Current*, No. 908.

2637 If you have warts, walk nine steps backward with your eyes shut, having just picked up a pebble with which you rub the wart. Then throw the pebble away.

Sue Hull (Indiana). *Texas*: Bergen, *Current*, No. 912.

2638 Take as many pebbles as there are warts. Rub them on the warts. Roll them in paper and throw them away, and the finder takes the warts.

R. T. Dunstan, Greensboro and Sue Hull (Indiana). Cf. *South*: Puckett, 380 f. (throw away in a bag [Negro]) — *Massachusetts*: Bergen, *Current*, No. 909 — *Kansas*: Davenport, 130 (rub a wart with seven pebbles, wrap up in paper, etc.).—Lean II, 517; Radford, 248.

2639 If you rub your warts with a pebble, wrap the pebble in paper, and throw it away. The person who picks it up will have them come to him. Or, should you label the paper with someone's name and throw it away, the warts will come to the person whose name you have written.

Sue Hull (Indiana). *New England*: Bergen, *Current*, No. 907.

2640 Go out of doors, count three, stop and pick up the stone nearest to your toe, wrap it up in a paper, and throw it away. The one that picks it up will get the warts.

Sue Hull (Indiana). *Rhode Island: Bergen, Current*, No. 910.

2641 Touch the wart with a rock in a paper bag where some unwary simpleton will pick it up and get the wart.

Sue Hull (Indiana). Cf. *Idaho: Lore*, 216.

2642 Put a rock in a little poke for each wart you have, then throw the poke of rocks away over the left shoulder and the warts will leave.

A. H. Giles, Fonta Flora, Burke county. Patten, 140 (if a bag, containing as many small pebbles as a person has warts, be tossed over the left shoulder, it will transfer the warts to whoever is unfortunate enough to pick up the bag) — *Ozarks: Randolph*, 127 (pebbles put into a paper bag and tossed over the right shoulder onto the road for an unfortunate finder). There are *Texas* and *Nebraska* examples of disposing of a stone in the manner suggested but rubbing the wart first is indicated.—Hovorka-Kronfeld II, 773.

2643 For the removal of warts, walk three hundred yards in a certain direction, pick up the nearest rock, spit under the rock, turn around three times, and do not look in the direction of the rock for three weeks.

Green Collection.

2644 To remove warts, tie up as many stones (or gravel) in a rag as you have warts, leave them in the road, and when someone picks them up your warts will go away.

Pearle Webb, Pineola, Avery county; Edna Whitley; Professor J. T. C. Wright, Boone, Watauga county; and an anonymous informant. *South: Puckett*, 380 f. (placed in a bag and deposited at the crossroads [Negro]) — *Kansas: Davenport*, 130.

2645 Take the same number of rocks as you have warts, rub each wart with a different rock, and then drop the rocks at the crossing of two roads.

Jethro Harris, Northampton county. Cf. *Kentucky: Stuart*, 7 (the rocks are tied up in a sack before being placed in the road).

2646 To cure warts, put a small stone in a poke, and put it where it will go away when it rains.

Grace Tucker (South Carolina).

2647 To cure a wart, pick up a rock in running water and rub your warts with it. Put it back in the same place, then go home without looking back.

Dorothy McDowell Vann, Raleigh. Cf. *Kentucky: Thomas*, No. 1521 (stone rubbed secretly on the wart in the morning, and replaced, but

the stone need not be found in running water) — *Tennessee*: Rogers, 33 (rock not found in a watercourse of any kind) — *Illinois*: Hyatt, No. 4229 (stone from a spring).

2648 Take a small size rock, make a cross on the wart, and put the rock back in the same place without speaking.

Mamie Mansfield, Durham county.

2649 If you pick up as many rocks as you have warts, put a drop of blood from each wart on the same number of rocks. Wrap them up and put them where someone will find them. The warts will go away. The one that finds the rocks will have the same number of warts.

W. J. Hickman, Hudson, Caldwell county.

2650 Pick the wart until it bleeds. Rub it with a small stone until you get some blood on the stone, and then wrap the stone up and throw it into the road. The one who finds the package will have the wart.

Mamie Mansfield, Durham county, and Mary O. Pruette, Charlotte, Mecklenburg county. *Texas*: Woodhull, 72 (a rock, with verbal differences only) — *Nebraska*: Black, 27, No. 59.

2651 To take a wart off, pick it until it begins to bleed; then let three drops of blood fall on a small rock, tie this in a rag, and throw in the middle of the road. The one who finds this will take the wart.

Mamie Mansfield, Durham county.

2652 Take seven stones, let warts bleed on each, box up, throw over the left shoulder, and never look back.

Eunice Smith, Pantego, Beaufort county.

2653 One of the boys on the farm had a wart on his hand which he wished to be taken off, so he went to Uncle Dolph's hut and told him he wanted him to take the wart off his hand. The old Negro looked at it and then went into the house and brought out a small bottle of yellowish substance, a needle, and took from his pocket a match. He then took the boy's hand and put some of this yellow medicine on the wart and let it stay until he counted ten; then he wiped it off. Next he took the needle and stuck it down into the wart. He then went out into the yard and buried the needle and told the boy that the wart would be off within seven days, but I left before the seven days were up so never knew whether it went off or not.

Thomasen.

2654 Stick a pin through the wart and hold it to a candle.

Charles R. Bagley (New Hampshire). Cf. *Kentucky*: Thomas, No. 1499 (thrust a pin entirely through a wart; heat the point of the pin and pull the heated point back through the wart) — *Illinois*: Hyatt, No.

4201 (stick wart with pin heated over a candle, and the wart will go away in seven days); No. 4198 (run a pin through a wart, and then heat the pin in the flame of a match) — *Texas*: Woodhull, 70 (stick a pin through the wart and then burn the end of the pin) — *Nebraska*: Black, 26, No. 31 (same as previous item).

2655 Place a pin in fire, and when it gets hot stick it in the wart.

Anonymous. Cf. No. 2654, above.

2656 To remove a wart, pick the wart with a pin, and lose the pin.

Susie Spurgeon Jordan, Brevard, Transylvania county.

2657 Pick a wart with a pin until it bleeds, throw the pin away, and whoever gets the pin will have the wart.

Mamie Mansfield, Durham county.

2658 Run a pin through the wart and put the pin in the road. The finder will get the wart.

Sue Hull (Indiana). *Missouri*: Bergen, *Current*, No. 915.

2659 Take a needle and pick the wart for two days in succession. Then take the needle and hide it under a rock on the south side of a hill, and leave it there for four days. Then pick the wart again, destroy the needle, and the wart will disappear.

G. C. Little (Tennessee).

2660 Prick your warts with a pin until they bleed; then throw the pin away over your shoulder and walk away without looking back.

Anonymous. Cf. *Illinois*: Hyatt, No. 4200 (throw the pin directly in front of you as far as you can; then turn around and walk in the opposite direction).

2661 Pick a wart with a pin till it bleeds, throw the pin over the left shoulder, and the wart will leave.

Green Collection.

2662 To remove a wart, stick nine straight pins into it, and secretly stick them into a pine tree, and the wart will disappear.

Green Collection.

2663 Pick a wart with a pin, and then leave the pin in a decayed stump without telling anyone.

Anonymous. Cf. *Illinois*: Hyatt, No. 4199 (stick a wart with a pin and drive the pin into an old stump).

2664 Pick a wart with a pin, take the pin and stick it in the fence, and the wart will disappear.

Green Collection.

2665 Rub warts with the head of a pin; hide the latter and do not look for it, and the warts will disappear.

Sue Hull (Indiana). Cf. *Kentucky*: Thomas, No. 1501 (wart rubbed with pin—head not specified—that belongs to someone other than a relation; the pin is then hidden) — *Tennessee*: O'Dell, *Doctor*, No. 39 (rubbed three times each way with a pin, and the pin is put away for three weeks) — *New York*: Bergen, *Current*, No. 916; *Wart Remedies*, 257.

2666 To remove a wart, cross pins over a wart, and hide the pins where no one can find them.

Madge Colclough, Durham county. *South*: Puckett, 379, 381.—Radford, 248.

2667 Steal as many pins as you have warts, wrap them in paper and throw them in the road. The warts will attack whoever picks up the paper, and leave you.

Sue Hull (Indiana). *New York*: Bergen, *Current*, No. 914.

2668 To cure a wart, draw a blade across it, and then draw the knife across a sweet apple tree.

Sue Hull (Indiana). *Massachusetts*: Bergen, *Current*, No. 900.

2669 A rusty nail will take away warts.

Minnie Stamps Gosney, Raleigh. Cf. *Kentucky*: Thomas, No. 1485 (wart picked; blood put on rusty nail and driven into the root of an oak tree) — *Tennessee*: Rogers, 33 (carry rusty nail in the pocket). —Hovorka-Kronfeld II, 772.

2670 Take an old and rusted piece of iron and heat it and plunge it into a pan of cold water, and then bathe your warts, though many applications may be necessary.

Sue Hull (Indiana). *Idaho*: Lore, 216.

2671 To cure warts, pick up a piece of plate and rub your warts with it. Put it back in the same place, and go to the house without looking back.

Dorothy McDowell Vann, Raleigh.

2672 If you count your warts once and over, they will disappear.

Anonymous. *Louisiana*: Roberts, No. 518. Cf. No. 2417, above.—Addy, 89.

2673 Count your warts, and don't tell how many you have, and they will disappear.

Kate S. Russell, Roxboro, Person county. Cf. *Illinois*: Hyatt, No. 4101 (warts counted off without your knowledge) — *Iowa*: Stout, No. 774 (count the warts and forget the number).

2674 Count your warts every day for fifteen days, and they will leave you.

Anonymous. Cf. *Kentucky*: Thomas, No. 1489 (every night for nine nights).

2675 Sell your warts to somebody else, and they will go away.

Edith Walker, Watauga county, and A. H. Giles, Fonta Flora, Burke county. For a discussion of a sale of warts without any money actually changing hands, see Johnson, *What They Say*, 118 f., and Randolph, 127. Cf., however, No. 2677, below. *Kentucky*: Thomas, No. 1511 (sell it to someone, but keep the money) — *Tennessee*: Frazier, 36, No. 44 — *Louisiana*: Roberts, No. 521 — *Ontario*: Doering-Doering 1, 63 — *Illinois*: Allison, No. 84; Hyatt, No. 4220 (sell the wart and keep the money); Norlin, 205, No. 24a — *Ozarks*: Randolph, 127 (warts may be disposed of by hiring some boy to "take them off your hands"; two or three more warts don't matter to a chap who has a dozen or so already; just give the boy a penny or a nickel for each wart, and they will pass from you to him as soon as he spends the money) — *Kansas*: Davenport, 130 (example of a young man who bought his sweetheart's warts) — *New Mexico*: Moya, 52 (often sold among relatives [Spanish]); *ibid.*, (they may be sold for matches as well as money [Spanish]) — *California*: Dresslar, 109.

2676 Some people can sell warts to trees. After yours are gone you can go and find them on that tree.

Edith Walker, Watauga county.

2677 Some backwoods lassies are said to possess the power of charming the warts away by buying them from you. To do this some silver must exchange hands.

Emmy Lou Morton (West Virginia).

2678 Sell a wart for some object that can be hidden where it will never be discovered by anyone.

William B. Covington, Scotland county, and an anonymous informant.

2679 Sell your warts for any amount of money, put the money away, and do not spend it.

Ethel Brown, Catawba county, and Allie Ann Pearce, Raleigh. Cf. *Nebraska*: Black, 27, No. 56.

2680 Sell your warts for money, throw the money away anywhere, but on your own land. Whoever picks up the money will also get the warts.

Sue Hull (Indiana). Although the comma precedes the "but," a reading more consistent with the disposal of warts generally, might be "... anywhere but on your own land." In such acts of riddance, the money or whatever else has been in contact with the wart, is placed in some likely place for a passerby to pick up, usually in the road itself.

2681 If you have a wart on your hand and someone says he will give you a penny for it, you take the money and it will go away.

Martha Wall, Wallburg, Davidson county; Julian P. Boyd; and an anonymous informant. Cf. *Kentucky*: Carter, *Mountain*, 15 (a penny a wart) — *Pennsylvania*: Fogel, No. 1726 (for a cent, and put away so it can't be used); No. 1727 (throw the cent away after the sale [German]) — *Indiana*: Brewster, *Cures*, 41, No. 13; Halpert, *Warts*, 41 (a penny apiece) — *Illinois*: Hyatt, No. 4222 (example of the transfer to the buyer); Norlin, 205, No. 24 (a penny apiece) — *Missouri*: McKinney, 107 — *Nebraska*: Black, 28, No. 64 (hide the penny in the clock after the sale); Erickson, 153 — *California*: Dresslar, 109.

2682 When you have six warts, someone may buy them for a penny apiece and they will go away.

Grace Barbee, Stanly county.

2683 Have someone give you a penny, a nickel, or a dime, or more, and the wart will go away.

Susie Spurgeon Jordan, Brevard, Transylvania county. Cf. *South Carolina*: Bryant II, 139, No. 98 (sell for a coin; then hide the coin) — *New England*: Johnson, *What They Say*, 118 f. (five cents; dialogue of such a sale is given) — *Iowa*: Stout, No. 709a (for a coin; then hide the coin) — *California*: Dresslar, 109 (ten cents).—Addy, 89.

2684 To remove a wart, rub a penny on it, and then throw the penny away so no one can find it, and the wart will disappear.

Green Collection. *New York*: *Wart Remedies*, 256 (throw the wart over your shoulder) — *Indiana*: Halpert, *Warts*, 40 (throw the penny over the shoulder after rubbing the wart three times; also throw the penny as far away as possible) — *Iowa*: Stout, No. 768 (throw the penny over the left shoulder and never look for it) — *Nebraska*: Black, 28, No. 63 (throw the penny as far as possible) — *New Mexico*: Moya, 51 (Spanish).—Hovorka-Kronfeld II, 772.

2685 Make a wart bleed, and put the blood on a penny, throw the money away, and the finder will get the wart.

Sue Hull (Indiana). Bergen, *Current*, No. 904; Knortz, 49 f. — *New England*: Johnson, *What They Say*, 116.

2686 To remove a wart, rub it with a penny; then bury the penny.

J. Schaffner. Cf. *Pennsylvania*: Fogel, No. 1725 (rub the warts with a cent and bury under the eaves [German]) — *Iowa*: Stout, No. 814.

2687 Never think of warts or look at yours, and they will disappear.

Zilpah Frisbie, Marion, McDowell county.

2688 Many people believe that there are people who can remove warts simply by looking at them.

L. C. Allen, Person and Caswell counties. Cf. *Tennessee*: McGlasson, 17, No. 12 (look at the wart every morning).

2689 If you have a wart, and show it to someone else, and then not look at it for nine nights, it will disappear.

Anonymous.

2690 Some people can talk warts away by saying a Bible verse.

Julian P. Boyd. Cf. *Texas*: Guinn, 268 (one goes to a recognized curer who recites a certain verse of scripture; the patient must keep the verse secret from members of his own sex). For other verbal charms used for warts, cf. Nos. 2578, 2583, 2631, above, and scattered items between this entry and the end of the section on warts.

2691 To remove warts, have someone pray a prayer for each wart.

Anonymous. *Louisiana*: Roberts, No. 516; No. 517 (say your prayers backward).

2692 Go to the fork of a road and make as many cross marks as you have warts, and the first person that steps on those marks will get your warts.

Annie Hamlin, Durham county, and an anonymous informant.

2693 Any person who has never seen his father can conjure warts.

W. J. Hickman, Hudson, Caldwell county. Cf. *South*: Puckett, 381 (the breath of a child who has never seen his father is effective against warts).

2694 Conjure-men carry warts away by taking your name and age.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and the Green Collection. Cf. *Kentucky*: Thomas, No. 1486 (name the warts with names you have never heard of, and make some good wish about them, and they will go off) — *Tennessee*: McGlasson, 17, No. 10 (name the wart the name of a preacher, and if he is a good man the wart will go away).

2695 An old beggarly man in our community merely rubs the wart while asking over and over, "How old are you?" Each time the person answers. Several days later the wart will disappear.

Kathleen Mack, Davidson county.

2696 To remove warts, rub them gently and repeat the following words:

Anna, mana, meno, mike,
Paro, lono, bono, strike,
Mar-e, war-e, wallow-wack.

Mamie Mansfield, Durham county, and an anonymous informant. There are no close parallels to this strange verbal mixture.

2697 To cure warts, stand in the moonlight, rake up dirt under your heel, and repeat conjure words.

Charles R. Bagley (New Hampshire). Cf. *Ozarks*: Randolph, 126 (touching a wart and muttering something which begins with "hocus, pocus," and ends in gibberish) — *Texas*: Simmons, 193 (some people have a supernatural power to conjure warts and cure them).

2698 If you have a wart, every time you think of it, think of it not as a wart, but as a Dryaway. Every time you see it, rub the third finger of either hand over it three times, repeating each time the words: "Dry away, Dryaway." If any one happens to speak of warts in your presence, or call the one you have a wart, act as though you are offended, explaining that "it is not, it is a Dryaway, and it is drying away." Never speak the word "wart." In a little while you will discover that it is slowly but surely drying away and will soon be gone entirely.

Zebulon Teeter (Florida).

2699 Call a Wartie Cow flag, and the warts will go away.

Julian P. Boyd.

2700 When the moon is shining brightly, look at the moon continuously while taking three steps backward, and pick up something and throw it over the shoulder, still looking at the moon. The warts will soon disappear.

Lucille Massey, Durham county. Cf. *Ontario*: Wintemberg, *Oxford*, No. 20 (look at the new moon, and while doing so pick up anything that lies in the road, no matter what it is; rub it on the wart, then throw it away, and do not look back after it).

2701 Some people can talk warts away by reciting poetry.

Julian P. Boyd. Cf. *Maryland*: Whitney-Bullock, No. 1823 (magic words to cure warts) — *Texas*: Woodhull, 71 (some people chant warts off).

Wens

2702 To remove wens, catch a toad-frog, rub his stomach against the wen for a minute; then take a cotton string twelve inches long, tie nine knots in it, and tie the string on the toad-frog's left hind leg and let him go.

Julia E. Self (Florida).

2703 To carry away a wen, place a dead man's hand on it.

Elsie Doxey, Currituck county. *South*: Puckett, 374 — *Maryland*: Lee, 111 — *Kentucky*: Thomas, No. 1545 (the wen is rubbed against a dead man's neck [Negro]); No. 1546 (to cure a wen on the neck, place a string around the neck of a deceased friend, and afterward wear it around your own neck [Negro]) — *Pennsylvania*: Brendle-Unger, 68 (pass the wen across the head of a criminal just hanged). — *Black, Folk-Medicine*, 100 f.; Kittredge, *Witchcraft*, 142; Radford, 98, 256. *Pop. Sup. Gent. Mag.*, 204.

2704 Any person who has never seen his father can conjure wens away.

Anonymous.

Whooping Cough

2705 To cure whooping cough, put some asafetida in a little bag and wear it around your neck.

Allie Ann Pearce, Colerain, Bertie county. Cf. No. 2706, below.

2706 To keep from catching whooping cough, wear a bag of asafetida and sulphur suspended around the neck.

Mrs. Gertrude Allen Vaught, Alexander county. *Illinois*: Allison, No. 131 — *Iowa*: Stout, No. 1058.

2707 A leather string commonly worn around the neck is supposed to prevent whooping cough.

Sue Hull (Indiana). *Maryland*: Bergen, *Current*, No. 814; Whitney-Bullock, No. 1723 (a leather shoe string) — *Pennsylvania*: Fogel, No. 1787 (strips of leather made of pigskin) — *Ozarks*: Wilson, *Folk Beliefs*, 161 (leather necklace).

2708 Do not eat but very little, if any, supper when you have the whooping cough or else you cannot sleep.

Lucille Cheek, Chatham county.

2709 A tea made from white ants will cure whooping cough.

Eunice Smith, Pantego, Beaufort county. *South*: Puckett, 371 — *Kentucky*: Thomas, No. 1548 (Negro).

2710 You will not take whooping cough if you drink the milk which a black cat has drunk of.

Green Collection.

2711 To cure whooping cough, give the patient some milk stolen from a neighbor's cow.

Elsie Doxey, Currituck county. *Pennsylvania*: Fogel, No. 1788 (German).

2712 Swallowing a live fish will cure whooping cough.

Mrs. I. G. Greer, Boone, Watauga county, and Mrs. Gertrude Allen Vaught, Alexander county. Cf. *South Carolina*: Fitchett, 360 (nine live fishing baits tied around the neck of the sufferer [Negro]) — *Georgia*: Campbell, 2 (make the person cough in the face of a live catfish [Negro]) — *Pennsylvania*: Fogel, No. 1805 (take the fish out of water and let the sufferer smell at it or let the fish breathe on the sufferer [German]); Owens, 125 (breathe the breath of a fish). — *Black, Folk-Medicine*, 36; HDA II, 1539; Lean II, 501 (trout).

2713 Drink hen manure tea to cure the whooping cough.

Anonymous.

2714 For whooping cough, let a child drink water out of a vessel just used by a white horse.

Madge Colclough, Durham county.

2715 If you ask a person riding on a piebald horse what to do for whooping cough, his recommendation will be successful, if attended to.

Sue Hull (Indiana). *Maryland*: Whitney-Bullock, No. 1712.—Addy, 91; Black, *Folk-Medicine*, 153; Napier, 96; Radford, 189.

2716 Mare's milk will cure whooping cough.

Mrs. Gertrude Allen Vaught, Alexander County; Jessie Hauser, Pfafftown, Forsyth county; and the Green Collection. *Maryland*: Bergen, *Animal*, No. 902 — *Louisiana*: Roberts, No. 391 — *Pennsylvania*: Fogel, No. 1795 (German) — *Ozarks*: Randolph, 105 f. (for this purpose many a father has been routed out in the night to ride to some farm where a mare has lately foaled); Wilson, *Folk Beliefs*, 161 — *Texas*: Woodhull, 17 — *Nebraska*: Black, 13, No. 62.—HDA VIII, 575 (cough).

2717 If a stallion breathes into the throat of a child with whooping cough, the child will soon become well.

Mrs. Gertrude Allen Vaught, Alexander county, and H. L. Davis, Hemp, Fannin county, Georgia. Cf. *Maryland*: Whitney-Bullock, No. 1774 (get a man to ride his horse so hard that it is foaming at the mouth; then let the child breathe the horse's breath) — *Louisiana*: Roberts, No. 388 (the same, except a race-horse is prescribed) — *Mississippi*: Hudson, 154, No. 2 (let a white horse breathe into the face of the child).

2718 Swallowing a live snake will cure whooping cough.

Lucille Massey, Durham county. Cf. *Pennsylvania*: Fogel, 1796 (the cast off skin of a snake is eaten); No. 1782 (snake's rattles worn).

2719 To cure whooping cough, drink woodchuck soap.

Anonymous.

2720 If you take the whooping cough before the sap rises, when the sap gets up you will get over it.

Macie Morgan, Stanly county.

2721 To cure whooping cough, find a blackberry or raspberry bush whose top has been turned down and taken root, make the patient crawl under it three times.

Eleanor Simpson, East Durham. *Maryland*: Whitney-Bullock, No. 1788; No. 1787 (make the child crawl three times under a blackberry bush, and then three times the reverse way; give it a tea made of the roots of the same bush, etc.); No. 1789 (gooseberry). Cf. No. 2722, below.

2722 To cure whooping cough, place the diseased person under a briar whose end has taken root in the ground, and he will be cured.

Robert E. Long, Roxboro, Person county. Cf. *Maryland*: Whitney-Bullock, No. 1789 (bramble).—Lean II, 500; Radford, 19, 92.

2723 For whooping cough, make a tea out of chestnut leaves.

Vella Jane Burch, Durham county. *Tennessee*: Massey, 58 (chestnut leaf tea poured through an old bird's nest); Redfield, No. 163 — *Pennsylvania*: Lick-Brendle, 270 (German) — *Illinois*: Hyatt, No. 4407 (sweetened with rock candy) — *Nebraska*: Black, 13, No. 65 (chestnut leaves made into syrup) — *Idaho*: Lore, 216 (gather chestnut leaves just before the nuts fall, boil, strain, and sweeten with brown sugar).

2724 Horehound tea will cure whooping cough.

Kate S. Russell, Roxboro, Person county.

2725 Give children tea from life everlasting to cure whooping cough.

Kate S. Russell, Roxboro, Person county.

2726 Mix molasses, whiskey, and linseed oil to cure whooping cough.

Anonymous.

2727 To cure whooping cough, give a syrup made of mullein tea and honey. It lasts about six or eight weeks.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. *Tennessee*: Massey, 58 (hot mullein tea poured through an old bird's nest).

2728 For whooping cough a syrup is made of swamp alder.

Anonymous. The Cherokee Indians of Robeson county made a cough syrup of swamp alder.

2729 As a cure for whooping cough the sufferer should eat a piece of bread baked by a woman whose maiden name is the same as that of her husband. The bread should not be given directly to the sufferer, however, but should be brought by some other person.

Anabel Henry, Wallace, Duplin county; the Green Collection; and an anonymous informant. *Pennsylvania*: Brendle-Unger, 133 (German); Grumbine, 276. Butter kneaded by a woman whose family name is the same as her husband's was a sure cure for whooping cough (*Pennsylvania*: Brendle-Unger, 133).

2730 Go to a widow whose maiden name is the same as her married name and ask her to give you a loaf of bread. Do not pay her for it but give her a present. Feed bread to the diseased person and he will get well.

Robert E. Long, Roxboro, Person county. Cf. No. 2729, above.

2731 Conjure-men can cure the whooping cough.

Anonymous.

2732 A seventh son can cure the whooping cough.

Anonymous.

Worms

2733 Asafetida is used for warding off stomach worms.

J. Schaffner.

2734 Broth is made from earth worms to cure worms in children.

Green Collection. *Newfoundland*: Bergen, *Animal*, No. 793 (put live angleworms in a bag on the belly of the child nine successive mornings, changing them daily); Patterson, 287 (hang earthworms around the neck).

2735 Earthworms, or baits, are used to cure worms.

Green Collection. Cf. No. 2734, above.

2736 Burdock tea is good for worms.

Julia McRea. Cf. *Illinois*: Hyatt, No. 4449 (tea made from a mixture of rhubarb and burdock roots).

2737 Take carrot juice before breakfast to cure worms.

J. Frederick Doering, Durham. Cf. *Illinois*: Hyatt, No. 4431 (eat carrots every morning).

2738 Jerusalem tea is used for worms.

Julia McRea.

2739 Queen's delight will cure worms in the blood.

F. C. Brown, Durham.

2740 Make a salve by boiling house leek down to a gravy and mixing this with pure hog lard. [Ringworm.]

Mamie Mansfield, Durham county.

2741 Okra, Jerusalem seed, and molasses will rid one of worms.

Anonymous. Cf. *Pennsylvania*: Brendle-Unger, 180 (tea of elecampane and molasses [German]).

2742 Dry sage and honey mixed is a remedy for worms.

Anonymous. Cf. *New York*: Relihan, *Farm Lore*, 157 (a bag of sage around the neck will keep worms away) — *Indiana*: Brewster, *Cures*, 36, No. 1 (strong sage tea for worm fits) — *Illinois*: Hyatt, No. 4451 (sage tea).

2743 Star grass roots and poplar bark is a good medicine for hookworms.

Julian P. Boyd.

2744 The mother of a mountain family infested with hookworm cured her son by giving him "rusty nails and vinegar."

Green Collection.

Wounds

2745 For wounds, wrap a dishrag tightly around them.

Constance Patten, Greensboro.

2746 Spit on a wound to cure it.

Green Collection.

2747 To draw poison out of a wound apply beef gall.

Charles P. Bagley, Currituck county.

2748 A piece of fat meat is good for wounds.

Green Collection, and J. Frederick Doering, Durham. "Salt pork is believed by the Pennsylvania Dutch to have healing properties." *South Carolina*: Bryant II, 138, No. 51 (to draw out the poison) — *Illinois*: Allison, No. 100 — *Iowa*: Stout, No. 948.

2749 Wounds are treated with poultices made of mud daubers' nests.

Green Collection. Cf. Nos. 921, 2224 f., above.

2750 A cobweb is placed over a wound to assist in the healing process.

J. Frederick Doering, Durham. All of the following references are to spider webs. *Kentucky*: Thomas, No. 1069 — *Tennessee*: Redfield, No. 50; Rogers, 28 — *Ontario*: Waugh, No. 271 — *Washington*: Tacoma, 26.

2751 Bruise beet leaves and put them on a wound caused by a rusty nail, and it will not be sore.

Zilpah Frisbie, Marion, McDowell county.

2752 Comfrey root is a cure for wounds.

Mamie Mansfield, Durham county. *Pennsylvania*: Brendle-Unger, 209. —Udal, 255.

2753 There is a belief that dirt is good for wounds; hence the custom of putting dirt (i.e., good dirt) in open wounds.

Green Collection.

2754 For a bleeding wound, apply soot.

Anonymous. Cf. *Ozarks*: Randolph, 101 (soot mixed with molasses). Cf. Nos. 875, 1269, above.

2755 Turpentine is a remedy for fresh wounds.

Anonymous. Cf. *South*: Puckett, 376 (sugar and turpentine [Negro]) — *Pennsylvania*: Brendle-Unger, 72, 215 (German).

2756 To cure a wound made by a nail, remove the nail, grease it, and then throw it in a fire.

Ethel Brown, Catawba county. *Pennsylvania*: Brendle-Unger, 74 (German). Cf. Nos. 1403, 1781, 1783 ff., 1789 f., above.

2757 If you step on a rusty nail, take the nail, immerse it in lard and then put it over the door to remain until the wound is healed.

Ella Smith, Yadkin county. *Pennsylvania*: Brendle-Unger, 74 (put in a dry place). Cf. No. 2756, above, and cross references cited there.

2758 When you stick a nail or other rusty object in your foot, hold the wounded place over the smoke from woolen rags, and it will not become sore.

Mrs. Gertrude Allen Vaught, Alexander county. *South*: Puckett, 377 (burning wool scraps [Negro]) — *Illinois*: Hyatt, No. 5264; No. 5263 (light a woolen sock and put it in a bucket to burn) — *Ozarks*: Randolph, 101 (woolen rags burned in a copper kettle) — *Texas*: Woodhull, 60. Cf. No. 905, above.

MENTAL, EMOTIONAL AILMENTS

Lunacy

2759 It is bad luck to sleep in the light of the moon, as it is quite likely to make you go crazy.

Mrs. Gertrude Allen Vaught, Alexander county, and three other informants from Orange and Durham counties. *South*: Puckett, 416 (Negro) — *Maryland*: Whitney-Bullock, No. 1324 (crazy people are always worse for three days at full moon) — *West Virginia*: Mockler, 314 — *Kentucky*: Thomas, No. 2200 — *Louisiana*: Roberts, No. 927 — *New England*: Johnson, *Superstitions*, 166 — *New York*: Barnes, No. 77 (the boys say some people are always more unstable in the full of the moon; they call it "moony") — *Pennsylvania*: Brinton, 178 (insanity caused by exposure to the rays of the moon); Fogel, No. 1253 (German); Sener, 243 (mental aberrations) — *Indiana*: Brewster, *Beliefs*, No. 190; Busse, 19, No. 16 — *Illinois*: Hyatt, No. 5746 (an insane person always becomes worse during the increase of the moon) — *Ozarks*: Randolph, 204 — *Texas*: Turner, 157 — *Nebraska*: Cannell, 34, No. 66. Cf. No. 219, above.—HDA VI, 544.

2760 If you sleep with the moon shining on your face (in your eyes), you will go crazy.

Elizabeth Janet Cromartie, Garland, Sampson county, and Ethel F. Royster, Henderson, Vance county. *General*: Beckwith, *College*, No. 24 — *South Carolina*: Bryant II, 141, No. 4 — *Maryland*: Whitney-Bullock, No. 528 — *Pennsylvania*: Phillips, 164, No. 19 — *California*: Dresslar, 20. Cf. No. 219, above.—HDA VI, 544; Foster, 54.

2761 If you see the moon through the trees, you will go crazy.
Lucille Pierce (Florida).

2762 You must always burn, and not throw away, your hair, because the birds will pick it up to make their nests. This will make you crazy.

Rebecca Willis (Texas). *Maryland*: Bergen, *Animal*, No. 740; Lee, 111 (Negro); Whitney-Bullock, No. 623 — *Kentucky*: Thomas, No. 3513 — *Louisiana*: Roberts, No. 287 — *Nova Scotia*: Fauset, No. 284 — *Wisconsin*: Brown, *Birds*, 7 — *Ozarks*: Randolph, 165.—HDA III, 1272. Cf. Feilberg I, 771.

2763 Pine trees minister to a diseased mind.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. "You can take the achinest heart on earth into a big pine woods and let hit jist drink in the smell and singin' of the trees and crunch the needles underfoot, and you'll come out feeling better. I believe God likes the pine trees best of all his trees."

2764 A remedy for insanity is a generous application of hot mustard to the stomach and loins.

Sue Hull (Indiana). *Idaho: Lore*, 212.

2765 Against grief, wear a garnet gem.

Mrs. Nilla Lancaster, Goldsboro, Wayne County.

Forgetfulness

2766 To throw hair combings out of the window, or to burn them, makes one forgetful.

Bessie Lou Mull, Cleveland county. Cf. *Maryland*: Whitney-Bullock, No. 624 (if a bird gets your hair and puts it into its nest, you'll be absent-minded). Cf. Nos. 492, 494, above.

2767 If one combs his head after the sun goes down at night ghosts will interfere with one's sleep, and cause him not to remember well the following day.

Anonymous. Cf. *South Carolina*: Bryant 1, 290, No. 28 (at night) — *Maryland*: Lee, 110 (at night [Negro]); Whitney-Bullock, No. 1526; No. 1525 (if you comb and plait your hair late at night [Negro]) — *Kentucky*: Thomas, No. 873 — *Tennessee*: Redfield, No. 318 (after dark) — *Louisiana*: Roberts, No. 280 (at night) — *Pennsylvania*: Brendle-Unger, 99 (forgetfulness comes from combing the hair with a fine-tooth comb after dark [German]); Fogel, No. 1815 (after dark) — *Ohio*: Bergen, *Current*, No. 1291 (after dark) — *Indiana*: Busse, 24, No. 25 — *Illinois*: Hyatt, No. 2998 (absent-minded as well as forgetful). Cf. Nos. 488 f., above.

2768 Never cut your hair at night; it will make you forgetful.

Mildred Peterson, Bladen county, and two other informants from central and western counties.

Homesickness

2769 A cure for homesickness is to sew a good charge of gunpowder on the inside of the shirt near the neck.

Anonymous. *Pennsylvania*: Brendle-Unger, 111 (sew gunpowder in a boy's clothes without his knowledge [German]). Various other items are sewed into the clothing (*ibid.*), including salt (*Pennsylvania*: Brendle-Unger, 111; Fogel, No. 711; Knortz, 57; Owens, 124).—Cf. HDA III, 1687 ff.

III

HOME, DOMESTIC PURSUITS

ABOUT THE HOUSE

Cooking, Culinary Practice

2770 It is bad luck to let the pot boil without something in it.
R. T. Dunstan, Greensboro.

2771 Set bread to rise before the sun rises.

Madge Colclough, Durham county. *Kentucky*: Thomas, No. 1847 — *Illinois*: Hyatt, No. 7938 (the bread will rise as the sun comes up); No. 7937 (the bread will rise with the ascending sun) — *Washington*: Tacoma, 28. Cf. Nos. 2780 ff., below.

2772 Make a cross on the bread dough to make it rise right.

Green Collection. Patten, 140 — *Florida*: Hauptmann, 16, No. 2 (Spanish) — *Ontario*: Wintemberg, *German* 1, 45 (make a cross on the loaf before cutting it); 11, 89; Wintemberg, *Waterloo*, 20 (German Catholic). An unidentified newspaper clipping in the Brown Collection indicates the same procedure. That the practice of scoring the dough with a cross was known in seventeenth-century England is attested by Herrick's reference to it in his *Charmes* (Riverside ed. ii, 177): "This Ile tell ye by the way, / Maidens, when ye leavens lay: / Crosse your dow, and your dispatch / Will be better for your batch" (cited from Kittredge, *Witchcraft*, 171). The bewitching of bread is known to some extent in the United States; hence the use of the powerful counter charm. — Addy, 79; Black, *Folk-Medicine*, 85; Udall, 230 (to prevent the witches from dancing over the dough); HDA v, 543; viii, 717 f.; Storaker, *Mennesket*, No. 887; cf. also No. 891.

2773 It is bad luck to turn a loaf of bread upside down.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and an anonymous informant. Knortz, 62 f. — *South*: Puckett, 408 f. (Negro) — *Maryland*: Whitney-Bullock, No. 279 (newly baked bread) — *Louisiana*: Roberts, No. 777; No. 779 (never leave a loaf of bread that has been cut into upside down on the table) — *Florida*: Hauptmann, 13, No. 3 (God punishes those who do it [Spanish]) — *Ontario*: Waugh, No. 203; Wintemberg, *German* 1, 45 (while cutting it [German]); 11, 88; Wintemberg, *Waterloo*, 20 (excellent notes) — *Ohio*: Bergen, *Current*, No. 698 — *Illinois*: Hyatt, No. 7958 (freshly baked) — *California*: Dresslar, 11. — HDA 1, 1653.

2774 It is bad luck to cut an unbaked loaf of bread.

Elsie Doxey, Currituck county. *Ontario*: Waugh, No. 205.

2775 Never break cornbread from both ends. It is bad luck.

Clara Hearne, Roanoke Rapids, Halifax county. Cf. *Ozarks*: Randolph, 62, for a discussion of the ritual of "breaking" cornbread as over against "cutting" it; there is no reference, however, to the tabu of breaking it at both ends.

2776 In stirring batter, jelly, sauce, syrup, etc., the motion must always be sunwise. Reversing the direction will spoil the result or invite bad luck.

Madge Colclough, Durham county, and Mary L. Walker, Durham county. *North Carolina*: Brewster, *Customs*, 250 — *South*: Puckett, 408 (Negro) — *Georgia*: Moore, 306 — *Louisiana*: Roberts, No. 800 (always stir with the sun). Cf. 2777, below.—Addy, 55.

2777 Stir a cake clockwise to make it turn out well.

Madge Colclough, Durham county. *South*: Puckett, 408 (Negro) — *Maryland*: Whitney-Bullock, No. 1220 — *Newfoundland*: Bergen, *Current*, No. 1143 — *New England*: Bergen, *Current*, No. 1142 — *Illinois*: Hyatt, No. 7943 (stir a cake away from you and you will stir away bad luck); Wheeler, 68 (with the sun, that is, right-handed) — *Michigan*: Bergen, *Current*, No. 1142 — *Iowa*: Stout, No. 1246 — *Ozarks*: Randolph, 63 (stir in one direction only; also, cakes must be stirred by hand—not with electric mixers). Cf. No. 2815, below.—Gregor, 30.

2778 For two persons to stir the same cake is bad luck.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Maryland*: Whitney-Bullock, No. 280 — *Louisiana*: Roberts, No. 799 (the cake will not rise) — *Illinois*: Hyatt, No. 7946 (the cake will fall) — *Ozarks*: Randolph, 63 (if two persons try to divide the labor they may as well throw the cake away).

2779 Put a pan of water just above the cake while it is baking.

Mabel Ballentine. *North Carolina*: Brewster, *Customs*, 251.

2780 Always bake a cake while the sun is going up.

Kate S. Russell, Roxboro, Person county. *North Carolina*: Brewster, *Customs*, 250. Cf. Nos. 2781 ff., below.

2781 Bake a cake in the morning, and it will rise as the sun rises.

Madge Colclough, Durham county. *Kentucky*: Thomas, No. 1857 — *Illinois*: Hyatt, No. 7940 — *Washington*: Tacoma, 28.

2782 Bake cakes early in the morning to keep them light.

Lucille Massey, Durham county.

2783 If the eggshells are roasted on top of the stove while the cake is baking, the cake will be light.

Mrs. Gertrude Allen Vaught, Alexander county, and Madge Colclough, Durham county. *Kentucky*: Thomas, No. 1854 (on top of the oven) — *Illinois*: Hyatt, No. 7954 — *Washington*: Tacoma, 28.

2784 If the housewife burns the eggshells before the cake is baked, it will fall.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Kentucky*: Thomas, No. 1855 (the cake will burn); No. 1853 (burn the egg shells after the cake has risen) — *Nova Scotia*: Creighton, 20, No. 74 (the cake will be

spoiled) — *Illinois*: Hyatt, No. 7955 (the cake will not rise) — *Washington*: Tacoma, 28 (the cake will burn).

2785 Don't throw away the eggshells until after the cake is baked.

Green Collection. *North Carolina*: Brewster, *Customs*, 250.

2786 Never make much noise while a cake is baking. This keeps the cake light.

Lucille Massey, Durham county. *Kentucky*: Fowler, No. 43 (do not slam the door and make other loud noises; the cake will fall).

2787 Don't walk across the floor while the cake is baking.

Mrs. Gertrude Allen Vaught, Alexander county. *North Carolina*: Brewster, *Customs*, 251 — *Ontario*: Doering-Doering I, 64 (do not run or jump).

2788 Stop the clock while the cake is baking to keep it light.

Lucille Massey, Durham county, and Gertrude Allen Vaught, Alexander county. *North Carolina*: Brewster, *Customs*, 251.

2789 Don't try to bake a cake while menstruating.

Mrs. Gertrude Allen Vaught, Alexander county. *North Carolina*: Brewster, *Customs*, 250 — *South*: Puckett, 423 (the cake filling will refuse to harden [Negro]) — *Illinois*: Hyatt, No. 7947 ("If a girl makes a cake during her monthly sickness, it will be a flop").—Cf. Wessman, 55.

2790 When a cake falls while baking, you will lose something valuable.

Constance Patten, Greensboro.

2791 It is bad luck for two people to beat the white of an egg.

Green Collection. *Florida*: Hauptmann, 18, No. 1 (lest the eggs lose their substance [Spanish]).

2792 If a woman is beating candy, she should never hand it over to another person to be beaten. It will turn back to sugar.

Eleanor Simpson, East Durham.

2793 Put pennies in apple butter to keep it from sticking.

Green Collection. *North Carolina*: Brewster, *Customs*, 251 — *Pennsylvania*: Fogel, No. 914 (a copper cent or a peach stone [German]).

2794 Boil a biscuit with cabbage and there will be no odor.

Eleanor Simpson, East Durham. *North Carolina*: Brewster, *Customs*, 251 — *Kentucky*: Price, 33; Thomas, No. 1804 — *Illinois*: Hyatt, No. 7894 (a heel of hard bread laid on the lid of the pan).

2795 The old women must make the sauerkraut. If the young ones make it, it will spoil.

Emmy Lou Morton (West Virginia). *North Carolina: Brewster, Customs*, 248.

2796 Kraut should never be made on the decrease of the moon, for the water will not rise on it and it will spoil.

Zilpah Frisbie, Marion, McDowell county. *Maryland: Whitney-Bullock*, No. 1241 (make on the increase of the moon, or the brine will not rise); No. 1240 (when the sign of the moon is "up," so that the pickle may rise) — *West Virginia: Mockler*, 312 (new moon; to make the brine stay) — *Tennessee: Farr, Riddles*, No. 164; *Farr, Superstitions*, No. 165 — *Nova Scotia: Creighton*, 72 (sauerkraut won't work until the growing moon) — *Illinois: Hyatt*, No. 7972 (if sauerkraut is made on the decrease of the moon, the brine will sink to the bottom of the barrel, and the sauerkraut will rot); No. 7973 (best time is the light of the moon) — *Ozarks: Randolph*, 65 (moon's phases immaterial). Making sauerkraut in the sign of the "fish" (Pisces) is discouraged in most places.

2797 A pregnant woman cannot make pickles successfully.

Green Collection. *North Carolina: Brewster, Customs*, 239 (excellent notes) — *Illinois: Hyatt*, No. 7917 (the pickles will turn out to be soft every time). The tabu against menstruating women's pickling cucumbers has been noted in Illinois (Hyatt, No. 7916) and in the Ozarks (Randolph, 65).

2798 Beets pickled when the signs are in the bowels will spoil.
Anonymous.

2799 Holding a bit of bread (a raw potato) in the mouth while peeling onions will prevent the juice from getting into the eyes.

W. H. Smith. *North Carolina: Brewster, Customs*, 251 — *Prince Edward Island and Massachusetts: Bergen, Current*, No. 862 (bread) — *Illinois: Hyatt*, No. 7906 (bread); No. 7910 (potato).

2800 When peeling onions, stick a potato on the end of the paring knife and the onion juice will not get into the eyes.

W. H. Smith. *North Carolina: Brewster, Customs*, 251 — *Prince Edward Island and Massachusetts: Bergen, Current*, No. 862 (bread on the end of a knife) — *Illinois: Hyatt*, No. 7911.

2801 When cooking onions, place a pan of water over them and there will be no odor.

Eleanor Simpson, East Durham. *North Carolina: Brewster, Customs*, 251.

2802 If one leaves the faucet open and lets the water run while peeling onions, the juice will not get into the eyes.

W. H. Smith. *North Carolina: Brewster, Customs*, 251 — *Massachusetts: Bergen, Current*, No. 863 — *Illinois: Hyatt*, No. 7915 (peel onion under water) — *Nebraska: Black*, 36, No. 59 (under water).

2803 To keep juice from getting into the eyes while peeling onions, hold a match (the points of two needles) between the teeth.

W. H. Smith. Bergen, *Current*, 861 (needle between your teeth, point out) — *North Carolina*: Brewster, *Customs*, 251 — *Maryland*: Whitney-Bullock, No. 1234 (pin) — *Kentucky*: Thomas, No. 1283 (pin) — *Prince Edward Island*: Bergen, *Current*, No. 860 (two needles) — *New England*: Johnson, *What They Say*, 164 (pin) — *Illinois*: Hyatt, No. 7913 (toothpick); No. 7908 (stick a needle into your dress near the shoulder); No. 7909 (pin); Smith III, No. 26 (needle in the corner of the mouth [Negro]) — *Ozarks*: Randolph, 138 f. (needle) — *Texas*: Woodhull, 69 (darning needle dipped in kerosene) — *Nebraska*: Black, 36, No. 61 (same as previous item).

2804 Use pine wood when boiling molasses, and it will not be strong or smoky.

Edith Walker, Watauga county. *North Carolina*: Brewster, *Customs*, 251.

2805 If a jug of molasses begins to "work" and is about to run over, drop a wire nail into the jug and the molasses will stop working immediately.

Carl G. Knox, Leland, Brunswick county. *North Carolina*: Brewster, *Customs*, 251.

Soap Making

2806 It takes longer for soap "to make" at certain phases of the moon.

Anonymous. See Nos. 2811 ff. below.

2807 Soap should be made in the light of the moon.

Minnie Stamps Gosney, Raleigh. *North Carolina*: Brewster, *Customs*, 250 — *Kentucky*: Thomas, No. 2320 — *Tennessee*: Rogers, *Moon*, 54, No. 2; No. 4 (the soap will lather better) — *Indiana*: Brewster, *Beliefs*, No. 40 (made in the light of the moon so it won't boil over) — *Illinois*: Hyatt, No. 7987 (cook soap in the light of the moon and it will be thin); No. 7988 (never make soap when the moon is light; the soap will shrink after it is cut) — *Ozarks*: Randolph, 64 (it splatters up high in the middle of the kettle; but it will be light in color) — *Texas*: Turner, 172 (the soap will be firm).

2808 If you make soap on the increase of the moon, it will thicken better.

Josie Foy, Durham county. *North Carolina*: Brewster, *Customs*, 250 — *South Carolina*: Bryant II, 58 — *West Virginia*: Mockler, 312 (make soap on the new of the moon, or it will shrivel and shrink) — *Tennessee*: Farr, *Riddles*, No. 158; Farr, *Superstitions*, No. 159 — *Georgia*: Moore, 305 — *Alabama*: Bergen, *Current*, No. 1136 (new of the moon) — *Mississippi*: Hudson, 148, No. 1 (new of the moon) — *Louisiana*: Roberts, No. 950 (the soap remains the same size) — *Pennsylvania*: Owens, 120 — *Illinois*: Wheeler, 56 (if soap was made in the new moon, the lye would settle, and the grease would rise to the top); *ibid.* (soap

made when the moon is half full) — *Ozarks*: Randolph, 64 (soap will be dark in color).

2809 Soap made on the full moon is harder and better than if made at any other time.

Flossie Marshbanks, Mars Hill, Madison county. *South*: Puckett, 350 (when the moon is large [Negro]) — *North Carolina*: Bruton, *Beliefs*, No. 37 — *Louisiana*: Roberts, No. 950 (soap remains the same size as when it is made) — *Prince Edward Island*: Bergen, *Current*, No. 1137 — *Illinois*: Hyatt, No. 7982 (soap will be thick); No. 7981 (your pot will be just full of soap) — *Missouri*: Randolph, 64 ("You can make good soap when the moon's a-fullin', or you can make it right on the full").

2810 If soap is not made on the full of the moon, it will not harden (set).

Valeria J. Howard, Roseboro, Sampson county, and Madge Colclough, Durham county. *North Carolina*: Brewster, *Customs*, 250 — *Kentucky*: Thomas, No. 2321 (will not thicken) — *Tennessee*: Rogers, *Moon*, 54, No. 8 (the soap is apt to boil out of the pot) — *Illinois*: Hyatt, No. 7983.

2811 Soap should be made in the dark of the moon.

Mrs. Gertrude Allen Vaught, Alexander county. *North Carolina*: Brewster, *Customs*, 250 — *Tennessee*: Rogers, *Moon*, 54, No. 7 (soap will be dark) — *Indiana*: Busse, 18, No. 26 — *Illinois*: Hyatt, No. 7984 (soap will be nice and thick); No. 7985 (when the boiling is finished there will not be any soap left in the kettle); No. 7986 (soap will not shrink after it is cut) — *Ozarks*: Randolph, 64; *ibid.*, (the soap "biles high round the edges an' low in the middle") — *Texas*: Turner, 172 (the soap is soft). Cf. notes to No. 2817, below.

2812 Soap made on the decrease of the moon will shrink.

O. W. Blacknall, Kittrell, Vance county. *South Carolina*: Bryant 11, 146, No. 58 (the soap will not lather) — *Tennessee*: Farr, *Riddles*, No. 158 (will not lather); No. 160 (soap made on the old of the moon will shrink); Farr, *Superstitions*, No. 159 (will not lather); No. 161 (soap made on the old of the moon will shrink) — *Georgia*: Moore, 305 (will not lather) — *Louisiana*: Roberts, No. 950 — *Ontario*: Doering-Doering 1, 60 — *Illinois*: Allison, 498 — *Ozarks*: Randolph, 64 ("Don't never try to cook soap when the moon's a-wanin', or it won't be no good at all").

2813 If soap is to be firm, only one must stir it.

Green Collection. *North Carolina*: Brewster, *Customs*, 250.

2814 If a woman is making soap and a man stirs it, all will be well; if another woman stirs it, it will be spoiled.

Elsie Doxey, Currituck county. *North Carolina*: Brewster, *Customs*, 250 (good notes) — *Maryland*: Whitney-Bullock, 1235 (a man must stir it, and not a woman; some say no stranger must touch it) — *Ontario*: Waugh, No. 193 — *Pennsylvania*: Fogel, No. 2021 (if, when you are boiling soap, a man happens along, make him stir it, or the soap will not come) — *Ozarks*: Randolph, 64 (nearly all old-timers think that soap will not "make" unless it is stirred by a member of the family; "a strange hand skeers the soap").

2815 Stir soap to the right or else it will not "make."

Madge Colclough, Durham county, and Josie Foy, Durham county. *South*: Puckett, 408 (Negro) — *North Carolina*: Brewster, *Customs*, 250 — *Georgia*: Moore, 306 — *Alabama*: Bergen, *Current*, No. 1148 (if you stir lye soap backward, it will turn back to lye) — *New York*: Bergen, *Current*, No. 1148 (same as previous item).

2816 Stir soap with a stick of pine.

Elsie Doxey, Currituck county. *North Carolina*: Brewster, *Customs*, 249; Mooney, 101.

2817 Soap should be stirred with a sassafras stick.

Elsie Doxey, Currituck county. *North Carolina*: Brewster, *Customs*, 249; *Brown Collection* I, 668 (stirring soap with sassafras will counteract the influence of witches); Mooney, 101 — *Kentucky*: Price, 33 (stir with a sassafras stick in the dark of the moon); Thomas, No. 2322 (in the dark of the moon) — *Pennsylvania*: Fogel, No. 2022.

Stilling Receipt

2818 "Put into your stands 45 gallons of boiling water. Stir in one and one half bushels of Corn meal let it Stand 20 minuts Stir well let it Stand 20 minuts put in 2 gallons of Cold water Stir well and put in 6 quarts of malt let it Stand 20 minuts Stir in one half bushel of bran let it stand 1 hour Stir every 15 minuts until Cool enough to Cool off—Samuel Sneed Jan'y 9th 1831"

The Misses Holeman, Durham county.

Beliefs About Food

2819 Fish meat and buttermilk are fatal if taken at the same time.

R. B. Cochrane, Buncombe county. Cf. *South Carolina*: Bryant II, 146, No. 48 (fish and milk eaten at the same time will poison you) — *Iowa*: Stout, No. 637 (fish and milk) — *Ozarks*: Randolph, 115 (fried fish and sweet milk combine to form a deadly poison; hemp tea is the only known antidote for this poison).

2820 Oysters are not good except in the months that have an "R" in them.

Green Collection. *North Carolina*: Whiting, 454, s.v. "Oyster" 3.—HDA VI, 471.

2821 Spawning oysters are poisonous.

Green Collection.

2822 A turtle contains meat of all kinds of animals used for food.

Green Collection. *General*: Bergen, *Animal*, No. 1030 (every kind of meat, e.g., beef, pork, chicken, etc. is found in a turtle); *Superstitions*, 16 — *Ontario*: Waugh, No. 93 (a snapping turtle is said to have nine kinds of meat in its body).

2823 When a member of the family dies, the vinegar must be shaken or it will go to "mother."

Maybelle Poovey, High Point, Guilford county. Cf. *Maryland*: Whitney-Bullock, No. 1243; No. 1242 (when the man of the house dies, shake your vinegar barrel to keep the mother from spoiling) — *Pennsylvania*: Fogel, No. 937 (vinegar will become stronger if the barrels are moved or shaken immediately after the funeral leaves the house [German]); No. 938 (stale unless the vinegar barrels are moved when there is a death in the household [German]); Owens (will spoil unless the barrel is changed).—HDA II, 1060.

2824 Eat a few of the seeds when you eat cherries, and the cherries won't hurt you.

Edith Walker, Watauga county.

2825 Water is poisonous during dog days.

Green Collection. Cf. HDA IV, 496 f.

Abundance and Scarcity of Food

2826 It is good luck to cook hog's head on New Year's.

G. B. Caldwell, Jr., Monroe, Union county.

2827 Cooking peas on New Year's Day means plenty to eat during the year.

G. B. Caldwell, Jr., Monroe, Union county, and the Green Collection. "Eat black-eyed peas on New Year's Day for good luck." This was an advertisement in a Piggly Wiggly store in Raleigh, 1926. *South*: Puckett, 350 f.: "Dose black-eyed peas is lucky, / When e't on New Year's Day, / You allus has sweet 'taters, / An' possum come yore way" (Negro) — *Tennessee*: Farr, *Riddles*, No. 101 (good luck all year); McGlasson, 20, No. 34 (dried peas on New Year's morning, good luck); O'Dell, *Superstitions*, 4 (clay peas) — *Illinois*: Hyatt, No. 7808 (black-eyed peas on Good Friday for good luck) — *Ozarks*: Randolph, 80 ("I have known country folks who rode a long way to get these peas for a New Year's dinner, even though they did not care particularly for black-eyed peas and seldom ate them at any other time. Fred Starr quotes a granny-woman near Fayetteville, Arkansas, as saying: 'On New Year's you just eat black-eyed peas, with a dime under your plate, an' wear a pair of red garters, an' you'll have good luck the whole year'"). Cf. Nos. 3359, 3406 f., below.

2828 If you have hog jowl and peas on New Year's Day, you will have peace and prosperity the whole year.

Elizabeth Janet Cromartie, Garland, Sampson county, and Carl G. Knox, Leland, Brunswick county. *South*: Puckett, 350 f. (you will have plenty to eat, or as many dollars as the peas you eat [Negro]) — *Alabama*: Woodall, 326 (white peas and hog jaw). Cf. No. 2829, below.

2829 On New Year's Day, to have plenty to eat all the year, you must eat black-eyed peas and hog jowl, and every member of the family must stir the pot.

Green Collection. In none of the following references is mention made of a common stirring of the pot. Cf. *South Carolina*: Bryant II, 144, No.

71 (New Year's Eve) — *Illinois*: Hyatt, No. 7835; No. 7778 (pork and black-eyed peas for Christmas dinner will bring you luck through the coming year) — *Missouri*: McKinney, 106 — *Ozarks*: Randolph, 80 ("A dish known as hoppinjohn, which consists of black-eyed peas cooked with hog jowl, is the traditional New Year's dinner in many well-to-do families who would not eat such coarse food on any other day. Mr. Walter Ridgeway of West Plains, Missouri, always contended that this custom began in Civil War days; some planters who had nothing to eat but black-eyed peas at a New Year's dinner were lucky enough to regain their fortunes, and later on they somehow connected this good luck with New Year's hoppinjohn. Other hillfolk, however, have told me that the custom of eating black-eyed peas on New Year's is much older than the War between the States. The Ridgeways say that the name hoppinjohn originated when a guest named John was invited to 'hop in' and help himself to the food").

2830 For New Year's Day dinner have corn bread, peas, and hog's head. Then you will have food all year round.

Anonymous.

2831 If you cook black peas, hog's head, and pumpkins on New Year's Day, you will have good luck all the year.

Anonymous.

2832 To have good luck the rest of the year, you must have cabbage the first day of the year.

Maybelle Poovey, High Point, Guilford county. HDA VI, 1035 (plenty of money).

2833 To insure having food the whole year, you must have pork of some kind with cabbage.

Anonymous. Cf. Nos. 3357, 3408, below.

2834 For each piece that one eats of Christmas cake baked by a different person, one will have one month of good luck.

J. Frederick Doering, Durham county.

2835 If you waste anything, you will surely want it later.

Minnie Bryan Farrior, Duplin county. Cf. the proverb, "Waste not, want not." For similar sentiments about failing to pick up a pin, see the verses in Nos. 3338 ff. below.

2836 Never burn a scrap of food; if you do, you will likely hunger for it.

Robert E. Long, Roxboro, Person county. *Kentucky* Thomas, No. 1805 (you will have to pick it out of hell-fire with your hands in your after-life) — *Louisiana*: Roberts, No. 535 (some day you will starve and will want the food) — *Pennsylvania*: Phillips, 170, No. 115 — *Illinois*: Hyatt, No. 7893; No. 7961 (you will have to pick it out of hell-fire when you die).

2837 It is a sin to throw any kind of food into the fire.

Louise Lucas, White Oak, Bladen county. Cf. No. 2836, above; No. 2838, below.

2838 It will bring you bad luck to throw bread in the fire.

Mrs. Gertrude Allen Vaught, Alexander county, and two other informants from Caldwell and Person counties. *Kentucky*: Thomas, No. 1838 (you and Satan will have to pick that amount of bread out of hell-fire) — *Maryland*: Whitney-Bullock, No. 276 — *Pennsylvania*: Phillips, 170, No. 115 — *Idaho*: Love, 201 (will bring want to the door).

2839 "Honey, don't never throw apple peelings (or anything to eat) into de fire, or the devil will sure make you scramble to get it."

Green Collection. Cf. Nos. 2836 ff., above.

2840 Putting a broom on the table makes food scarce.

Mrs. Norman Herring, Tomahawk, Sampson county.

2841 Drink sage tea for economy.

J. Schaffner.

Eating

2842 It is bad luck to sing at the table while eating.

Zilpah Frisbie, Marion, McDowell county, and three other informants from central and western counties. Not included in the references are allusions to crying as a result of singing. *General*: Bergen, *Current*, No. 689 (disappointment) — *South Carolina*: Bryant II, 40 — *Virginia*: Bergen, *Current*, No. 1224 — *Kentucky*: Thomas, No. 1762 — *Tennessee*: Redfield, No. 327 — *Louisiana*: Roberts, No. 677 — *Ontario*: Doering, *Customs*, 151 (dinner table); Wintemberg, *German* I, 45; II, 88; Wintemberg, *Grey*, No. 234 (disappointment); Wintemberg, *Toronto*, No. 45 (disappointment); Wintemberg, *Waterloo*, 20 — *New Jersey*: Bergen, *Current*, No. 1224 (disappointment) — *Indiana*: Brewster, *Beliefs*, No. 76; Tullis, No. 17 (supper table) — *Illinois*: Hyatt, No. 3111; No. 3110 (disappointment) — *Iowa*: Stout, Nos. 48, 372; No. 371 (Sing at the table, / You'll live in a stable); No. 417 (Sing at the table, sing at the bed, / The bad man will catch you before you are dead) — *Missouri*: McKinney, 106 — *Ozarks*: Randolph, *Ozark*, 17 (the boy who sings, etc.) — *Texas*: Turner, 159 — *California*: Dresslar, 87; also (disappointment).—Cf. HDA IX, Suppl., 454.

2843 If you sing while you eat, the devil 'll take your vittles (victuals) away.

Green Collection. Cf. *Maryland*: Whitney-Bullock, No. 834 (if you sing before breakfast, the devil will cross your path before night). The devil figures more widely in the tabu against singing in bed.—Johnson, *Normandy*, 59.

2844 Singing before you eat breakfast will bring bad luck.

Webb Ward, an anonymous informant, and two other informants from Sampson and Lenoir counties. *Louisiana*: Roberts, No. 680 — *Illinois*:

Hyatt, No. 3108; No. 3105 (disappointment) — *Missouri*: McKinney, 106 (bad luck will come before night) — *California*: Dresslar, 87 — *Oregon*: Hand, No. 58.—Cf. HDA ix, Suppl., 454.

2845 If you sing before you eat,
 You will cry before you sleep.

Zilpah Frisbie, Marion, McDowell county; Lucille Perrin; and an anonymous informant. *General*: Knortz, 142 — *Ontario*: Waugh, No. 204; Wintemberg, *Grey*, No. 278 — *Ohio*: Bergen, *Current*, No. 1315 — *Illinois*: Hyatt, No. 3102 — *Iowa*: Bergen, *Current*, No. 1315; *Stout*, No. 52 — *Ozarks*: Randolph, 67 — *Nebraska*: Cannell, 48, Nos. 14 f. — *Wyoming*: Walton, 161 — *California*: Dresslar, 86; also (you will cry while you sleep).

2846 Sing before you eat, and
 Weep before you sleep.

Cornelia E. Covington (South Carolina). Cf. No. 2845, above.

2847 If you sing before breakfast, you will be sure to cry before supper.

Julian P. Boyd, Hazel Doritz, an anonymous informant, and three other persons from the central counties. *General*: Beckwith, *College*, No. 20 — *North Carolina*: Whiting, 375, s.v. "Breakfast" — *West Virginia*: Keysner, 5 ("I still refrain from song until after the morning meal") — *Tennessee*: Frazier, 47, No. 25 — *Louisiana*: Roberts, No. 678 — *Ontario*: Wintemberg, *Grey*, No. 278 — *New England*: Johnson, *What They Say*, 62 — *Massachusetts*: Bergen, *Current*, 1316 — *Pennsylvania*: Phillips, 165, No. 20 — *Indiana*: Busse, 26, No. 24 — *Illinois*: Wheeler, 61 — *Iowa*: Stout, No. 46 (cry before dinner) — *New Mexico*: Moya, 75, No. 15 (if a lady sings before breakfast, etc. [Spanish]) — *California*: Dresslar, 86 — *Oregon*: Hand, No. 88 — *Washington*: Tacoma, 18.—Cf. HDA ix, Suppl., 454.

2848 If you sing before breakfast, you will weep before the day is past.

Lucille Cheek, Chatham county. Cf. HDA ix, Suppl., 454.

2849 Anyone who sings before breakfast will cry (sigh) before night.

Grace McNeill, Toecane, Mitchell county, and nine other informants from eastern and central counties. *South*: Wiltse, *Superstitions*, 134 — *South Carolina*: Bryant II, 141, No. 1 — *Maryland*: Whitney-Bullock, No. 836 — *Kentucky*: Price, 34; Thomas, No. 1886 — *Ontario*: Doering, *Customs*, 151; Doering-Doering I, 62; Waugh, No. 173 — *Pennsylvania*: Shoemaker, 5 (Scotch-Irish) — *Illinois*: Norlin, 211, No. 45 — *Ozarks*: Randolph, *Folk Beliefs*, 90 (weep before midnight); Wilson, *Folk Beliefs*, 161 (not in verse form) — *Nebraska*: Cannell, 48, No. 16; *Nebraska Proverbs* II, 7 — *California*: Dresslar, 86, 191; Mills, 45 — *Washington*: Tacoma, 31.—Radford, 46.

2850 If you sing before breakfast, you'll cry before you go to sleep.

Flossie Marshbanks, Mars Hill, Madison county; Lucille Perrin; Ethyl Robinson; and an anonymous informant. Cf. *South*: Puckett, 417:

"Doan' sing befo' breakfast, / Doan' sing 'fore you eat, / Or you'll cry befo' midnight, / You'll cry 'fore you sleep" — *Ontario*: Wintemberg, Grey, No. 278 — *Illinois*: Hyatt, No. 3104 (cry before bedtime) — *California*: Dresslar, 86.—Addy, 95.

2851 Some people are afraid to hum a tune before breakfast for fear that they will weep before bedtime.

Burns.

2852 Singing before breakfast foretells anger before night.

Vella Jane Bunch, Durham county; Elsie Doxey, Currituck county; and Mrs. Nilla Lancaster, Goldsboro, Wayne county.

2853 If you sing at the table, you'll hear of misfortune the next day.

Mildred Peterson, Bladen county, and two other informants from Wayne and Durham counties.

2854 If you laugh before breakfast, you will cry before supper.

Mrs. Gertrude Allen Vaught, Alexander county. *South*: Puckett, 417 — *Maryland*: Whitney-Bullock, No. 828 — *Illinois*: Allison, No. 387. —Lean 1, 491.

2855 It is bad luck to eat supper after nine o'clock at night.

Mrs. Gertrude Allen Vaught, Alexander county.

2856 If you laugh much (lots) after supper, you'll hear of some misfortune the next day.

Mrs. Nilla Lancaster, Goldsboro, Wayne county; Ethyl Robinson; and Mamie Mansfield, Durham county. Cf. *Kentucky*: Thomas, No. 1714 (if you laugh in bed, you will cry before morning) — *Illinois*: Hyatt, No. 3076 (same as previous item). Cf. No. 3092, below.

2857 It is bad luck to count the things you are to have for dinner.

Anonymous.

2858 It is bad luck to take the last piece of bread (or anything) on the plate or dish.

Jessie Hauser, Pfafftown, Forsyth county; Hazel Doritz; and an anonymous informant. Knortz, 142 — *Kentucky*: Thomas, No. 1831 (last portion) — *Louisiana*: Roberts, No. 784 (you "take the manners" if you take the last food from a dish) — *New England*: Bergen, *Current*, No. 1409 ("take the manners") — *Pennsylvania*: Brinton, 185 (to take the last piece of bread on a plate means you will go hungry) — *Ohio*: Bergen, *Current*, No. 1410 ("manners dish" is the dish put on for show, and not expected to be eaten); Knortz, 142 — *Illinois*: Hyatt, No. 7751 (bread).—HDA 1, 1657.

2859 If you take a biscuit when you already have one on your plate, you will have some serious trouble.

Antoinette Beasley, Monroe, Union county.

2860 If you take bread when you have bread, someone will go hungry.

Emmy Lou Morton (West Virginia). *Ontario*: Wintenberg, *Waterloo*, 18 — *New York*: Gardner, No. 236 — *Pennsylvania*: Phillips, 164, No. 9 (someone grudges the bread to you).

2861 You will go hungry within the month if you take bread while still having some on your plate.

Emmy Lou Morton (West Virginia). Cf. No. 2860, above.

2862 If a boy takes the last piece of bread on a plate, he'll have to kiss the cook.

Doris Overton, Greensboro, and Will S. Sease (Oklahoma). Cf. *Illinois*: Hyatt, No. 7749 (the person who takes the last biscuit must kiss the cook).

2863 If you get a piece of pie at the table, cut off the point, and save it till last; then make a wish, be quiet, eat the point of the pie, drink some water, and the wish will come true.

Green Collection; Croquette Williams, eastern N. C.; and Will S. Sease (Oklahoma). *Kentucky*: Thomas, No. 198 — *Louisiana*: Roberts, No. 76 — *Illinois*: Hyatt, No. 6575.

2864 Another very effective way of wishing is to leave the tip of a piece of pie to eat for the last thing. After eating it, do not speak, and back out of the dining room. The wish made while eating the tip will then come true.

Kathleen Mack, Davidson county. Cf. No. 2863 above. This ritual is somewhat reminiscent of the "Dumb Supper," q.v. under Nos. 4322 ff., below.

2865 If you fail to drink all of your tea, coffee, milk, or water, you'll be disappointed before you sleep.

Kate S. Russell, Roxboro, Person county. *Kentucky*: Thomas, No. 1879 (to leave coffee in a cup causes disappointment) — *Illinois*: Hyatt, No. 7782 (if you leave any coffee in your cup, even a few drops, you will cry later) — *Washington*: Tacoma, 31 (coffee).

2866 When the family is eating, no one should leave the table without first turning the plates. Failure to do so will bring bad luck.

L. B. Brantley, Zebulon, Wake county. Meeker, 288.—Cf. HDA ix, Suppl., 791 (one must not turn the plate while eating; otherwise the witches partake of the meal).

Eating Utensils, Salt

2867 If a sharp article like a knife is dropped and sticks straight up in the floor, it is a sign of special good luck to come.

Green Collection. Bergen, *Current*, No. 692 *Kentucky*: Thomas, No. 1751 (the direction toward which the knife points is the one from which

the good fortune will come) — *Georgia*: Steiner, No. 33 — *New England*: Johnson, *What They Say*, 92 — *Illinois*: Hyatt, No. 7602 (good luck from the direction the blade points).

2868 If you make a wish when the point of your knife sticks in the floor, it will come true.

Elsie Doxey, Currituck county. Cf. *Louisiana*: Roberts, No. 86 — *Ontario*: Waugh, No. 442.

2869 If you find a knife pointing from you, it is bad luck.

Will S. Sease (Oklahoma).

2870 If you find a knife pointing towards you, it means good luck if you can pick it up without bending your knees.

Will S. Sease (Oklahoma).

2871 It is bad luck to bend your knees in picking up a knife pointing away from you.

Will S. Sease (Oklahoma).

2872 When one borrows a knife, if he does not hand it back the same way he received it, he will have bad luck.

Rev. W. S. Smith, Cornelius, Mecklenburg county, and four other informants—one from Brunswick county, one from Riley, Franklin county, one unidentified as to place, and one anonymous. *Tennessee*: Frazier, 40, No. 18.

2873 If you borrow a knife from a person, give it back to him just as he gave it to you (if he gave it to you open, then return it open) or he will lose the knife and bad luck will befall you.

Eloise Boyce, Ansonville, Anson county, and an anonymous informant. Cf. No. 2872, above.

2874 It is bad luck to open your knife and let someone else close it.

Mrs. Gertrude Allen Vaught, Alexander county. *Louisiana*: Roberts, No. 706 — *Illinois*: Hyatt, No. 7597; No. 7599 (if someone lends you an open pocket-knife, return it open or you will have bad luck); No. 7598 (. . . ; he might close the knife and thereby cut your friendship) — *New Mexico*: Baylor, 146, No. 29 (Spanish).

2875 If you sharpen a knife on Sunday, you are sure to lose it on Monday.

Green Collection. Cf. Addy, 102 (after sunset); HDA vi, 206.

2876 It is bad luck to start to cut something with the back of a knife.

Martha Lineberry, Pittsboro, Chatham county.

2877 Drop a knife: "My day's work is done."

Galox —.

2878 If you drop a spoon, you will have bad luck (disappointment).

Green Collection, and Constance Patten, Greensboro. *South*: Puckett, 440 (a bad omen or disappointment if you pick the spoon up yourself; but the luck may be changed by having someone else do it [Negro]) — *Maryland*: Whitney-Bullock, No. 988 (disappointment) — *Kentucky*: Thomas, No. 1777 (disappointment) — *Indiana*: Brewster, *Beliefs*, No. 209 (disappointment) — *Illinois*: Hyatt, No. 7693 (bad luck and perhaps death) — *Iowa*: Stout, No. 363 (disappointment [Scotch]).—Cf. HDA II, 1044, 1166.

2879 It is bad luck to turn over a saltcellar.

Furman Bridgers, Wilson county, and five other informants from widely separated localities. *Illinois*: Allison, No. 264; Hyatt, No. 7718 (never pick up the saltcellar that you have knocked over on the table; you will be disappointed).—Radford, 158; Udal, 283; *Pop. Sup.*, *Gent. Mag.*, 205.

2880 It brings very bad luck to spill salt. It is believed that Judas spilled salt at the Last Supper of the Lord.

Alex Tugman, Todd, Ashe county, and seven other informants from widely separated localities. *General*: Knortz, 56 (misfortune); Patten, 138 — *South*: Puckett, 442 (also a general discussion of the importance of salt) — *Kentucky*: Fowler, No. 1811a; Thomas, No. 1809; No. 1810 (you will get a scolding by Friday) — *Mississippi*: Hudson, 150, No. 12 — *Florida*: Hauptmann, 26, No. 3 (Spanish) — *Ontario*: Wintemberg, *German* I, 45 (German) — *Pennsylvania*: Sener, 243 — *Illinois*: Hyatt, No. 7724; No. 7717 (disappointment); No. 6350 (everything will go wrong if you dream of spilling salt); No. 7723 (expect trouble when you spill salt on the ground); Wheeler, 62 — *Iowa*: Bergen, *Current*, No. 648; Stout, No. 1205 — *Ozarks*: Wilson, *Folk Beliefs*, 161 — *Nebraska*: Cannell, 23, No. 71 — *New Mexico*: Moya, 41 (Spanish) — *California*: Dresslar, 9; Graalfs, No. 1.—HDA VII, 909 f.; Addy, 97; Brand-Ellis III, 160 ff.; McCartney, 146 f.; Radford, 211; N&Q XII, vol. 10, 477; Baughman, N131.3.1.

2881 When you spill salt, throw a pinch over your left shoulder to counteract bad luck.

Green Collection, and ten other informants from widely separated areas. *South*: Puckett, 442 (Negro) — *South Carolina*: Bryant II, 142, No. 16 — *Maryland*: Lee, 111 (Negro); Whitney-Bullock, No. 1347 (to chase away the wicked imps) — *Tennessee*: Frazier, 41, No. 26 — *Louisiana*: Roberts, No. 757 — *Ontario*: Waugh, No. 207; Wintemberg, *Grey*, No. 250 — *New England*: Johnson, *What They Say*, 92 — *Pennsylvania*: Bergen, *Current*, No. 647 (throw some salt over your left shoulder; then crawl under one side of the table and come out on the other); Brinton, 185; Fogel, No. 1942; Knortz, 56 f.; Phillips, 166, No. 53 — *Ohio*: Bergen, *Current*, No. 645 — *Indiana*: Brewster, *Beliefs*, No. 77 — *Illinois*: Allison, No. 262; Hyatt, No. 7725; No. 7726 (you will be lucky); 7732 (when setting down the saltcellar, if you spill some salt, take the saltcellar and shake first over your right shoulder and then over your left); No. 6594 (make a wish); Norlin, 213, No. 78 *Iowa*:

Stout, No. 1234 (and make a wish); No. 1340 (trouble in the family unless salt is thrown over the left shoulder) — *Missouri*: McKinney, 106 — *Nebraska*: *Nebraska Proverbs* 11, 9 — *California*: Graalfs, No. 1 (shake the salt three times over the left shoulder) — *Washington*: Tacoma, 21.—Addy, 96; Leather, 86; Henderson, 120; N&Q xii, vol. 10, 477; Radford, 210, 224; Udall, 283; McCartney, 147 (quoting Huck Finn in Mark Twain's *The Adventures of Huckleberry Finn*, Ch. 4); HDA 1, 152; vii, 910.

2882 If you turn over a saltcellar and do not throw something over your shoulder, you will have bad luck.

Anonymous.

2883 To break the spell of bad luck from spilling salt, throw some on the hot stove.

Minnie Stamps Gosney, Raleigh. *Massachusetts*: Newell, 243 (Irish) — *Illinois*: Hyatt, No. 7730; No. 7731 (drop some of the spilled salt down the chimney of a lighted lamp) — *Iowa*: Stout, No. 1231. References under "burning" are treated in No. 2884, below.—HDA vii, 909 f.

2884 If you spill salt, take it and throw it into the fire, or you'll be sure to get very angry.

Green Collection, and Mr. Fairley. *South*: Puckett, 442 (Negro) — *South Carolina*: Bryant 11, 142, No. 16 (burn) — *Maryland*: Whitney-Bullock, No. 1349 (on the fire); No. 1350 (burn) — *Virginia*: Bergen, *Current*, No. 646 (burn) — *Ontario*: Waugh, No. 207 (burn); Wintenberg, *German* 1, 45; 11, 88; Wintenberg, *Waterloo*, 20 (all: burn) — *Illinois*: Hyatt, No. 7729; No. 7728 (burn); Wheeler, 62 — *Texas*: Turner, 157 (burn) — *California*: Dresslar, 9 (also "burn").

2885 It is bad luck to hand a salt shaker to another person. It should be placed on the table before being touched by the next person.

Rebecca Willis (Texas). *General*: Unidentified newspaper clipping in the Brown Collection — Patten, 138 (help to salt; help to sorrow) — *North Carolina*: Whiting, 470, s.v. "Salt" 2 — *Maryland*: Whitney-Bullock, No. 937 (help to sorrow) — *Louisiana*: Roberts, No. 752 (don't hand salt; slide it along the table) — *Mississippi*: Hudson, 150, No. 15 — *Florida*: Hauptmann, 26 — *Ontario*: Waugh, No. 213 (bad luck to the person to whom the salt is handed) — *Illinois*: Hyatt, No. 7735 ("My grandma would not take a saltcellar stand out of anyone's hand for anything, if someone passed her the salt. She would tell them to set it down, then she would pick it up; for she thought that some very bad luck would come to her if she took the salt out of your hand") — *Ozarks*: Randolph, 56 (evil fortune for both parties) — *California*: Dresslar, 10 (help one to trouble) — *Idaho*: Lore, 201 (bad luck to set it down before it is picked up again).—Addy, 97; N&Q xi, vol. 2, 198 (many salt cellars placed on tables so the salt will not need to be passed); xii, vol. 10, 431, 477; Radford, 210; Udall, 283.

2886 It is bad luck to lend anyone salt.

Ella Smith, Yadkin county. *General*: "Never loan salt; always give it away" (from an unidentified newspaper clipping in the Brown Collection) — *Georgia*: Steiner, No. 31 — *Ozarks*: Randolph, 56 (also: it will cause a "fraction" between lender and borrower) — *Texas*: Turner, 157

(bad luck to thank anyone who lends one salt). See Nos. 2887 f., below.
—N&Q XI, vol. 2, 150, 198; HDA VII, 910.

2887 Lend, but don't give salt away, because you will have bad luck.

Julian B. Boyd. Cf. HDA VII, 910.

2888 It is unlucky to repay borrowed salt.

Jessie Hauser, Pfafftown, Forsyth county, and Julian P. Boyd. Cf. No. 2889, below. *South*: Puckett, 409, (Negro) — *South Carolina*: Bryant II, 142, No. 15 — *Maryland*: Whitney-Bullock, No. 1359 — *Kentucky*: Thomas, No. 1808 — *Louisiana*: Roberts, No. 745; No. 751 (if someone borrows salt from you, do not allow its return) — *Mississippi*: Hudson, 150, No. 14 — *Ontario*: Waugh, No. 167 — *Indiana*: Tullis, No. 4 (the lender may come over and borrow some back though) — *Illinois*: Hyatt, Nos. 7713 f.; No. 7712 (bad luck may be averted by giving something in exchange for borrowed salt) — *Michigan*: Dorson, 115 — *Iowa*: Stout, No. 1256 — *Missouri*: McKinney, 106 — *Ozarks*: Randolph, 56 (also: the housewife replaces the salt with some other household staple such as sugar or molasses) — *Nebraska*, Erickson, 149 — *California*: Dresslar, 10.—Addy, 98; *Folk-Lore* VI, (1895), 305; Leather, 86, N&Q XII, vol. II, 217.

2889 Turning the sugar bowl over on the table is bad luck.

Ray Peterson, Riley, Franklin county, and an anonymous informant.

2890 If you turn over a glass of water, you will turn over three before you stop.

Robert Elizabeth Pridgen, Lenoir county. For minor household events in a series of three, see No. 2891, below.

2891 If you break one thing, you will be sure to break three before you can stop.

Mrs. Gertrude Allen Vaught, Alexander county, and Kate S. Russell, Roxboro, Person county. *Maryland*: Whitney-Bullock, No. 1034; No. 1433 (if you break three pieces of china, you will have to break three other articles in that week before you regain good luck) — *Ontario*: Wintemberg, *Toronto*, No. 47 (three dishes) *Maine*, *Massachusetts*, and *Ohio*: Bergen, *Current*, No. 1278 — *Illinois*: Allison, No. 249; Hyatt, No. 8637; Norlin, 213, No. 75; Wheeler, 60 — *California*: Dresslar, 80 (three dishes).—Addy, 94; Radford, 238; Baughman, D1273.1.1.2; Lean II, 526.

2892 If you break something, you will soon buy yourself something.

Green Collection.

2893 If you drop a dish and break it, bad luck will follow.

Green Collection. *Kentucky*: Thomas, No. 1779; No. 1780 (to avert ill luck, throw the pieces of a broken dish into a gully).

2894 Holding the eggs of lizards in your hands will cause you to break plates.

L. B. Brantley, Zebulon, Wake county. *Filipino*, No. 11 (cup) ; Meeker, 228.

2895 While walking along, if you see a snake shed (shedded skin), pick it up, rub your hands with it, and you will break no more dishes.

Dorothy McDowell Vann, Raleigh ; Julian P. Boyd ; and R. T. Dunstan, Greensboro. *South*: Puckett, 321 (Negro).

2896 For one to rub his or her hands with a blacksnake's shedded skin will keep him or her from breaking dishes.

Carl G. Knox, Leland, Brunswick county ; an anonymous informant ; and two other informants from Durham county. *South*: Puckett, 321 (Negro).

Dishcloths, Towels

2897 If you drop a dishcloth, step over it, and make a wish.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 197 — *Illinois*: Hyatt, No. 6505 (step on it).

2898 Drop a dishrag, and it means that someone will go hungry.
Helen Fraser Smith.

2899 It is bad luck to hang a towel on the door knob.

Mrs. Gertrude Allen Vaught, Alexander county. *Maryland*: Whitney-Bullock, No. 238 (towels or cloths) ; No. 240 (a piece of clothing) — *Louisiana*: Roberts, No. 629. In these same two states, and in Illinois, the tabu extends to hanging anything at all on a door knob.

Taking Up Ashes

2900 It is bad luck to carry out all ashes from a stove or fireplace at once.

Mrs. J. A. Dupree, Smithfield, Johnston county. Cf. No. 8486, below.

2901 Don't carry ashes out before sunrise.

F. C. Brown, Durham.

2902 To take up ashes after sunset is bad luck.

Ada Briggs (Virginia), an anonymous informant, and three other informants from central counties. Cf. *South*: Puckett, 396 (after dark [Negro]) — *Virginia*: Bergen, *Current*, No. 652 — *Kentucky*: Thomas, No. 1624 (after four o'clock in the afternoon) — *Illinois*: Hyatt, No. 8035 (after dark) ; Smith III, No. 16 (after night [Negro]) — *Nebraska*: Cannell, 23, No. 66.

2903 Don't take up the ashes on Friday. It will bring bad luck.

Julian P. Boyd, and three other informants from central counties. Cf. *Kentucky*: Thomas, No. 2771 (after four o'clock on Friday) — *Illinois*: Hyatt, No. 8036 (same as previous item).

2904 Anyone who takes out ashes on Sunday will have bad luck.

Mamie Mansfield, Durham county.

2905 If ashes are taken from the fireplace on Ash Wednesday, some calamity will befall the household that year.

L. C. Allen, Jr., Burlington, Alamance county, and Fannie Vann, Clinton, Sampson county. "Sometime when a child would unthoughtfully take up ashes on that day, it would have to go to the ash pile and bring them back into the house."

2906 It is bad luck to take up ashes on Christmas Day.

Elizabeth Janet Cromartie, Garland, Sampson county. *Illinois*: Hyatt, No. 8037.—Cf. Addy, 104.

2907 It is bad luck to take ashes out of the furnace or fireplace between Christmas and New Year's.

W. J. Hickman, Hudson, Caldwell county. *South*: Duncan, 236, No. 11 — *Maryland*: Whitney-Bullock, No. 2415.

2908 If you take up ashes on New Year's Day, you will have bad luck.

Robert E. Long, Roxboro, Person county, and two other informants from Person and Wake counties. *Maryland*: Whitney-Bullock, No. 2234 (you throw out the luck) — *Illinois*: Hyatt, No. 8024; No. 8038 — *Ozarks*: Randolph, 80 (a woman who inadvertently did this is reported to have been "shaken almost to a point of hysteria"); Wilson, *Folk Beliefs*, 161.—Napier, 160.

2909 If you take up ashes on New Year's Day, you will be taking them up all the year.

Alma Irene Stone, Meredith college, Wake county.

2910 Take up ashes between Old and New Christmas, and keep them in your house for good luck.

Anonymous. Cf. *Kentucky*: Thomas, No. 2833 (during the Christmas season).

2911 If you remove ashes from the fireplace between Old Christmas and New Christmas, you will have bad luck.

Pearl Forbes (Tennessee); Julian P. Boyd; Sadie Smith; the Green Collection; and Ella Parker, Mt. Gilead, Montgomery county. *North Carolina*: Bruton, *Beliefs*, No. 1 — *Tennessee*: Redfield, No. 321.

2912 It is bad luck to take up the ashes in less than a month after a baby's birth.

Green Collection. Cf. *Tennessee*: Redfield, No. 73 (when there is sickness in the family.) Cf. No. 203, above, for the effect taking up ashes has on a young child.

Sweeping, Cleaning

2913 It is bad luck to sweep before the sun rises.

Julian P. Boyd. *Tennessee*: Farr, *Riddles*, No. 62 — *Illinois*: Hyatt, Nos. 8076, 8079.

2914 If you sweep the trash out of the back door before sunrise, you are sweeping all your good luck out.

Green Collection. *Pennsylvania*: Fogel, No. 468 (German).

2915 It is bad luck if the kitchen is not swept through before eleven.

Green Collection.

2916 It is bad luck to sweep the floor after sundown.

Mrs. Gertrude Allen Vaught, Alexander county; Dudley Blalock, two other informants from Wake and Caldwell counties; and an anonymous informant. Cf. *Maryland*: Whitney-Bullock, No. 949 (to sweep after sunset sweeps you out of house and home) — *Tennessee*: Redfield, No. 339 — *Louisiana*: Roberts, No. 579 (sweep out your luck) — *Alabama*: Bergen, *Current*, No. 651 — *Pennsylvania*: Fogel, No. 469 (sweep out your luck); No. 470 — *Illinois*: Hyatt, No. 8074 (luck swept away) — *Ozarks*: Wilson, *Folk Beliefs*, 160 — *New Mexico*: Moya, 62, No. 12 (Spanish) — *California*: Dresslar, 65.

2917 It is bad luck to sweep trash out of the house (door) after sundown (dark).

Mrs. Gertrude Allen Vaught, Alexander county; two other informants from Washington and Durham counties; and one from Virginia. *South*: Richardson, 248 (it will bring calamity upon your house) — *Virginia*: Bergen, *Current*, No. 653 — *Illinois*: Hyatt, No. 8075 (if you must sweep your kitchen after sunset, you can avert bad luck by burning the dirt) — *Ozarks*: Randolph, *Ozark*, 19 (very bad luck to sweep anything out of the cabin after sunset).—HDA iv, 1232. This reference suggests the possible use of sweepings for evil purposes by elves and spirits of various sorts who are abroad after dark. Cf. the Texas reference (Turner) in No. 2920, below. In order not to incur the enmity of the nocturnal host, one is cautioned against throwing out hot water; for the reason cf. No. 2935, below (Illinois reference).

2918 It is bad luck to sweep the doorstep after the sun sets.

Green Collection. *Tennessee*: Redfield, No. 338 — *Illinois*: Allison, No. 275 (after dark) — *Nebraska*: Cannell, 23, No. 61 (after dark).

2919 Don't sweep over your doorstep after seven o'clock for fear of bad luck.

Marie Harper, Durham county. Cf. *Ontario*: Waugh, No. 184 (after tea) — *Pennsylvania*: Fogel, No. 470 (after 4 P.M.) — *Illinois*: Hyatt,

No. 8068 (after supper, whether daylight or dark) ; No. 8078 (after six in the evening) — *Texas*: Bogusch, 121 (after six o'clock).

2920 If you sweep after dark, you will have some misfortune.

Alma Irene Stone, Meredith College, Wake county. *General*: Knortz, 37 — *South*: Puckett, 395 (Negro) ; 567 (you will sweep out de Holy Ghos' [Negro]) — *Maryland*: Bergen, *Current*, No. 654 (disaster to the master of the house) — *Kentucky*: Thomas, No. 1621 (sorrow to your heart) — *Tennessee*: McGlasson, 21, No. 6 — *Louisiana*: Roberts, No. 582 (sweep the gallery or steps) ; No. 580 (trash must not be swept out of the house after dark; sweep it aside and pick it up) — *Nova Scotia*: Creighton, 22, No. 102 — *Indiana*: Brewster, *Beliefs*, No. 68; Busse, 19, No. 3; Tullis, No. 2 (to sweep dirt outside after dark) — *Illinois*: Allison, No. 196; Hyatt, No. 8067 (trouble to the house) ; No. 8066 (if you sweep after dark, / You will bring sorrow to your heart) ; Smith II, 66, No. 18 (same verse as above) — *Iowa*: Stout, No. 1215 (sorrow to your heart) — *Ozarks*: Randolph, 70 — *Texas*: Turner, 156 (if you sweep the floor after dark the witches will ride you) — *New Mexico*: Baylor, 146, No. 34 (Spanish) — *California*: Dresslar, 65 (sorrow to yourself; also, sweep all of your luck away) — *Idaho*: Lore, 201. — HDA IV, 1232.

2921 To sweep out a room after dark will cause some of the family to leave home.

Rebecca Willis (Texas). *South*: Puckett, 397 (Negro) — *Louisiana*: Williamson, No. 2.

2922 If you sweep at night, you'll sweep some member of the family out-of-doors.

Mary Scarborough, Wanchese, Dare county. *South*: Puckett, 395. Cf. No. 8480, below, which may involve death itself. — Cf. HDA IV, 1232.

2923 If in sweeping, you sweep the trash out the door, you sweep good luck out also. Trash should be swept into the fire.

Clara Hearne, Roanoke Rapids, Halifax county, and Elsie Doxey, Currituck county. *North Carolina*: Brewster, *Customs*, 247 (a wide range of references) ; Mooney, 101. Cf. the *Michigan* belief that the floor should not be swept after the fire has been lighted (Dorson, 115). References to sweeping out one's good luck are found in several items elsewhere in this section. — HDA IV, 1232; VII, 1518.

2924 It is bad luck to sweep the lint out of the house. Always pick it up and put it in the stove.

Anonymous.

2925 Never sweep under a man's feet.

Green Collection, Lucille Allison, and Bill Tully. In none of the following references is a man's foot specified. *Kentucky*: Thomas, No. 1613; Fowler, 1611a — *Tennessee*: McGlasson, 21, No. 28 — *Louisiana*: Roberts, No. 576 — *Mississippi*: Hudson, 149, No. 5. Cf. Nos. 4619 f., and 4687 ff., below, for further references to sweeping under one's feet.

2926 If you sweep under a person's feet, it is a sign he will run away.

Elsie Doxey, Currituck county.

2927 It is bad luck to get a lick on the foot with a broom, unless the one struck spits on the broom.

W. S. Smith, Cornelius, Mecklenburg county, and W. G. Smith. Cf. *Illinois*: Hyatt, No. 8098 (he should spit on the broom and take ten steps backward).—Cf. HDA VII, 1319.

2928 If you sweep under a person's bed while he is asleep in it, he will have bad luck.

Alma Irene Stone, Meredith College, Wake county. *Illinois*: Hyatt, No. 8099; No. 8100 (sweep the top of a bed and you will have bad luck).

2929 It is bad luck for two people to sweep the floor at the same time.

Lida Page, Nelson, Durham county, and two informants from Wake county. *South*: Puckett, 398 (to sweep in the same room at the same time [Negro]); Wiltse, *Superstitions*, 132 — *Kentucky*: Thomas, No. 1620 — *Tennessee*: McGlasson, 21, No. 32 — *Louisiana*: Roberts, No. 584.

2930 It is bad luck for one person to start sweeping a room, and for another to finish it.

Green Collection. Cf. No. 2932, below.

2931 Never step over a broom, if you do not want bad luck.

Elsie Doxey, Currituck county; an anonymous informant; and three other informants from eastern and central counties. *South*: Puckett, 397 f. (Negro) — *South Carolina*: Bryant II, 141, No. 6 — *Maryland*: Whitney-Bullock, No. 287 — *Kentucky*: Price, 34 (step back over it to counteract the bad luck); Thomas, No. 1600 — *Tennessee*: McGlasson, 21, No. 37 (broom handle); Redfield, No. 340 — *Georgia*: Steiner, No. 23 (step over it backward to counteract [?]) — *Louisiana*: Roberts, No. 561 — *Ontario*: Wintemberg, Grey, No. 240 (broomstick) — *Indiana*: Brewster, *Beliefs*, No. 60; Tullis, No. 15 — *Illinois*: Allison, No. 252 (over a fallen broom); Hyatt, No. 8142 (to avert the bad luck, step backward across the broom); Smith II, 66, No. 12 — *Iowa*: Stout, No. 1206 (broom handle) — *Ozarks*: Randolph, 74 (broom handle) — *New Mexico*: Baylor, 146, No. 23 (Spanish) *California*: Dresslar, 64 (also without picking it up; and stepping over it backward to counteract the bad luck) — *Oregon*: Hand, No. 82 (never step over a broom if you are a married man).—HDA I, 1138; IX, Suppl., 805; McCartney, 146.

2932 Never clean up a room which someone else has already started cleaning. Don't even take up a pile of trash which the other person has swept together, for if you do, you will have bad luck.

Anonymous. Cf. No. 2930, above.

2933 It is bad luck to throw peanut hulls out the door.

Anonymous. Cf. *South*: Puckett, 415 (it is a bad omen for one to come indoors eating peanuts).

2934 It is bad luck to pick up chips on Sunday.

Elizabeth Janet Cromartie, Garland, Sampson county.

2935 If you throw water out of the door or window, you will have trouble.

Elsie Doxey, Currituck county. *Ontario*: Waugh, No. 190; Wintenberg, *Grey*, No. 206 (on New Year's Day, never throw out anything, not even water) — *New York*: Gardner, No. 249 — *Illinois*: Hyatt, No. 8022 (you will scald the fairies if you empty dishwater out the back door at night) — *Ozarks*: Randolph 66. Cf. No. 2917, above. — Storaker, *Mennesket*, Nos. 142, 149 f., 156, 160, 163; HDA ix, 118.

2936 On New Year's Day, it is bad luck to throw out any dirty water.

Green Collection. *Maryland*: Whitney-Bullock, No. 2234 — *Illinois*: Hyatt, No. 8024. — Foster, 36; Udal, 31 (Good Friday); Storaker, *Mennesket*, No. 164 (Christmas Eve).

Washing

2937 There must be no washing—not even a dishrag—on New Year's Day and Old Christmas unless you want to have bad luck all year.

F. C. Brown, Durham. Cf. No. 2940, below. — HDA ix, 95.

2938 You must not wash clothing between the Christmases, unless it is a shroud.

The Misses Holeman, Durham county. Cf. *Pennsylvania*: Fogel, No. 1352 (between Christmas and New Year's) — *Iowa*: Stout, No. 1103 (between Christmas and New Year's Day) — *California*: Dresslar, 79 (if you hang out a washing in the open air during Christmas week, it will bring bad luck). — HDA ix, 95 f.

2939 It is bad luck to wash sheets between Christmas and Old Christmas.

Furman Bridgers, Wilson county; Elsie Lambert; and Sadie Smith. Cf. HDA ix, 95.

2940 It is bad luck to wash clothes on New Year's Day.

Lida Page, Nelson, Durham county; Hazel Doritz; the Green Collection; and an anonymous informant. Cf. *South*: Puckett, 407 (Negro) — *Tennessee*: Redfield, No. 259 — *Pennsylvania*: Fogel, No. 1329 (if your wash hangs out on New Year's, you will have to wash daily all year [German]) — *Ozarks*: Randolph, 79 (the woman will have to work hard all year). Cf. No. 8481, below. — Udal, 287; Lean 1, 373 (wash one of the family away).

2941 Wash on Monday, you'll have all week to dry;
Wash on Tuesday, not so much awry;
Wash on Wednesday, not so much to blame;
Wash on Thursday, wash for shame;

Wash on Friday, wash for need;

Wash on Saturday, you're a big goose indeed.

Minnie Stamps Gosney, Raleigh. *North Carolina*: Brewster, *Customs*, 248 — *Tennessee*: Rogers, *Family*, 6 — *Pennsylvania*: Fogel, No. 1330 (don't wash on Wednesday) — *Illinois*: Hyatt, Nos. 8044, 8046. — Radford, 249; HDA III, 71.

2942 Wash your clothes in the new of the moon and they will wash better.

Mrs. Gertrude Allen Vaught, Alexander county. *Kentucky*: Thomas, No. 2310 (dirt will not come out in the dark of the moon) — *Indiana*: Busse, 18, No. 6 (same as previous item). — Radford, 249; Brinton, 178 (Slavonic washerwomen in Galicia will not allow clothes to hang on the line overnight at full moon, as they believe the dirt will still show in them).

Moving, Setting up House

2943 If the curtains fall down, a change of residence is sure to follow.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering I, 61; II, 197.

2944 If birds are in the house, it is a sign that you are going to move.

Lorelei Hansom.

2945 Leaving the house clean when you move will bring bad luck.

Jessie Hauser, Pfafftown, Forsyth county. *Ontario*: Waugh, No. 210. The following references all pertain to the tabu against sweeping a house after moving out. *South*: Puckett, 398 (Negro) — *Maryland*: Lee, 110 — *Kentucky*: Thomas, No. 1594 — *Pennsylvania*: Sener, 242.

2946 In moving, it is unlucky to leave the empty room clean.

Jessie Hauser, Pfafftown, Forsyth county. Cf. No. 2945, above.

2947 There are certain superstitious rites that are carefully observed by darkies, and some of the white folks, as they leave one house for another. They do not close the door after them when they have brought out their last possessions, for that will bring a certain visitation of evil upon the family of one so careless.

Green Collection.

2948 Always move into a new house at the beginning of the new moon so that wealth will increase with the growth of the moon.

L. B. Brantley, Zebulon, Wake county; two other informants from Currituck and Durham counties; and an anonymous informant. *North Carolina*: Hoke, 113 — *West Virginia*: Mockler, 312, No. 21 — *Kentucky*: Thomas, No. 2307 (move when the moon is new, before it goes into the first quarter) — *Louisiana*: Roberts, No. 940 (move on the grow-

ing moon) — *Ontario*: Waugh, No. 8 (move only in the light or increase of the moon) — *Pennsylvania*: Brinton, 178; Owens, 120 (light of the moon) — *Indiana*: Brewster, *Beliefs*, No. 46 (light of the moon); Busse, 18, No. 5 — *Illinois*: Hyatt, No. 8159 (full moon).—Radford, 177; Meeker, 288; HDA III, 1566; VI, 487; IX, Suppl., 988.

2949 When you move from one house to another, carry a bag of salt in as the first thing. This will give you good luck as long as you live in the house.

Green Collection. Knortz, 43 (when the Irish move into a house in America they put a little sack of salt in every room) — *North Carolina*: Hoke, 113 — *Maryland*: Whitney-Bullock, No. 1468A; No. 1468 (take salt to the top of the house); No. 1469 (sprinkle salt) — *Kentucky*: Thomas, No. 1586; No. 1587 (do not take salt into the house first) — *Quebec*: Marie-Ursule, 170, No. 255 (French) — *Pennsylvania*: Fogel, No. 692 (send salt on ahead) — *Illinois*: Hyatt, Nos. 8200 f. (cf. also Nos. 8198 f., and 8202 ff.); Norlin, 213, No. 74 — *Missouri*: McKinney, 106 (salt must always be in place in the house before any furniture is moved in) — *Nebraska*: Cannel, 45, No. 45 (first carry into the house enough salt in your pocket to sprinkle lightly the four sides of every room, reading the Bible as you go) — *California*: Dresslar, 10.—Kamp, 67, No. 114; Knortz, 57, 59; Radford, 152, 211; HDA III, 1566.

2950 When you move into a house, carry something into the house first that won't blow away.

Green Collection.

2951 It is bad luck to move on Friday.

R. N. Hamer, Sanford, Lee county, and the Green Collection. *South*: Puckett, 403 (Negro) — *Maryland*: Whitney-Bullock, No. 2201; No. 1313 (Friday flit, short sit) — *Kentucky*: Thomas, No. 2772 — *Louisiana*: Roberts, Nos. 1085, 1087 (you will have misfortune during your entire stay); Williamson, No. 5 — *Newfoundland*: Patterson, 285 (housekeepers prefer paying a quarter's rent extra to going into a house on Friday) — *Pennsylvania*: Fogel, No. 702; No. 700 (Friday flittings, short sittings [German]) — *Illinois*: Allison, No. 184 (you will not live there long); Hyatt, No. 8151 — *Iowa*: Stout, No. 1080, No. 1076, (Friday's flitting means a short sitting); No. 1098 (short sit) — *Texas*: Bogusch, 122 — *California*: Dresslar, 74.—Addy, 94; HDA III, 71; IX, Suppl., 988.

2952 It is bad luck to move on Saturday.

J. Frederick Doering, Durham. Knortz, 113 (will not live in the house long) — *Maryland*: Whitney-Bullock, No. 2216 (Saturday's flitting, short sitting); No. 1313 (Friday flit, short sit; / Saturday flit, shorter yet) — *Kentucky*: Thomas, No. 2772 — *Louisiana*: Roberts, No. 1094 (your stay will be short) — *Ontario*: Doering-Doering 1, 62; Doering-Doering, *Customs*, 151 (you will move again within a short time); Waugh, No. 202 (A Saturday flit, / A short sit) — *North Carolina*: Whiting, 447, s.v. "Moving Days" — *Pennsylvania*: Fogel, No. 705 (you will not stay long [German]); Shoemaker, 18 (a short sit) — *Illinois*: Hyatt, No. 8153; No. 8154 (you will keep on moving); No. 8155 (you will break up housekeeping before the year is gone) — *Iowa*: Stout: No. 1098 (Move on Friday, short sit; / Move on Saturday, shorter yit) — *Nebraska*: Cannel, 39, No. 37 (short sitting) — *California*: Dresslar, 74 (you will not remain long).—HDA IX, 686, 690.

2953 Some people believe that if they move on Sunday, it will bring them good luck.

G. B. Caldwell, Jr., Monroe, Union county, and Jessie Hauser, Pfafftown, Forsyth county. *South*: Puckett, 353 (Negro) — *Kentucky*: Carter, *Mountain*, 17 (the luckiest day); Thomas, No. 2728 (Sunday is the best day to move); No. 2729 (bad luck) — *Tennessee*: Carter, 6 (the odds favor a family's liking its new home) — *Illinois*: Hyatt, No. 8156 (best day); No. 8157 (bad luck).—HDA ix, 686, 690.

2954 Never move between the Old and the New Christmas. It is bad luck.

G. B. Caldwell, Jr., Monroe, Union county.

2955 It is bad luck to move a cat from one house to another.

Mrs. Norman Herring, Tomahawk, Sampson county; an anonymous informant; and two other informants from Halifax and Durham counties. Knortz, 130 — *South*: Puckett, 468; Wiltse, *Superstitions*, 132 — *North Carolina*: Hoke, 113; Mooney, 100 — *Kentucky*: Price, 36; Rainey, 14; Thomas, No. 3298; No. 1584 (three years of bad luck) — *Tennessee*: Redfield, No. 342 — *Georgia*: Steiner, No. 95 (Negro) — *Louisiana*: Roberts, No. 554; No. 555 (if you wish to move a cat from one house to another, take it out through the window); Williamson, No. 6 — *New Brunswick*: Bergen, *Animal*, No. 193 — *Ontario*: Bergen, *Animal*, No. 193; Waugh, No. 201; Wintemberg, *German* II, 88; Wintemberg, *Grey*, No. 47; Wintemberg, *Waterloo*, 20 — *New England*: Johnson, *What They Say*, 89 — *Massachusetts*: Bergen, *Animal*, No. 193 — *New York*: Barnes, No. 40 — *Pennsylvania*: Fogel, Nos. 695, 697; No. 696 (not to be taken along the day you move; fetch it later [German]); Shoemaker, 24 — *Indiana*: Brewster, *Beliefs*, No. 217; Brewster, *Specimens*, 367 — *Illinois*: Allison, No. 303; Hyatt, No. 8184; No. 8185 (three years of bad luck); No. 8186 (elaborate ritual to counteract the bad luck); Norlin, 213, No. 73 — *Iowa*: Stout, No. 1203 — *Ozarks*: Randolph, *Folk Beliefs*, 91; Wilson, *Folk Beliefs*, 160 — *Texas*: Bergen, *Animal*, No. 193; Bogusch, 116; Turner, 156 — *Kansas*: Bergen, *Animal*, No. 193 — *Nebraska*: Cannell, 26, No. 7; Erickson, 149, No. 4 — *California*: Dresslar, 35 (also, unless you wave the cat at some of your friends before you start); Mills, 45.—Addy, 68; Kamp, 67, No. 114; Radford, 62; Lean II, 199; HDA VIII, 1248; IX, Suppl., 989.

2956 It is bad luck to move a cat; but if you pull the cat into the house by the tail, it is all right.

Green Collection. Cf. *Louisiana*: Roberts, No. 556 (measuring the cat's tail with a stick, and then burying the stick); No. 557 (burying a piece of the cat's tail).—HDA VIII, 1248.

2957 Moving a broom from one house to the new dwelling place is bad luck.

Green Collection, Lorelei Hansom, Julian P. Boyd, and an anonymous informant. For a variety of beliefs concerning brooms in connection with moving, see Hyatt, Nos. 8166-8181; omitted from the following references are all items relating to leaving the broom behind. *South*: Puckett, 398 (Negro); Wiltse, *Superstitions*, 132 (don't take the broom with you unless you throw it clear through the house you are to occupy; and before taking in any article whatever) — *North Carolina*: Hoke, 113 — *South Carolina*: Bryant II, 141, No. 5 — *Kentucky*: Price, 36; Thomas,

No. 1591 — *Tennessee*: McGlasson, 21, No. 46; O'Dell, *Superstitions*, 5 (not unless you first throw the broom into the house); Redfield, No. 341 — *Louisiana*: Roberts, No. 560; Williamson, No. 35 (not unless the end is sawed off) — *Ontario*: Waugh, No. 201; Wintenberg, *German* 11, 88; Wintenberg, *Grey*, No. 240; Wintenberg, *Waterloo*, 20 — *Pennsylvania*: Fogel, No. 686 (German) — *Indiana*: Brewster, *Beliefs*, No. 217; Brewster, *Specimens*, 367 — *Illinois*: Allison, No. 255; Hyatt, No. 8173 (bad luck to the family); Norlin, 213, No. 73; Smith 11, 66, No. 12 — *Iowa*: Stout, No. 1203; No. 1312 — *Ozarks*: Randolph, *Folk-Beliefs*, 91; Wilson, *Folk Beliefs*, 160 — *Nebraska*: Cannell, 23, No. 64; Erickson, 149, No. 3 — *California*: Dresslar, 64 f.; Mills, 43.—HDA viii, 1248; ix, Suppl., 989.

2958 Never carry an old broom into a new house.

Clara Hearne, Roanoke Rapids, Halifax county. Knortz, 37 — *Maryland*: Whitney-Bullock, No. 944 — *Kentucky*: Thomas, No. 1588 — *Florida*: Hauptmann, 13, No. 8 (Spanish) — *Pennsylvania*: Hoffman 1, 133.

2959 It is bad luck for a woman to come to your house when you are moving.

Minnie Stamps Gosney, Raleigh. Cf. HDA ix, Suppl., 990.

2960 It is good luck to dream of a white house.

Mrs. Gertrude Allen Vaught, Alexander county.

2961 It is good luck to find a horseshoe, and hang it over the door.

Mrs. Gertrude Allen Vaught, Alexander county, and an anonymous informant. *South*: Puckett, 476 (finding a horseshoe is a sign of good luck, provided you throw it over your left shoulder and then take it home and nail it over the door [Negro]) — *Maryland*: Whitney-Bullock, Nos. 1442 f. — *Kentucky*: Carter, *Mountain*, 17 (also, a horseshoe wrapped in tinfoil); Thomas, No. 149 (put a horseshoe above a door; the first one that passes under it must make a wish) — *Tennessee*: Farr, *Riddles*, No. 218 (luck forevermore); Frazier, 42, No. 3; McGlasson, 20, No. 1; Redfield, Nos. 319, 347; Rogers, *Wish*, 39, No. 16:2 (corks up; also down) — *Georgia*: Steiner, No. 14 (placed with the round part uppermost; no witch or evil spirit can enter when they are so nailed) — *Florida*: Hauptmann, 20, No. 2 (prongs up) — *Louisiana*: Roberts, No. 1294; No. 1291 (if you find a horseshoe, do not leave it; take it home and hang it over a door through which you pass very often, etc.) — *Quebec*: Marie-Ursule, 163, No. 46 (French) — *Ontario*: Waugh, No. 460 (the more nails in the shoe you find, the better, particularly if they are pointing up; some people do say to put the toe-calk up, as if the horse were coming into the house, and bringing in luck; others say that the shoe should be placed the other way so the luck "will not spill out"); Wintenberg, *German* 11, 89; Wintenberg, *Waterloo*, 19 — *New England*: Johnson, *What They Say*, 88 (many of the poorer farmhouses of New England have a horseshoe tacked up over an outer entrance for good luck) — *New York*: Gardner, No. 66; No. 67 (with corks down) — *Pennsylvania*: Brinton, 182 (as a protection against maleficent influences); Fogel, No. 396 (German); Phillips, 167, No. 57 — *Indiana*: Busse, 20, No. 6 — *Illinois*: Allison, No. 284; Hyatt, No. 2292; No. 2293 (hang "mouth up," so the luck will not "fall out"); No. 6552 (the first person to pass under a horseshoe that you have hung above a

door may make a wish); Norlin, 215, No. 122 (place with the ends up; if the ends are down "the luck will run out") — *Iowa*: Stout, No. 1337 — *Rio Grande*: Bourke, 129 — *Nebraska*: *Nebraska Proverbs* 11, 6 (ends pointing up, so the luck will not run out) — *New Mexico*: Moya, 18 f. (good luck to every member of the household) — *California*: Dresslar, 68; 69 (with recommendation that the ends be either up or down); 191 — *Washington*: Tacoma, 23 (the first one passing under makes a wish).—Addy, 73 (to keep witches out); Foster, 47 (fairies fear iron); Radford, 151 f.; Udall, 235; HDA iv, 438 f.; Knortz, 27 (Chinese).

2962 It is good luck to find a horseshoe in a field, and hang it up over the door.

Mrs. Gertrude Allen Vaught, Alexander county.

2963 A horseshoe hung over the front door brings good luck.

Mabel Ballentine, Raleigh, and sixteen other informants. Cf. *South Carolina*: Bryant 11, 143, No. 66 (outside door) — *Kentucky*: Carter, *Mountain*, 5 f. — *New York*: Chamberlain, *Superstitions*, 146 (outside door) — *Illinois*: Hyatt, No. 2291.

2964 If a horseshoe is placed on the front door post, it will keep all the bad luck away.

James Hawfield, Union county, and E. R. Albergotti (Virginia). Cf. *Georgia*: Steiner, No. 14 (placed on posts with round parts uppermost, to keep out witches and evil spirits) — *Pennsylvania*: Brinton, 182 (nailed against the wall inside a cabin against maleficent influences); Owens, 126 (nailed on the doorstep with toes up to prevent witches from entering the house).—HDA iv, 439; Radford, 151.

2965 It is good luck to have a housewarming.

Anonymous. *Iowa*: Stout, No. 1326.—Addy, 132; HDA III, 1765.

Entering a House

2966 If a person makes a wish on first entering a strange house, it will come true.

Esther F. Royster, Henderson, Vance county. *Tennessee*: Rogers, *Wish*, 39, No. 12 — *Louisiana*: Roberts, No. 64; No. 75 (make three wishes when you first enter a new building, etc.) — *Nova Scotia*: Creighton, 19, No. 68 (the first time you go in a house, go in backward, make a wish, etc.).

2967 If you make a wish when you enter a room for the first time, the wish will come true.

Dorothy McDowell Vann, Raleigh. Cf. *Kentucky*: Thomas, No. 173 (upon entering a strange house, go to the kitchen and make a wish, etc.)

2968 When you go into a house, before you speak, make a wish, and it will come true.

Eva Furr, Stanly county.

2969 It is bad luck to enter a house by one door, and retire by another.

Jessie Hauser, Pfafftown, Forsyth county; an anonymous informant; and thirteen other informants from widely separated localities. ("... good luck will leave that house, and sorrow 'tend you"). *General*: Beckwith, *College*, No. 42 (the first time you go to a house); Knortz, 143 — *South*: Puckett, 413 (Negro) — *South Carolina*: Bryant II, 142, No. 14 (the first time you go to a home) — *Maryland*: Whitney-Bullock, No. 233 (in one door and out another, crossing the house) — *Kentucky*: Price, 34 (bad luck not to leave the room by the same door you enter); Thomas, Nos. 1654, 3902 f. — *Tennessee*: O'Dell, *Superstitions*, 5; Redfield, Nos. 320, 458 — *Louisiana*: Roberts, No. 610; No. 612 (building) — *Florida*: Hauptmann, 17, No. 2 — *Quebec*: Marie-Ursule, 164, No. 60 — *Nova Scotia*: Creighton, 22, No. 94; Fauset, Nos. 37, 211 — *Ontario*: Waugh, No. 178; Wintemberg, *Oxford*, No. 38 (death results from the infraction) — *Maine*: Bergen, *Current*, No. 1284 (you will not come again) — *Pennsylvania*: Bergen, *Current*, No. 1283 (trouble with the family or ill luck to yourself); Fogel, No. 1946; Phillips, 165, No. 17 — *Indiana*: Brewster, *Beliefs*, No. 62; Brewster, *Specimens*, 368; Tullis, No. 6 (you will never be back) — *Illinois*: Allison, No. 273; Hyatt, No. 8246; No. 8248 (brings bad luck to the house); No. 8251 (you will leave your luck behind); No. 8254 (you will never return to that house); Norlin, 213, No. 72a (never return) — *Ozarks*: Randolph, *Folk-Beliefs*, 90 (may cause a serious quarrel) — *Texas*: Bogusch, 120 — *New Mexico*: Moya, 41; 63, No. 31 (Spanish) — *California*: Dresslar, 90 (also: will bring bad luck to occupants of the house) — *Idaho*: Lore, 201 — *Oregon*: Hand, No. 3 (it will bring you and the family that occupies the house bad luck) — *Washington*: Tacoma, 10 (extremely bad business).—Lean II, 93 (leaving the church by a different door); HDA VIII, 1207.

2970 Never enter the front door of a house, and then go out by the back door. This brings on bad luck.

R. B. Edwards, Belhaven, Beaufort county, and an anonymous informant. *California*: Dresslar, 91.—HDA VIII, 1207.

2971 It is bad luck for a stranger to come in one door and go out another.

Julian P. Boyd. Cf. *Nova Scotia*: Fauset, No. 38 (to take a stranger in one door and out another) — *Illinois*: Hyatt, No. 8249 (the stranger will take your luck with him); No. 8250 ("One day a tramp came to our house and wanted something to eat. I let him in the back door, and, not thinking, I let him out the sidedoor, and he left his troubles behind; for my husband lost his job an hour after the tramp left").

2972 Going all the way through a house is bad luck.

Ray Peterson, Riley, Franklin county, and an anonymous informant. *Ontario*: Waugh, No. 218 (directly through a house without stopping or sitting down) — *Iowa*: Stout, No. 1341 (go in one door, through the house, and out another door when calling, without sitting down, and you'll never come back) — *California*: Dresslar, 91.

Bringing Things Indoors

2973 Carry a thing out of the same door that it is taken in, or you will have bad luck.

Eloise Boyce, Ansonville, Anson county, and an anonymous informant.

2974 It is bad luck to bring a brush broom in the house.

J. T. Carpenter, Durham county, and Lida Page, Nelson, Durham county.

2975 It is bad luck to carry a tool through the house when starting to work with it.

William B. Covington, Scotland county, and an anonymous informant.

2976 Bringing a tool in the house on one's shoulder, and not taking it out the same way, is bad luck.

R. L. Brown. Cf. *Nebraska*: Erickson, 150. Cf. Nos. 2977 ff., below.

2977 To carry a farming tool through the house is bad luck, unless one leaves the house by the same door he entered it.

Jessie Hauser, Pfafftown, Forsyth county. *South*: Puckett, 412 (shovel [Negro]); 411 (to avoid the bad luck of having carried a spade through the house, walk out backward with the implement [Negro]) — *Kentucky*: Shearin, 321 — *Mississippi*: Hudson, 150, No. 20 (spade) — *Pennsylvania*: Fogel, No. 398 (shovel) — *Illinois*: Hyatt, No. 7472 (spade); Wheeler, 62 (spade, death in the family before the year is out) — *Nebraska*: Cannell, 23, No. 68 (garden tool); *Erickson*, 150, No. 14 (never bring a fork [pitchfork?] into a room) — *California*: Dresslar, 67; also (shovel); 66 f. (spade).—Udal, 286 (spade).

2978 Dreadful things will happen to the person who carries garden tools through the house.

Ellerbe Powe, Jr., Durham county, and eleven other informants from widely separated localities. *Nebraska*: Cannell, 23, No. 68.

2979 Never come into the house with an implement for outdoor labor thrown over your shoulder. It will bring bad luck to all those dwelling in the house.

An anonymous informant, Dudley Blalock, and two other informants from Watauga and Person counties. *Indiana*: Brewster, *Beliefs*, No. 80 (no mention of being carried on the shoulder).

2980 It is bad luck for a male person to come into the house with any sharp instrument on his shoulder. He must either keep going straight through, if there's an opposite door, or back out the way he came; but he must not take the implement from his shoulder until he is outside.

Kate S. Russell, Roxboro, Person county. Cf. *New York*: Chamberlain, *Superstitions*, 146 (never take sharp-edged tools into a new house) — *Iowa*: Stout, No. 1299 (if you carry sharp-edged tools into a house you will be in an accident soon).—Leather, 119.

2981 It is bad luck to carry an ax into a house and come out a different door from the one you entered.

Green Collection; Julian P. Boyd; Mrs. Gertrude Allen Vaught, Alexander county; and an anonymous informant. *South*: Puckett, 411 (great calamity will befall the inmates [Negro]); Richardson, 247 f. (if you enter a house with an ax on your shoulder, and lay it down

without thinking, pick it up and walk backward out of the door) — *Kentucky*: Carter, *Mountain*, 17 (carrying an ax through the house makes one liable to an accident by the ax); Shearin, 321; Thomas, Nos. 1662 f. — *Tennessee*: Frazier, 40, No. 16 (on your shoulder); McGlasson, 21, No. 18 (on your shoulder); Redfield, No. 457 — *Georgia*: Steiner, No. 22 (Negroes will not carry an ax through a house) — *Mississippi*: Hudson, 150 — *Indiana*: Tullis, No. 24 — *Illinois*: Hyatt, Nos. 7446 f. — *Iowa*: Stout, No. 1209; No. 1228 (walk out backward to avoid the bad luck of bringing an ax into the house on your shoulder) — *Ozarks*: Randolph, 305 (to carry an ax into a cabin except in confinement cases is seldom permitted) — *Texas*: Bogusch, 120; Turner, 155 (on the shoulder) — *New Mexico*: Baylor, 146, No. 32 (Spanish) — *California*: Dresslar, 67 — *Washington*: Tacoma, 24.—Storaker, *Mennesket*, No. 1061.

2982 It is bad luck to bring a saw into the house.

Mrs. Gertrude Allen Vaught, Alexander county.

2983 If you carry a hoe through the house, you will have bad luck, but if you notice it after you have entered, and back out real slow, your luck will not change.

Mr. Fairly, an anonymous informant, and five other informants from widely separated localities. *South*: Randolph, 411 f. (Negro) — *North Carolina*: Mooney, 101 — *South Carolina*: Bryant II, 143, No. 51 — *Maryland*: Lee, 111 — *Kentucky*: Carter, *Mountain*, 17 (likely to meet with an accident by the hoe); Fowler, No. 1659a; Shearin, 321 — *Tennessee*: Farr, *Riddles*, No. 61; McGlasson, 20, No. 3 — *Georgia*: Steiner, No. 22 — *Louisiana*: Roberts, Nos. 614 f. — *Alabama*: Bergen, *Current*, No. 707 — *New England*: Johnson, *What They Say*, 93 — *Indiana*: Brewster, *Beliefs*, No. 80; Busse, 19, No. 11; Tullis, No. 24 — *Illinois*: Hyatt, No. 7453; No. 7452 (bad luck); Smith II, 65, No. 4 — *Ozarks*: Randolph, 73 f.; Wilson, *Folk Beliefs*, 160 — *Texas*: Turner, 155 (on the shoulder) — *Nebraska*: Cannell, 23, No. 67; Erickson, 150, No. 14 — *California*: Dresslar, 66 f. — *Oregon*: Hand, No. 19 (death will follow) — *Washington*: Tacoma, 24 f.

2984 If one should come in the house with a hook of some kind on his shoulder, he must not take it off until he returns out of the house backwards.

Mamie Mansfield, Durham county, and two other informants from Bladen and McDowell counties.

2985 It is bad luck to bring a rake onto the porch.

Edith Walker, Watauga county. *Kentucky*: Thomas, No. 1665 (to draw a rake across the porch) — *Illinois*: Hyatt, No. 7466 (dragging a rake).

2986 It is bad luck to carry a rake through the house.

Lida Page, Nelson, Durham county. *South Carolina*: Bryant II, 143, No. 51 (into the house) — *Illinois*: Hyatt, No. 7467 — *Iowa*: Stout, No. 1221 (into the house) — *Texas*: Turner, 155 (on the shoulder) — *California*: Dresslar, 66.

Insects, Rats

2987 Negroes (in the country) won't kill a fly, because they believe that ten will come in its place.

Constance Patten, Greensboro. *Maryland*: Whitney-Bullock, No. 614 (more will come to the funeral) — *Illinois*: Hyatt, No. 1367.—Udal, 247 (twenty).

2988 Catch a handful of flies, take them to a crossroad, and give them a toss, saying, "Go to your next neighbor." All of the flies of the house from whence the handful came will disappear.

Carl G. Knox, Leland, Brunswick county.

2989 Walnut leaves scattered over floors will drive away fleas.

Green Collection. *North Carolina*: Brewster, *Customs*, 248.—Sébillot I, 319.

2990 Wood cut for beds at a certain time of the moon will cause the bed to be ridden with bedbugs.

Green Collection.

2991 If the house is infested with rats, take a piece of greasy paper and write the name of the house to which you want the rats to go. They will eat the paper and go immediately to that house.

Green Collection. Cf. Foster, 127; Kamp, 77, No. 179.

2992 Crickets in a house bring good luck.

Julian P. Boyd, and two informants from Durham county. *South*: Wiltse, *Superstitions*, 133 (if crickets do not chirp in your hearth, go to a neighbor's house and borrow some; if these do not remain and chirp for you, wisdom dictates that you move out of the house at once, as you will never know happiness there) — *Louisiana*: Roberts, No. 1426 — *Ontario*: Waugh, No. 76 — *New York*: Gardner, No. 108 — *Pennsylvania*: Shoemaker, 10 (a cricket chirping in the kitchen means the best of luck for the house) — *Illinois*: Allison, No. 298; Hyatt, Nos. 1350 f. — *Wisconsin*: Brown, *Insects*, 7 (also, to hear a cricket singing in the house after one had retired was very lucky) — *California*: Dresslar, 46.—Brand-Hazlitt I, 155; HDA III, 1167; Thompson, *Ireland*, 224.

2993 Never kill a cricket found in your room, or else luck will leave you.

Elsie Doxey, Currituck county. *Ontario*: Waugh, No. 75. Cf. No. 3009, below.—HDA III, 1163, 1167.

Threshold, Stairs, Windows

2994 To kneel on the threshold is an omen of misfortune.

Rebecca Willis (Texas).

2995 Never turn a door button when unnecessary. It will give you bad luck.

Anonymous.

2996 It is bad luck to walk up the back stairs and down the front.

Elsie Doxey, Currituck county.

2997 If you meet a person on the stairway, it will bring bad luck.

Kate S. Russell, Roxboro, Person county. *Kentucky*: Carter, *Mountain*, 17; Thomas, No. 1688 — *Louisiana*: Roberts, No. 645 — *Nova Scotia*: Fauset, No. 40 ("I always come down when I see another on the stairs") — *Ontario*: Waugh, No. 179; Wintemberg, *Grey*, No. 231 — *Pennsylvania*: Shoemaker, 4 — *Illinois*: Hyatt, No. 8341 (whether the two of you are going in the same or opposite directions) — *Nebraska*: Erickson, 149, No. 10 — *California*: Dresslar, 94.—Addy, 99; Leather, 87; Radford, 227; Udal, 286.

2998 It is bad luck to meet anyone while going up the stairs.

Lucille Massey, Durham county. Cf. *Maryland*: Whitney-Bullock, No. 220 (going up or downstairs).

2999 An old family servant says that it's bad luck to pass anybody you know on the stairs. The only way to avoid this bad luck is to sit down on the stairs and have a little talk.

Green Collection; Croquette Williams, eastern N. C.; and two informants from Durham and Alexander counties.

3000 Falling up stairs is good luck.

Martha Lineberry, Pittsboro, Chatham county, and an anonymous informant. *Tennessee*: Frazier, 40, No. 14 (stumble) — *Louisiana*: Roberts, No. 646 — *Nova Scotia*: Fauset, No. 41 — *Ontario*: Waugh, No. 179 (stumble; bad luck); No. 417 (bad luck) — *Massachusetts*: Bergen, *Current*, No. 671 — *New York*: Chamberlain, *Folk-Lore*, 336 (stumble) — *Pennsylvania*: Fogel, No. 458 (German) — *Indiana*: Busse, 20, No. 17 (stumble) — *Illinois*: Hyatt, No. 8340 (stumble; bad luck); Wheeler, 61 — *Iowa*: Stout, No. 1261 (disappointed before the next day) — *California*: Dresslar, 99 (also: bad luck).—HDA VIII, 1145 f.; Lean II, 20; Udal, 286.

3001 It is bad luck to fall down steps.

Martha Lineberry, Pittsboro, Chatham county. *Massachusetts*: Bergen, *Current*, Nos. 671 f. — *California*: Dresslar, 99 — *Washington*: Tacoma, 18 (stumble).—Radford, 227, 230; Udal, 286 f.

3002 Climbing in a window is bad luck.

Jack Dunn, and an anonymous informant. *Maryland*: Whitney-Bullock, No. 227 — *Kentucky*: Thomas, No. 3891 — *Mississippi*: Hudson, 150, No. 19 (bad luck to come in or go out through a window) — *Illinois*: Hyatt, No. 7441; No. 7442 (to enter a house through a window will cause grief) — *California*: Dresslar, 98.

3003 Jumping out of a window is bad luck.

Anonymous. *Tennessee*: McGlasson, 21, No. 7 — *Louisiana*: Roberts, No. 634; No. 638 (climb out) — *California*: Dresslar, 98.

3004 Going out a window without returning is bad luck.

Webb Ward. *Maryland*: Whitney-Bullock, No. 1373 (if you go out by a window, and don't go back the same way, you will have bad luck for seven years) — *Kentucky*: Thomas, No. 1697 — *Illinois*: Hyatt, No. 7443 — *California*: Dresslar, 98 — *Washington*: Tacoma, 22.

Fireplace, Fire

3005 If you hear the chimney crack, bad luck follows.

R. B. Cochrane, Buncombe county.

3006 If you hang a horseshoe in the fireplace, it will bring good luck.

Macie Morgan, Stanly county.

3007 If you mark over the fireplace, you will have bad luck.

Minnie Stamps Gosney, Raleigh.

3008 It is bad luck to sit with one's back to the fireplace.

George E. Hoffman (Arkansas).

3009 If you have a cricket on your hearth, and you kill it, your hearth will fall in.

Anonymous. Cf. No. 2993, above.

3010 If you have a cricket on your hearth, good luck will come to you.

Robert E. Long, Roxboro, Person county. *South*: Wiltse, *Superstitions*, 133 — *Illinois*: Allison, No. 298.—HDA III, 1167.

3011 If crickets holler in the fireplace, you will not starve that winter.

Zilpah Frisbie, Marion, McDowell county.

3012 Throw a horseshoe in the fire to bring good luck.

Cozette Coble, Stanly county.

3013 If you keep a horseshoe in the fire, you will have good luck.

Rosa Efird, Stanly county.

3014 If a chunk of fire falls, spit on it, and make a wish, and the wish will come true.

O. W. Blacknall, Kittrell, Vance county; Mrs. Gertrude Allen Vaught, Alexander county; Zilpah Frisbie, Marion, McDowell county; and an

anonymous informant. Cf. *Maryland*: Whitney-Bullock, No. 270 (bad luck for hot coals to fall from a stove) — *Kentucky*: Thomas, No. 1567 (if a spark from a fire falls behind you, you will have trouble that comes from behind you) — *Tennessee*: McGlasson, 20, 32 (good luck if a coal of fire pops from the stove in the form of a purse).

3015 It is bad luck to fan the fire with the broom.

Susie Spurgeon Jordan, Brevard, Transylvania county, and Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Kentucky*: Thomas, No. 1618 (stir the fire with a broom) — *Illinois*: Hyatt, No. 7883 (stir the fire).

3016 If the fire smoulders on Christmas it betokens adversity during the year.

Anonymous. Cf. Radford, 76.

3017 It is unlucky to give a neighbor a live coal with which to kindle a fire on Christmas morning.

Anonymous. Radford, 76.

Lamps, Lights, Candles, Matches

3018 If you stick pins in the wick of a lamp, you may carry it outside the house without its going out.

Mrs. Gertrude Allen Vaught, Alexander county.

3019 It is bad luck to leave a kerosene lamp burning until all the oil is burned out.

Mrs. Gertrude Allen Vaught, Alexander county.

3020 It is bad luck to leave the lamp burning at night, and for all members of the family to leave it.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Pennsylvania*: Brendle-Unger, 37 (in many homes lamps were kept burning the whole night through, whether or not there was illness) — *Dominican Republic*: Andrade, 428.—Lean II, 144.

3021 If a lightning bug flies in the house, it is a sign that the lamps will not burn any more that night.

Constance Patten, Greensboro.

3022 If three lights are burning in the same room, it will bring bad luck.

An anonymous informant, and Rebecca Willis (Texas). Unless otherwise stated, all references are to lamps. *Maryland*: Whitney-Bullock, No. 995 (an omen of death) — *Kentucky*: Thomas, No. 1746; No. 1741 (if there are three candlesticks in a row, you must move them to different parts of the room before lighting them) — *Louisiana*: Roberts, No. 702; No. 701 (it is bad luck to set three lamps in a row) — *Pennsylvania*: Shoemaker, 16 — *California*: Dresslar, 81 (never let three persons enter a room where three lights are burning, for they will never meet again).—Lean II, 144.

3023 It is a sign of misfortune to light a candle in a room where there is already another light.

Rebecca Willis (Texas). Cf. *Kentucky*: Thomas, No. 1744 (bad luck to bring a lighted lamp into a room where there is one already lighted).

3024 Two persons, but not three, can light from the same match.

F. C. Brown, Durham. Cf. Knortz, 140 (a person who lights three candles with one match will have good fortune for a week) — *Louisiana*: Roberts, No. 1205 — *Massachusetts*: Bergen, *Current*, No. 708 — *Illinois*: Allison, No. 550; Hyatt, No. 8643; No. 8646 (the one who holds the match by which three persons light cigarettes will go to hell) — *New Mexico*: Baylor, 146, No. 21 (cigar [Spanish]) — *California*: (the death of war aviator Richard I. Bong in August, 1945, was preceded by a three-on-a-match incident, according to a report of his death in the Los Angeles *Herald Express* under date of August 7, 1945) — *Washington*: Tacoma, 10.—Radford, 81, 238 (with theories of origin); Baughman, D1273.1.1.1.

3025 The third person to light a cigarette (cigar) from the same match will have bad luck.

G. B. Caldwell, Jr., Monroe, Union county; an anonymous informant; and about twenty other informants. "Mr. R. L. Gray told of an incident in which he, two aviators and another newspaperman were standing together talking. The two aviators lighted their cigarettes from one match and passed it to Gray, who refused it, and the other man used it. They commented on the superstition. Two days later a message came from Langley Field saying that both aviators had been killed. The superstition is that one of the three will be dead within a year."—P.G. *Louisiana*: Roberts, No. 1206 (if three men light their cigarettes from one match, the youngest one will soon have some bad luck) — *Illinois*: Hyatt, Nos. 8644 f.; No. 8647 (when three persons light pipes with the same match, one of them will meet a loss) — *Texas*: Bogusch, 119 (cigars; one will die).

Houses Afire

3026 A howling dog means the house will catch fire.

Helen Fraser Smith. *General*: Knortz, 40 — *Maryland*: Whitney-Bullock, No. 1600 — *Kentucky*: Thomas, No. 3346 (a dog howling with head raised) — *Georgia*: Steiner, No. 44 — *Louisiana*: Roberts, No. 1271; No. 1272 (a dog howling, if he looks up) — *Pennsylvania*: Brendle-Unger, 208 (a house dog was frequently named *Wasser* [water]; such a dog would protect the house against fire, nor could he become mad or bewitched) — *Illinois*: Hyatt, No. 2072 (dog howling with raised head); No. 2073 (if a dog sits on his behind and hollers, looking up into heaven, there will be a big fire) — *Iowa*: Stout, No. 684 (a fire if a dog howls with his nose in the air) — *California*: Dresslar, 37, 39 (a dog howling with his head or nose in the air).—HDA II, 1418, 1420.

3027 If you see two redbirds in one day, it is the sign of a fire.

Martha Wall, Wallburg, Davidson county. Cf. *Illinois*: Hyatt, No. 1558 (a redbird flying into your house means that your house is going to burn).—Cf. HDA II, 1420 (robin).

3028 A woodpecker drilling on a tree near the house is a sign that the chimney will catch on fire.

Constance Patten, Greensboro. Cf. *Wisconsin*: Brown, *Birds*, 10 (his red markings indicate his connection with fire making). The connection of the woodpecker with lightning (and fire) has been noted by Germanic mythologists because of the bird's red tuft (HDA VIII, 140); Cf. Swainson, 101.

3029 A handful of salt will put out the fire of a burning chimney.

Anonymous. *Louisiana*: Roberts, No. 609 — *Ontario*: Waugh, No. 170 (salt thrown into the stove to keep the chimney from "burning out"); Wintenberg, *Grey*, No. 232 (when the stove-pipes become red-hot, throw salt on the fire) — *Illinois*: Hyatt, No. 7885.—HDA II, 1424 (salt which has been blessed).

3030 Sunlight will put out a fire.

Green Collection. This measure appears to rest on a magical sympathy. Cf. *Pennsylvania*: Phillips, 165, No. 30 (a fire won't burn if the sun shines on it).—Inwards, 221.

3031 If you burn spruce pine wood, the house will get burned.

I. T. Poole, Burke county (evidently procured from Isaac Giles of Fonta Flora, Burke county). Cf. Storaker, *Mennesket*, No. 1046.

3032 If you burn sassafras wood in your stove, your house will get burned down.

Anonymous. In the following references, burning sassafras merely brings bad luck to the person so doing: *Maryland*: Bergen, *Current*, No. 1224 (Negro) — *Kentucky*: Fentress, 14; Thomas, No. 2992 (bad luck to burn or haul sassafras wood) — *Illinois*: Hyatt, No. 7886 (never burn sassafras wood inside the house).

3033 If a house is struck by lightning, and catches fire, it cannot be extinguished with anything but sweet milk.

Mr. Fairley. Botkin, 686.—Sébillot, 32; HDA II, 1424; Wessman, 38 (milk or human milk).

3034 Negroes believe water is useless to put out fire of a burning house which has been started by lightning. Only buttermilk will work.

Green Collection. Cf. No. 3033, above.

3035 If a building gets burned down, it is bad luck to rebuild in the same place.

Allie Ann Pearce, Colerain, Bertie county. Knortz, 139.

3036 If your house is destroyed by fire, and you build another one in its place, it will be destroyed by fire also.

Green Collection. *New England*: Johnson, *What They Say*, 60 — *Maine and Massachusetts*: Bergen, *Current*, No. 703 — *Illinois*: Allison, 268.—HDA II, 1421.

Chairs, Tables

3037 I had a person who lives in Pink Hill, North Carolina, tell me not to rock an empty chair, for it would bring bad luck.

Ethel Brown, Catawba county; an anonymous informant; and Charles Meacham (New York). *South*: Puckett, 411 (Negro) — *Kentucky*: Thomas, No. 1641 (to avert the bad luck incident to rocking an unoccupied [rocking] chair, one may place a pillow in the chair) — *Tennessee*: Farr, *Riddles*, No. 66; Frazier, 41, No. 37 (rocking chair[?]); McGlasson, 21, No. 15 (rocking chair[?]) — *Louisiana*: Roberts, No. 589 — *New England*: Johnson, *What They Say*, 95 — *Indiana*: Brewster, *Beliefs*, No. 78 — *Illinois*: Allison, 269; Hyatt, No. 7498; No. 7497 (if you rock an empty chair, you are rocking up trouble for yourself) — *Texas*: Turner, 156 — *Nebraska*: Cannell, 24, No. 74 — *Washington*: Tacoma, 29.

3038 It is bad luck to let a rocking chair rock after getting up.

Mary H. B. *Tennessee*: Redfield, No. 329 — *Illinois*: Hyatt, No. 7500 — *Texas*: Bogusch, 121 (if you do not stop the motion of a rocking chair when you get up, bad luck will follow). The bad luck attendant upon causing an empty rocking chair to rock has been reported from all parts of the country.

3039 Never rock a chair while sitting in another chair.

Helen Fraser Smith.

3040 If you turn a chair around it is bad luck.

Mrs. Gertrude Allen Vaught, Alexander county; Ray Peterson, Riley, Franklin county; and James Hawfield, Union county. *Maryland*: Whitney-Bullock, No. 1478 (good luck) — *Kentucky*: Thomas, No. 1630 (if you turn a chair around, whoever sits down in it will have bad luck all of his life); No. 1633 (to avert disaster, turn the chair in the opposite direction).

3041 Spinning a chair means bad luck.

G. B. Caldwell, Jr., Monroe, Union county, and nine other informants from widely separated localities. *Tennessee*: McGlasson, 21, No. 22 — *Illinois*: Norlin, 215, No. 109 — *Idaho*: Lore, 201. Cf. No. 3042, below.

3042 If you carelessly spin (wheel) a chair on one leg, you must spin it back the same number of times.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county; Dorothy Kanoy, Fayetteville, Cumberland county; and O. W. Blacknall, Kittrell, Vance county. Cf. No. 3043, below.

3043 It is bad luck to twirl a chair on one round, unless you unwind the spell by untwirling it as long in the opposite direction.

O. W. Blacknall, Kittrell, Vance county. *South*: Puckett, 411 (Negro) — *Maryland*: Whitney-Bullock, No. 1380; Bullock, 9.

3044 Spinning a chair around on one leg promises seven years bad luck.

James V. House, Cooleemee, Davie county.

3045 It is good luck to turn a chair around on one post.

W. J. Hickman, Hudson, Caldwell county.

3046 Swinging a chair around on one leg is bad luck to the family.

Eva Furr, Stanly county, and seven other informants from widely separated counties. With the exception of the second Puckett item and the *Alabama* belief, all references seem to apply to the person himself rather than to the wider family unit. Various verbs are used, such as "turn," "spin," "twirl," etc. *South*: Puckett, 410 f. (also, someone may die) — *South Carolina*: Bryant II, 142, No. 36 — *Kentucky*: Fowler No. 1632a; Thomas, No. 1631 (you will shorten your days) — *Tennessee*: Farr, *Riddles*, No. 83; McGlasson, 21, No. 4 — *Louisiana*: Roberts, No. 588 — *Alabama*: Bergen, *Current*, No. 711 (if a chair be turned about on one of its forelegs, there will be bad luck in the house all that year) — *Florida*: Hauptmann, 15, No. 2 (Spanish) — *Indiana*: Brewster, *Beliefs*, No. 73; Busse, 19, No. 14 — *Illinois*: Allison, No. 270; Hyatt, No. 7488 (while dusting) — *Iowa*: Stout, No. 396; No. 406 (if a person stands in the center of a room and whirls a chair around him on one of its legs, it is a sign of bad luck) — *Ozarks*: Randolph, *Ozark*, 19; Wilson, *Folk Beliefs*, 161 — *California*: Dresslar, 52.—Andrade, 428.

3047 Never twist a stool or chair around on one leg. It is bad luck.

Anonymous.

3048 To turn a chair over is bad luck.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Ontario*: Wintenberg, *Toronto*, No. 46 — *Illinois*: Hyatt, 7494 (if you turn over a chair and then pick it up and sit down on it, you'll have bad luck) — *Texas*: Turner, 156 — *California*: Dresslar, 52.

3049 It is unlucky to sit on a table.

Rebecca Willis (Texas). *Maryland*: Whitney-Bullock, No. 310 — *Ontario*: Doering, Customs, 151; Waugh, No. 180; Wintenberg, *German* I, 45; II, 88; Wintenberg, *Waterloo*, 20 — *California*: Dresslar, 97. Cf. No. 3050, below.—HDA VII, 531 f. (one will get boils).

3050 If you sit on top of a table, you will be disappointed.

Minnie Stamps Gosney, Raleigh. *South*: Puckett, 409 f. (Negro) — *Louisiana*: Roberts, No. 597 — *Maine* and *Massachusetts*: Bergen, *Current*, No. 1325 — *Illinois*: Hyatt, No. 7570; No. 7569 (you will be unfortunate) — *Iowa*: Stout, No. 415. For beliefs concerning sitting on the table as they bear on the love relationships, see Nos. 4284 f., 4608 f., and 4661, below.—HDA VIII, 958, s.v. "auf dem Tisch."

Household Furnishings, Ladders

3051 It is bad luck to drop an iron.

Elsie Doxey, Currituck county.

3052 It is bad luck for a picture to fall off the wall.

Green Collection. *General*: Beckwith, *College*, No. 2 — *Maryland*: Whitney-Bullock, No. 1006 (a sign of misfortune; if the portrait is of a living person, death or great trouble to the original will follow; if of one dead, he is warning you of calamity) — *Kentucky*: Thomas, No. 2166; (portrait) No. 2173 (for a picture to drop out of the frame); No. 3860 (the house is haunted) — *Louisiana*: Roberts, No. 912 — *Florida*: Hauptmann, 24, No. 2 (Spanish) — *New England*: Johnson, *What They Say*, 112 — *New York*: Barnes, No. 43; Gardner, No. 124 (dropping out of the frame) — *Illinois*: Hyatt, No. 7551; No. 7553 (something terrible will happen); No. 7552 (picture dropping out of its frame); No. 7554 (if a person's portrait drops to the floor, trouble is coming for him). For indications of death, cf. Nos. 5064 ff., below.—HDA I, 1203; 1296.

3053 If an old clock begins to work, it tells of a coming misfortune.

Elsie Doxey, Currituck county. *General*: Bergen *et al.*, 18, No. 35 (suddenly begins to tick or strike) — *South*: Puckett, 411 (bad luck to keep a clock that is not running [Negro]) — *North Carolina and Virginia*: Bergen, *Current*, No. 1175 — *Louisiana*: Roberts, No. 600 — *New Jersey*: Bergen, *Current*, No. 1175 — *Illinois*: Hyatt, No. 7504 (bad luck to keep a clock that is not running). For related beliefs involving clocks, cf. Nos. 5051 ff., below.—Cf. HDA VIII, 1278; Radford, 81.

3054 When a clock strikes out of time, it is a bad sign.

Anonymous. Cf. *Maryland*: Whitney-Bullock, No. 959 (irregular striking of the clock indicates what has occupied your thoughts or plans). Cf. Nos. 5051 ff., below.—Cf. HDA VIII, 1277 f.

3055 Turning back the clock on December 31 is bad luck.

Paul O. Hudson, Iredell county, and an anonymous informant.

3056 Two clocks ticking means bad luck.

Merle Smith, Stanly county, and Eva Furr, Stanly county. *South*: Puckett, 411 (Negro) — *South Carolina*: Bryant II, 143, No. 55 — *Kentucky*: Thomas, No. 1648 — *Tennessee*: Redfield, No. 324 (not specified that the clocks are running) — *Louisiana*: Roberts, No. 604.—HDA VIII, 1277.

3057 It is bad luck to leave a hand mirror turned up.

Jane Christenburg, Huntersville, Mecklenburg county. HDA IX, Suppl., 565.

3058 It is bad luck to look in a mirror at night.

Anonymous. *South*: Puckett, 414 (Negroes count it unlucky to look into a mirror after sundown) — *Kentucky*: Thomas, No. 2186 — *Florida*: Hauptmann, 23, No. 5 (Spanish) — *Nova Scotia*: Creighton, 22, No. 103 — *Ontario*: Waugh, No. 217 (before retiring); Wintemberg, *German* I, 45; II, 88; Wintemberg, *Waterloo*, 20 — *Pennsylvania*: Fogel, No. 372 (you will look at the devil's rump [German]); No. 369 (the devil will stare at you [German]); Shoemaker, 7 (also, bad luck for a girl to look into a mirror while putting on her nightie) — *California*: Dresslar, 55.—HDA VI, 785; I, 31; Radford, 174; Henderson, 21; Lean II, 173.

3059 If you break a mirror, it will bring ill luck.

Mr. Fairley; Glenn Yaines, Colleemee, Davie county; an anonymous informant; and Thomas Du Bose (South Carolina). *General*: Bergen *et al.*, 106 (bad luck because the image of the possessor is shattered); Patten, 139 — *Maryland*: Whitney-Bullock, No. 1002 — *Louisiana*: Roberts, No. 914; No. 919 (never keep a broken mirror in the house) — *Mississippi*: Hudson, 149, No. 8 — *Quebec*: Marie-Ursule, 164, No. 73 (French) — *Nova Scotia*: Fauset, No. 48 (Negro) — *New England*: Johnson, *What They Say*, 112 — *New York*: Barnes, No. 74c; JAFI 11, (1889), 148, No. 13 — *Pennsylvania*: Fogel, Nos. 474, 481 (German); Phillips, 160, No. 19 — *Illinois*: Hyatt, No. 7529 (see Nos. 7532 ff., 7537 f. for various means of mitigating the evil); Norlin, 215, No. 118 — *Missouri*: McKinney, 108 — *New Mexico*: Moya, 62, No. 14 (Spanish) — *California*: Dresslar, 53 f., 190, 192 — *Oregon*: Hand, No. 53. — Lean 11, 184; Storaker, *Mennesket*, No. 1037; HDA VIII, 525.

3060 If you break a mirror, you will have seven years of bad luck (trouble).

David I. Broods, and thirty other informants. *General*: Beckwith, *College*, No. 12; Bergen, *Current*, 710 (looking glass); No. 1205; Bergen *et al.*, 15; Knortz, 37 — *South*: Puckett, 441 — *South Carolina*: Bryant 11, 142, No. 26 — *Maryland*: Lee, 111 (looking glass); Whitney-Bullock, Nos. 306, 1002, 1002a — *Kentucky*: Carter, *Mountain*, 17; Price, 37; Thomas, No. 2179; No. 2181 (the number of pieces will indicate the number of years of bad luck) — *Tennessee*: McGlasson, 21, No. 10; Redfield, No. 328 — *Georgia*: Steiner, No. 30 (looking glass) — *Florida*: Hauptmann, 23, No. 1 — *Mississippi*: Hudson, 150, No. 22 — *Louisiana*: Roberts, No. 915; Williamson, No. 14 — *Nova Scotia*: Fauset, No. 49 — *Ontario*: Doering, *Customs*, 151; Waugh, No. 171; Wintemberg, *German* 11, 88; Wintemberg, *Grey*, No. 236; Wintemberg, *Waterloo*, 20 — *New York*: Gardner, No. 125 — *Pennsylvania*: Fogel, No. 480; Shoemaker, 23 (you will have every misfortune, but you will not want for seven years) — *Indiana*: Busse, 19, No. 19 — *Illinois*: Allison, No. 205; Hyatt, No. 7531; No. 7530 (the number of pieces will show how many unlucky years you will have); Norlin, 215, No. 118a; Smith 11, 66, No. 16 — *Iowa*: Stout, No. 1258; No. 1184 (nine years) — *Ozarks*: Randolph, 301 — *Texas*: Bogusch, 120 — *Nebraska*: Cannell, 23, No. 59; Erickson, 149, No. 9; *Nebraska Proverbs* 11, 7 — *New Mexico*: Espinosa, 416, No. 24 (Spanish); Baylor, 146, No. 17 (Spanish) — *California*: Dresslar, 54 (also, for several years); Graalfs, No. 6 — *Oregon*: Hand, No. 31 — *Washington*: Tacoma, 16. — Addy, 94; Lean 11, 184; Radford, 165, 174; Leather, 87; Laval, 20, No. 29; HDA IX, Suppl., 572.

3061 To break a mirror foretells bad luck for seven years, unless you throw all the pieces in a running stream.

Rebecca Willis (Texas). *South*: Puckett, 442 (the trouble will pass away in seven hours, the running water being supposed to "wash de trubbl' away" [Negro]) — *Kentucky*: Thomas, No. 2180 — *Louisiana*: Roberts, No. 917; No. 918 (throw it over your left shoulder into the bayou) — *Illinois*: Hyatt, No. 7536; No. 7535 (throw the pieces of glass into the river and all your troubles will be washed downstream).

3062 Raising (opening) an umbrella in the house is bad luck.

G. B. Caldwell, Jr., Monroe, Union county, and ten other informants. *General*: Beckwith, *College*, No. 3a; Bergen *Current*, No. 705; Bergen

et al., 17, No. 32 — *South*: Puckett, 412 (Negro) — *South Carolina*: Bryant II, 142, No. 27 — *Maryland*: Whitney-Bullock, No. 265 — *Kentucky*: Thomas, No. 1725 — *Tennessee*: Farr, *Riddles*, No. 87; McGlasson, 21, No. 29 — *Florida*: Hauptmann, 29 — *Mississippi*: Hudson, 149, No. 7 — *Louisiana*: Roberts, No. 681; No. 682 (you will be disappointed) — *Nova Scotia*: Creighton, 19, No. 66 — *Ontario*: Bergen, *Current*, No. 1159; Waugh, No. 180; Wintemberg, *German* I, 45; II, 88; Wintemberg, *Grey*, No. 240; Wintemberg, *Waterloo*, 20 — *New England*: Johnson, *What They Say*, 114 — *Pennsylvania*: Fogel, No. 436 (German); Phillips, 165, No. 25; Shoemaker, 10 — *Indiana*: Brewster, *Beliefs*, No. 75; Brewster, *Specimens*, 367 — *Illinois*: Allison, No. 250; Hyatt, No. 7576; Norlin, 213, No. 76; No. 77 (disappointment); Smith II, 65, No. 2 — *Ozarks*: Randolph, 76 (tempting Providence); Wilson, *Folk Cures*, 160 — *Texas*: Bogusch, 120; Turner, 156 — *Nebraska*: *Nebraska Proverbs* II, 8 — *New Mexico*: Moya, 41, 63, No. 22 (Spanish) — *California*: Dresslar, 62, 190; Graalfs, 264, No. 3 — *Idaho*: Lore, 201 — *Oregon*: Hand, No. 39 — *Washington*: Tacoma, 10, 17. — Andrade, 428; Lean II, 148; Radford, 245; HDA VII, 1078.

3063 If you drop an umbrella, let someone else pick it up, or disappointment will come to you.

Elsie Doxey, Currituck county. *Prince Edward Island*: Bergen, *Current*, No. 706 — *Ontario*: Waugh, No. 238 — *Illinois*: Hyatt, No. 7580. — Radford, 246.

3064 Walking under a ladder will bring bad luck.

An anonymous informant and twenty-three others. *General*: Beckwith, *College*, No. 4; Knortz, 37 — *South*: Puckett, 418 (Negro) — *South Carolina*: Bryant II, 142, No. 17 — *Kentucky*: Thomas, No. 3889 (especially if someone is on top of the ladder [reminiscent, perhaps, of the convicted criminal's watching the hangman adjust the noose?]) — *Tennessee*: Frazier, 40, No. 8; McGlasson, 21, No. 9; O'Dell, *Superstitions*, 4; Redfield, No. 330 (under a stepladder when someone is climbing it) — *Louisiana*: Roberts, No. 1192 — *Mississippi*: Hudson, 150, No. 16 — *Florida*: Hauptmann, 21 — *Canada*: Bergen, *Current*, No. 664 — *Newfoundland*: Bergen, *Current*, No. 666 (instance cited of all but six of one hundred twenty-seven girls who preferred going under a ladder to stepping in the mud to avoid it); Patterson, 285 — *Quebec*: Marie-Ursule, 165, No. 91 (French) — *Nova Scotia*: Fauset, No. 51 (Negro) — *Ontario*: Waugh, No. 477; Wintemberg, *Grey*, No. 246 — *New England*: Johnson: *What They Say*, 95 — *New York*: Barnes, No. 74a; Gardner, No. 127 — *Pennsylvania*: Fogel, No. 434; Phillips, 165, No. 23 — *Indiana*: Brewster, *Beliefs*, No. 64; Busse, 19, No. 20 — *Illinois*: Allison, No. 535; Hyatt, No. 7457 (also, stepladder); No. 7458 (unlucky for seven years); No. 7459 (counteracted by walking back under the ladder in the opposite direction); Norlin, 215, No. 108 — *Iowa*: Stout, No. 1288 (coming misfortune) — *Texas*: Turner, 156 — *Nebraska*: Cannell, 24, No. 77 (the worst of luck); *Nebraska Proverbs* II, 7 — *New Mexico*: Baylor, 146, No. 33 (Spanish); Moya, 19, 62, No. 13 (Spanish) — *California*: Dresslar, 67 f., 193 (leaning against a window); Graalfs, No. 7 — *Oregon*: Hand, Nos. 52, 101 — *Washington*: Tacoma, 10, 16. — Janvier, 350; Addy, 93; Lean II, 162; Radford, 159 f., 247; cf. HDA v, 1204.

3065 Walking under ladders on Friday the thirteenth is bad luck.

L. H. French. *Iowa*: Stout, No. 1270.

3066 One may break the influence of walking under a ladder by spitting through the rungs.

Anonymous. Knortz, 132 — *Maryland*: Whitney-Bullock, No. 1345; No. No. 1344 (spit three times) — *New Brunswick*: Bergen, *Animal*, No. 86.—Lean 11, 162; Knortz, 46 f.; Udal, 281.

3067 It is bad luck to walk under a ladder, unless you cross yourself.

Mrs. Gertrude Allen Vaught, Alexander county.

3068 Make a wish when passing under a ladder,
 And your life will never be made the sadder.

Lucille Massey, Durham county. None of the following references contain verses. *Ontario*: Waugh, Nos. 177, 445 — *New York*: Gardner, No. 338.—Napier, 136.

3069 It is bad luck to keep peacock feathers in the house.

Irene Thompson, Mt. Airy, Surry county. *General*: Knortz, 46 — *Maryland*: Whitney-Bullock, 100; No. 101 (rugs with peacocks on them are bad luck) — *Louisiana*: Roberts, No. 1334; No. 1332 (do not embroider peacock designs on household linen, for they bring bad luck) — *Ontario*: Waugh, No. 109 (to pick up a peacock feather in the yard of a new house is a sign of bad luck to the coming occupants) — *Massachusetts* and *Maryland*: Bergen, *Animal*, No. 303 (peacock feathers for decoration portend disastrous events) — *New York*: Gardner, No. 112 (a stuffed peacock); Travis, 201 — *Indiana*: Brewster, *Beliefs*, No. 82 — *Wisconsin*: Brown, *Birds*, 9 — *Ozarks*: Randolph, 73 (instance cited of people refusing to sleep in a cabin because of a peacock fan on the wall) — *California*: Dresslar, 30 f.—Addy, 93; N&Q III, vol. 9 (1866), 187; VI, vol. 8 (1883), 466; Radford, 187; Udal, 243.

Sleeping

3070 For two persons to sleep in the same room is bad luck.

Mrs. Gertrude Allen Vaught, Alexander county.

3071 If your knee itches, you are going to change bedfellows.

Anonymous. Cf. *New York*: Gardner, No. 212 (if you step on someone's toes, it is a sign that you are going to sleep with that person) — *Indiana*: Brewster, *Beliefs*, No. 132 (if two persons bump heads accidentally, they will sleep together that night) — *Texas*: Turner, 164 (same as previous item).—Napier, 137; Radford, 154 (itching elbow).

3072 Unless your bed is pushed straight against the wall, you will have bad luck.

Constance Patten, Greensboro.

3073 If both upper and lower sheets are reversed, good luck is promised.

Elsie Doxey, Currituck county. *Ontario*: Waugh, No. 186.

3074 If one places boudoir pillows on a bed, bad luck will accrue.

J. Frederick Doering, Durham. *Ontario: Doering-Doering* I, 61.

3075 You must not get into bed backwards. Bad luck.

Eleanor Simpson, East Durham.

3076 To get up after going to bed is bad luck.

W. H. Smith.

3077 One should sleep with his head to the north, so that if the world stops turning normally, the sleeper will be thrown out of bed on his feet, and thus be able to defend himself.

F. B. Merritt, and Sue Hull (Indiana). References cited give different reasons for sleeping with the head to the north from the one given. *General: Bergen, Current*, No. 1308 (to prevent sickness) — *South: Puckett*, 416 (only the foolish sleep "crosswise of the world" (north and south), since bad luck is the inevitable result) — *Maryland: Whitney-Bullock*, No. 1714 (for health) — *Kentucky: Thomas*, No. 1701 — *Louisiana: Roberts*, No. 655 (better sleep) — *Ontario: Wintemberg, Grey*, No. 235 (sleep well) — *New England: Johnson, What They Say*, 81 f. (better health, greater longevity; also, the electric pole is in that direction) — *New York: Barnes*, No. 47 (it's something about electric currents) — *Pennsylvania: Phillips*, 163, No. 6 (the best way to sleep); Brendle-Unger, 37 (the living should sleep differently from the dead) — *Illinois: Allison*, No. 300 (the earth's axis is north and south); Hyatt, No. 5852 (sleep well); No. 5854 (good luck); No. 5850 (bad luck); No. 5853 (trouble) — *Washington: Tacoma*, 32.—*Lean* II, 21; Addy, 90 (restlessness).

3078 It is bad luck to sleep with your head towards the south.

Pearle Webb, Pineola, Avery County. Cf. *Illinois: Hyatt*, No. 5851 (good luck).

3079 It is unlucky to have beds "crossways the world," i.e., east and west.

Constance Patten, Greensboro. Cf. *South: Puckett*, 94, 416, for notions of "crosswise of the world." Since the present item involves both directions in the east-west plane, references will be given involving the head facing both east and west. East: *Kentucky: Thomas*, No. 1702 (never sleep with your head toward the east) — *New England: Johnson, What They Say*, 82 (it is in that direction that the earth turns) — *Illinois: Hyatt*, No. 5855 (bad luck if you sleep facing west); Hyatt, No. 5856 (you will always have a clear head); No. 5858 (for luck) — *Washington: Tacoma*, 22 (bad luck). West: cf. *South: Puckett*, 94 (belief connected with the burial of the dead) — *Kentucky: Price*, 37 (that is the way they bury the dead); *Thomas*, No. 1703 — *Illinois: Allison*, No. 299 (the dead are buried that way); Hyatt, No. 5857 (exceedingly unlucky to sleep facing east, for that is the way the dead are buried); No. 5862 (great trouble) — *Iowa: Stout*, No. 391 (rest the best) — *Washington: Tacoma*, 22.—*Lean* II, 20; Addy, 90.

3080 It is bad luck to sleep with your head at the foot of the bed.

Mrs. Gertrude Allen Vaught, Alexander county. *Louisiana*: Roberts, No. 657; No. 349 (you will be sick) — *Florida*: Hauptmann, 12, No. 4 (a bed should not be slept in with one's feet toward the head [Spanish]).

3081 If you sleep with your arms above your head, you will always have bad luck (you are laying up trouble).

Ella Smith, Yadkin county, and one anonymous informant. *Louisiana*: Roberts, No. 302 (hands above your head).

3082 If you leave your boots or shoes higher than your head, you will have a bad night's rest.

Anonymous. Cf. Nos. 3243 f., below.

3083 If you don't get to sleep before midnight, your sleep won't do you a bit of good.

Green Collection. Cf. *Pennsylvania*: Brendle-Unger, 37 (one hour's sleep before midnight is as good as two after midnight [German]).

3084 If you sneeze after retiring at night, it is a sign that the number of people in the house will be decreased by one the next night.

Green Collection. This is one of several popular beliefs that may be taken in more than one way, e.g., a decrease brought about by death, marriage, or the departure on a trip of some kind.—Cf. HDA vi, 1077 (you have released a lost soul).

3085 It is bad luck to sing after going to bed.

Mrs. Gertrude Allen Vaught, Alexander county; an anonymous informant; and three other informants from Moore and McDowell counties. *South*: Puckett, 413 (Negro) — *South Carolina*: Bryant II, 142, No. 41 — *Kentucky*: Thomas, No. 1716 — *Tennessee*: McGlasson, 21, No. 14; Redfield, No. 459 (you will get up angry) — *Louisiana*: Roberts, No. 676 — *Ontario*: Wintemberg, *German* I, 45; II, 88; Wintemberg, *Waterloo*, 20 — *New York*: Gardner, No. 118 — *Indiana*: Busse, 19, No. 21 — *Illinois*: Hyatt, No. 3097; No. 3098 (bad luck throughout the day); No. 3093 (If you sing in bed, / The devil is overhead) — *Iowa*: Stout, Nos. 49, 416, *Ozarks*: Randolph, 67 ("Sing at the table, / Sing in bed, / Bugger-man will get you / When you are dead"). Cf. No. 3093, below.

3086 Singing in bed means that you will soon weep in bed.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. *Kentucky*: Shearin, 321 (he will arise weeping in the morning) — *Illinois*: Wheeler, 61 (weep before night).

3087 If you sing on the bed at night, you will cry before day. Julian P. Boyd. Cf. *Illinois*: Hyatt, No. 3094 (If you sing in bed, / Sor-row hangs over your head).

3088 If you go to bed singing, you will wake up crying.

Mildred Sinclair, Moore county, and nine other informants. Cf. *Ontario*: Doering, *Customs*, 151 — *New Mexico*: Baylor, 148, No. 74 (Spanish).

3089 If one goes to bed crying, he will get up singing.

Irene Thompson, Mt. Airy, Surry county. Cf. *Tennessee*: Frazier, 41, No. 35 (bad luck the next day).

3090 If you sing in bed before you arise, you will surely cry before night.

Marie Harper, Durham county, and two other informants from Wake and Alexander counties. Cf. *Illinois*: Hyatt, No. 3092 (sing in bed, and you will cry before the following night).

3091 If you sing in bed at night before you go to sleep, you will cry in the morning before you eat.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Maine*: Bergen, *Current*, No. 1320 (tears will come before breakfast) — *Iowa*: Stout, No. 44 (cry before breakfast) — *California*: Dresslar, 87 (cry before breakfast).

3092 If you go to bed laughing, you will get up crying.

Mrs. Gertrude Allen Vaught, Alexander county, and two other informants from Wake and Lenoir counties. Cf. *Kentucky*: Thomas, No. 1714 (if you laugh in bed, you will cry before morning) — *Illinois*: Hyatt, No. 3076. Cf. No. 2856, above.

3093 Whistling in bed brings bad luck.

J. P. Hennessee, Marion, McDowell county; J. Donald Quale, Pinehurst, Moore county; and an anonymous informant. *Tennessee*: McGlasson, 21, No. 38 — *Ontario*: Wintemberg, *German* 1, 45; 11, 88; Wintemberg, *Waterloo*, 20 — *Illinois*: Hyatt, No. 5849. — Swietek, 555 (around midnight you should not whistle between your fingers, for then you are calling the devil); HDA VI, 1580. Cf. Nos. 3085 ff., above.

3094 If a girl or woman whistles after going to bed, she will get up in the morning crying.

Mrs. Gertrude Allen Vaught, Alexander county. Women are not specifically mentioned in any of the following references. Cf. *Kentucky*: Thomas, No. 1715 (you will cry before you retire again); Shearin, 321 — *New York*: Bergen, *Current*, No. 1339 (Whistle before you eat, / Cry before you sleep). — Cf. HDA VI, 1580.

3095 If you whistle while you are in bed, the cat will bite you next morning.

Julian P. Boyd.

3096 If the wind is in the east, nobody can sleep.

Green Collection.

3097 It is bad luck to sleep during a thunderstorm.

Mary Scarborough, Wanchese, Dare county. Cf. HDA III, 826 f. (it is better to sleep).

3098 If one should comb his or her head after the sun goes down, ghosts will interfere with his or her sleep.

R. L. Brown. Cf. Nos. 488 f., above. Cf. HDA iv, 949.

3099 When a person is talking in her sleep, place her hand in water and she will tell you all you want to know.

Mrs. Gertrude Allen Vaught, Alexander county, and Madge Colclough, Durham county. Cf. *South Carolina*: Bryant I, 290, No. 11 (place the little finger of his left hand in a pitcher of water) — *Kentucky*: Thomas, No. 922 (put the hands in muddy water) — *Louisiana*: Roberts, No. 311 (little finger of the left hand in water) — *Illinois*: Allison, No. 390 (put his hands in cold water); Hyatt, No. 5882 (little finger in a glass of water); No. 5884 (he will reveal his secrets); No. 5885 (place the hand in muddy water).

3100 If you put a sleeping person's feet in cold water, you can make him talk in his sleep. If you put his hand in water, he will answer any questions you may ask him.

Mamie Mansfield, Durham county, and an anonymous informant. Cf. *Pennsylvania*: Fogel, No. 1962 (if you seize a person by the great toe while he is talking in his sleep, he will tell you anything he knows) — *Illinois*: Hyatt, No. 5881 (hold the big toe of the person sleeping, and you can understand what he says).

3101 It is bad luck to sleep after sunrise on Easter Sunday.

Green Collection.

3102 It is bad luck to get out of bed backward.

Kate S. Russell, Roxboro, Person county. *New England*: Johnson, *What They Say*, 95.

3103 If you get out of bed from the back side, you will be cross (mean) all day.

Martha Wall, Wallburg, Davidson county; an anonymous informant; and four other informants. All references cited are to the "wrong" side of the bed. *South*: Puckett, 416 (among Negroes the left side is synonymous with the wrong side) — *Ontario*: Wintemberg, *Grey*, No. 407 — *Ohio*: Bergen, *Current*, No. 1274 — *Iowa*: Stout, No. 327. Even more widespread is the belief that getting out of bed on the left foot will make one cross. References to this, encompassing most parts of the country, are not given here.—Lean II, 21 (citing an instance from Ben Jonson's *Tale of a Tub*, iv, 3); Radford, 106, 131, 201.

3104 Waking up before time to get up is bad luck.

Ray Peterson, Riley, Franklin county, and an anonymous informant.

3105 If anyone starts to make a bed, it is unlucky for the owner if another person finishes it.

Elsie Doxey, Currituck county. Cf. *Louisiana*: Roberts, No. 661 (three people should not make up a bed) — *Ontario*: Waugh, No. 187 — *Illinois*: Hyatt, No. 8062.

Dreams, Dreaming, Wishes

3106 A dream is an omen of an adverse happening.

Jessie Hauser, Pfafftown, Forsyth county. Dreams are warnings: *Illinois*: Hyatt, No. 5918 — *California*: Dresslar, 124 (dreams are visions and are full of meaning and warning).

3107 If you dream about clear water, you will have good luck.

Minnie Stamps Gosney, Raleigh, and four other informants from widely separated localities. *South Carolina*: Bryant II, 136, No. 15 — *Maryland*: Whitney-Bullock, No. 732 (pleasure) — *Kentucky*: Price, 36 — *Tennessee*: McGlasson, 22, No. 5 — *New Brunswick*: Bergen, *Current*, No. 555 (clear, sparkling water) — *New England*: Johnson, *What They Say*, 39 (good sign) — *New York*: Gardner, No. 114 — *Illinois*: Allison, No. 464; Hyatt, No. 6437; No. 6441 (happiness) — *New Mexico*: Moya, 62, No. 7 (Spanish).—HDA IX, 121.

3108 If you dream about muddy water, you will have bad luck.

Minnie Stamps Gosney, Raleigh, and four other informants from widely separated localities. *Tennessee*: McGlasson, 22, No. 4 — *Ontario*: Waugh, No. 454 — *Illinois*: Allison, No. 460; Hyatt, No. 6438; Norlin, 208, No. 9 — *New Mexico*: Baylor, 146, No. 19 (Spanish); Moya, 41, 63, No. 29 (Spanish).—HDA IX, 121.

3109 To dream of muddy water is an omen of sorrow.

Jessie Hauser, Pfafftown, Forsyth county. All references cited indicate "trouble." *Maryland*: Whitney-Bullock, No. 163 — *Kentucky*: Price, 36 — *Alabama*: Bergen, *Current*, No. 557 — *Massachusetts*: Bergen, *Current*, No. 558 — *Illinois*: Hyatt, No. 6443 ("I always have lots of trouble, and everything goes wrong when I dream of muddy water").—HDA IX, 121.

3110 To dream of muddy water is a sign of a disappointment.

Lucille Massey, Durham county; an anonymous informant; and two others from Person and Guilford counties. Cf. Nos. 3108 f., above.

3111 To dream of being in deep water means that you will pass through deep trouble.

J. C. Williams, Jr. (Virginia). Cf. HDA IX, 121 (sin, sickness, death).

3112 If you dream of water you will see blood.

Ethel Brown, Catawba county. Cf. *Kentucky*: Thomas, No. 1911 (to dream of blood is a sign of coming disgrace) — *New Mexico*: Moya, 63, No. 35 (it is bad luck to dream of flowing blood [Spanish]).

3113 If you dream of blood, you will see water.

Ethel Brown, Catawba county. Dreams of blood usually indicate sorrow, disgrace, or scandal, but omens of good luck in *Maryland* (Whitney-Bullock, No. 165) and *Quebec* (Marie-Ursule, 163, No. 39 [French]).—Cf. HDA I, 1441.

3114 If you put a silk handkerchief over a sleeping dog's eyes, and take it off before he wakes, you will dream about the same things he is dreaming about.

Julian P. Boyd. Cf. *Kentucky*: Thomas, No. 3381 (if you slip a hat under the head of a sleeping dog, his dream will come to you the following night); No. 3380 (if you cut a lock of the dog's hair and put it under your pillow, you will dream what the dog has dreamed) — *Illinois*: Hyatt, No. 2038 (put your hat over the head of a dreaming dog, and that night you will have his dreams).—Cf. Storaker, *Mennesket*, No. 532.

3115 Lay a chip under a dog's head when he is dreaming, then place it under your head when you go to bed, and you will dream of the same thing of which the dog was dreaming.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Kentucky*: Thomas, No. 3382 (if you sleep on the same pillow a dog has slept on, you will dream the same dream the dog has had) — *Illinois*: Hyatt, No. 2037 (pull a whisker from a sleeping dog's lip, place it under your pillow, and that night you will dream what the dog has dreamed).

3116 The first time you sleep in a new house your dreams will come true.

Alda Grayson, Rutherfordton, Rutherford county. *General*: Bergen, *Current*, No. 581 — *South*: Puckett, 497 — *South Carolina*: Bryant II, 136, No. 12 — *Maryland*: Whitney-Bullock, No. 706 — *Kentucky*: Thomas, No. 1898 (the first night under a new roof) — *Pennsylvania*: Fogel, No. 266; 268 — *Indiana*: Brewster, *Beliefs*, No. 155 — *Illinois*: Hyatt, No. 5926; No. 5927 (on the first night you sleep in a new house, put a bucket under the bed beneath your head, and whatever you dream, etc.); Norlin, 214, No. 94 — *Iowa*: Stout, No. 1165 (Norwegian); No. 1161 (put your shoes under the bed, and whatever you dream, etc.) — *Ozarks*: Randolph, 331 — *Nebraska*: Cannell, 29, No. 24 — *California*: Dresslar, 132.—HDA III, 1554.

3117 The first time anyone sleeps in a new room, his dreams will come true.

Lida Page, Nelson, Durham county, and Mabel Ballentine, Raleigh. *New York*: Chamberlain, *Superstitions*, 146 (remember the dream you have when sleeping for the first time in a strange room; it is sent for a warning) — *California*: Dresslar, 121.—Storaker, *Mennesket*, No. 489; HDA IX, Suppl., 990.

3118 You will dream concerning what you think of just before going to bed.

Anonymous. *South*: Puckett, 497 (Negro) — *Illinois*: Hyatt, No. 5965.—Swietek, 519.

3119 If you dream of something very important, it will happen.

Anonymous. The importance of dreams is recognized by people in most cultures, with a special class of persons being recognized for their ability to interpret dreams. Dreams as forewarnings of untoward events are to be encountered in most communities. A typical example of a fatal accident is seen in an account of a bricklayer in *Illinois* who dreamed an

ominous dream that kept him from going to work and falling to his death the next day from a broken scaffold (Hyatt, No. 6459). Instances from mining, which also involve "hunches," are to be found in CFQ 1, (1942), 139 f.; v (1946), 13 ff.

3120 If a person makes a wish upon creeping under some new bed clothing, it will come true.

Esther F. Royster, Henderson, Vance county. Cf. HDA 1, 1185.

3121 What you dream while sleeping under a new quilt for the first time will come true.

Alda Grayson, Rutherfordton, Rutherford county, and Mrs. Gertrude Allen Vaught, Alexander county. *South*: Puckett, 486 f. (Negro) — *Kentucky*: Thomas, No. 1899; No. 1897 (under strange covers at a strange place) — *Tennessee*: McGlasson, 22, No. 11; Redfield, No. 384 — *Indiana*: Brewster, *Beliefs*, No. 155 (coverlet) — *Illinois*: Hyatt, No. 5928 — *Ozarks*: Randolph, 331 — *Nebraska*: Cannell, 30, No. 32 (cover).—Storaker, *Mennesket*, No. 490.

3122 When you pull your slippers off at night, if you set them with their toes close to the wall you will dream about wanting to run but you cannot.

Green Collection.

3123 Always take your dream exactly opposite from the way you dreamed it.

Mrs. Gertrude Allen Vaught, Alexander county, and four other informants. *General*: Beckwith, *College*, No. 94 — *South Carolina*: Bryant 11, 136, No. 1 — *Louisiana*: Roberts, No. 837 — *Ontario*: Waugh, No. 455; Wintenberg, *Waterloo*, 21 — *Illinois*: Hyatt, No. 5920 — *California*: Dresslar, 125 — *Oregon*: Hand, No. 33. Cf. No. 3124, below.—Harland-Wilkinson, 147; Hewett, 32 (citing Mackay's *Popular Delusions*, 1869).

3124 Dreams go by contraries, except dreams dreamed on Friday night, and told before breakfast Saturday morning. These will come true.

Louise Bennett, Middleburg, Vance county. References cited are to "contraries" only. *General*: Bergen, *Current*, No. 607 — *Maryland*: Whitney-Bullock, No. 750 — *Kentucky*: Thomas, No. 1889 — *New England*: Johnson, *What They Say*, 37 — *Pennsylvania*: Phillips, 169, No. 100; Shoemaker, 11 — *Nebraska*: Cannell, 30, No. 40 — *Washington*: Tacoma, 31.—Harland-Wilkinson, 147; Hewett, 32 (citing Mackay's *Popular Delusions*, 1869); Congreve, *Love for Love*, IV, iii.

3125 Singing at night insures pleasant dreams.

Eunice Smith, Pantego, Beaufort county. Cf. *South*: Puckett, 496 (singing before breakfast will make your dreams, good or bad, come true [Negro]). For other dreams about singing cf. *Maryland*: Whitney-Bullock, Nos. 170, 719.—Cf. HDA 1x, Suppl., 482.

3126 Singing after retiring at night will cause bad dreams.

Green Collection. Cf. Nos. 3086 ff., above.

3127 Whistling after retiring at night will cause you to have unpleasant dreams.

Green Collection. Cf. Nos. 3093 f., above.

3128 Sleep on your back, and you will have bad dreams.

Crockette Williams, eastern N. C., and Eunice Smith, Pantego, Beaufort county. *Illinois*: Hyatt, No. 5936.

3129 It is bad luck to turn over in bed while dreaming.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Maryland*: Whitney-Bullock, No. 1371 (if you dream and do not turn over, your dream will come true).

3130 Dream the same dream three times, and it will come true.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and Esther F. Royster, Henderson, Vance county. *General*: Beckwith, *College*, No. 93; Bergen, *Current*, No. 590; Knortz, 43 — *South Carolina*: Bryant 11, 136, No. 11 — *Maryland*: Whitney-Bullock, No. 750B (thrice in succession); No. 172 (bad luck) — *Kentucky*: Thomas, No. 1901 — *Tennessee*: McGlasson, 22, No. 17 — *Illinois*: Hyatt, Nos. 5924 f. — *Iowa*: Stout, No. 1150 (German) — *Nebraska*: Cannell, 29, No. 29 (three nights in succession) — *Idaho*: Lore, 201 (three nights in a row) — *California*: Dresslar, 80, 125.—Harland-Wilkinson, 146.

3131 If the same dream is dreamed three nights in succession, it will come to pass.

Sarah K. Watkins, Anson and Stanly counties, and Ethel Hicks Buffalo, Granville county. *Ontario*: Waugh, No. 456 — *New England*: Johnson, *What They Say*, 39 — *Washington*: Tacoma, 25.—Harland-Wilkinson, 146.

3132 Dreams told before sunrise (breakfast) will come true.

Mrs. Norman Herring, Tomahawk, Sampson county; Elizabeth Janet Cromartie, Garland, Sampson county; the Green Collection; and thirteen other informants. Unless otherwise stated, all references are to "before breakfast." *General*: Bergen, *Current*, No. 589; Knortz, 43 — *South*: Duncan, 236, No. 6; Puckett, 496 (before sun-up) — *South Carolina*: Bryant 11, 136, No. 10 — *Kentucky*: Thomas, No. 1892 — *Tennessee*: Frazier, 45, No. 3; McGlasson, 22, No. 7 — *Louisiana*: Roberts, No. 808 — *New England*: Johnson, *What They Say*, 39 — *New York*: Gardner, No. 192 — *Pennsylvania*: Fogel, No. 249 (German); Phillips, 169, No. 101 — *Illinois*: Hyatt, No. 5957 — *Iowa*: Stout, No. 1141 — *Ozarks*: Randolph, *Folk-Beliefs*, 91; Wilson, *Folk Beliefs*, 160 — *Texas*: Bogusch, 122 (a bad dream); Turner, 159 — *Nebraska*: Cannell, 29, No. 27; No. 25 (a dream of death) — *New Mexico*: Baylor, 147, No. 41 (Spanish) — *California*: Dresslar, 133 (also, it will come true before night and before the day is over) — *Washington*: Tacoma, 27.—Addy, 93; HDA VI, 1160.

3133 Never tell a dream before breakfast that you don't want to come true.

Eloise Boyce, Ansonville, Anson county; Alma Irene Stone, Meredith College, Wake county; and an anonymous informant. *Tennessee*: Carter, 5 — *Louisiana*: Williamson, No. 27 (telling a dream before breakfast

makes it come true) — *Illinois*: Hyatt, No. 5959 (to prevent a bad dream from coming true, never relate it before breakfast).

3134 Have a dream, and tell it before breakfast, and it won't come true.

Ruth Holt, Alamance county. *Iowa*: Stout, No. 1142 — *Nebraska*: Cannell, 29, No. 26 — *California*: Dresslar, 133.—Cf. HDA vi, 1160.

3135 It is bad luck to tell a dream before breakfast.

Helen Adams, Newton, Catawba county, and an anonymous informant. *Illinois*: Allison, No. 459; Hyatt, No. 5961 — *California*: Dresslar, 132.—Addy, 93; HDA vi, 1160.

3136 If one dreams a dream, and gets up in the morning and washes his face before he thinks of what he dreamed about, the dream will come true.

B. L. Umberger, Jr., Concord, Cabarrus county. *Louisiana*: Roberts, No. 806 (bad luck).

3137 A dream on Friday will come true.

J. Frederick Doering, Durham. *Maryland*: Whitney-Bullock, No. 2209 — *Louisiana*: Roberts, No. 809 (first Friday of the month) — *Ontario*: Doering-Doering 1, 61 — *Pennsylvania*: Fogel, No. 278 (German) — *Ozarks*: Wilson, *Folk Beliefs*, 160 (will likely come true).

3138 If you tell a dream before breakfast on a Friday morning, it will come true.

Green Collection, an anonymous informant, one from Granville county, and two from Vance county.

3139 Friday night's dream told before breakfast will come to pass in less than nine days.

Ella Parker, Mt. Gilead, Montgomery county; Louise Bennett, Middleburg, Vance county; and Julian P. Boyd. References cited deal with dreams told before breakfast Saturday, and have no time stipulation as to fulfilment. *South*: Puckett, 496 (Negro) — *Pennsylvania*: Owens, 121.—Radford, 126.

3140 A Friday night's dream,
And Saturday morning told,
Comes to pass before it's nine days old.

Kate S. Russell, Roxboro, Person county. *Maryland*: Whitney-Bullock, No. 2210 (Friday dreamed and Saturday told, / Sure to come true ere it's nine days old.) — *New York*: Cutting, *Lore*, 41 — *Iowa*: Stout, No. 1139 (. . . will come true before it's nine days old).

3141 If you don't tell a dream until it is nine days old, it will come to pass.

Ralph Chesson, Washington county.

- 3142 A Friday night's dream, on Saturday told,
Will be sure to come true, be it ever so old.

Mrs. Gertrude Allen Vaught, Alexander county. *North Carolina*: Whiting, 412, s.v. "Friday" 2 — *Kentucky*: Thomas, No. 1894 (is sure to come true) — *Louisiana*: Roberts, No. 811 (is bound to come true) — *New York*: Gardner, No. 372 (non versified) — *Ozarks*: Randolph, 331 (will always come true, no matter how old) — *Nebraska*: Cannell, 29, No. 28 (is sure to come true . . .) — *California*: Dresslar, 133. — Udal, 276.

- 3143 Friday night's dream,
On the Saturday night told,
Is sure to come true,
Be it never so old.

Green Collection. Cf. Radford, 211.

- 3144 Never tell your dreams and you will soon cease to dream.
Green Collection, Cf. *New England*: Johnson, *What They Say*, 34 (tell your dreams, and you will keep on dreaming).

CLOTHING

New Clothes

- 3145 If you put a garment on wrong side out, you will get a new one.

Ellerbe Powe, Jr., Durham county. *California*: Dresslar, 118.

- 3146 If you find a measuring worm crawling on your clothes,
it is a sign you will soon have some new clothes.

Thomas Smith, Zionville, Watauga county, and O. W. Blacknall, Kirtrell, Vance county. *Kentucky*: Price, 35 (a new garment of the same color) — *Tennessee*: Farr, *Riddles*, No. 230; Farr, *Superstitions*, No. 231; Redfield, No. 202 (something the color of the worm) — *Pennsylvania*: Phillips, 168, No. 79 — *Indiana*: Busse, 15, No. 14 — *Illinois*: Hyatt, No. 3617; No. 3618 (you will soon acquire new that article of clothing upon which you have found the measuring worm) — *Iowa*: Stout, No. 343 (the same item of clothing as that upon which the worm landed) — *Ozarks*: Randolph, *Folk-Beliefs*, 92 — *Texas*: Turner, 164 (when a measuring worm crawls over a garment that you are wearing, he is measuring a new one for you). Cf. Nos. 3157, 3171, below.

New Shoes

- 3147 If you cut your nails on Tuesday, you cut them for a pair of new shoes.

Mrs. Gertrude Allen Vaught, Alexander county. *South*: Puckett, 401 f. — *Maryland*: Whitney-Bullock, No. 2132 — *Ontario*: Wintemberg, *Grey*, No. 103 — *New York*: Bergen, *Current*, No. 1420 — *Pennsylvania*: Phillips, 167, No. 72 — *Illinois*: Hyatt, No. 3406; Norlin, 211, No. 39 (trim your nails). Cf. No. 3148, below.

3148 Cut your nails Thursday for a new pair of shoes.

Grace Tucker (South Carolina). *General*: Bergen, *Animal*, No. 756 — *South*: Puckett, 401 — *South Carolina*: Bryant 1, 290, No. 17 — *Maryland*: Whitney-Bullock, No. 2132A — *Kentucky*: Thomas, No. 2702 — *New England*: Johnson, *What They Say*, 58 — *Iowa*: Stout, No. 325 — *Nebraska*: Cannell, 33, No. 27 — *California*: Dresslar, 72 f.—Addy, 114; Udal, 282.

3149 If your foot itches, you will get a new pair of shoes.

Ralph Chesson, Washington county. *Illinois*: Hyatt, No. 3457 (feet).

3150 If your left foot itches, you are going to get a new pair of shoes.

Edith Walker, Watauga county.

3151 If your shoes shriek when they are old, it is a sign you are going to get a new pair.

Anonymous. Cf. *Illinois*: Hyatt, No. 3492 (it is a good sign to have old shoes squeak while you are walking in them).

3152 Wearing new shoes on Christmas Day is considered unlucky.

Anonymous. Cf. *Rio Grande*: Bourke, 137 (the first day of the year is a good time to put on new shoes).

3153 Never put new shoes on a table, for it is bad luck.

Helen Fraser Smith. *Ontario*: Waugh, No. 239 — *Illinois*: Hyatt, No. 3514; No. 3515 (quarrel) — *Ozarks*: Randolph, 74 (never place a shoe or shoes on the table in a hillman's cabin; this applies even to brand-new shoes in a box, or in a sealed mailing carton just arrived from Montgomery Ward or Sears and Roebuck). The tabu against placing shoes, or old shoes, on the table is even more widespread than the few references for "new" shoes, cited here, indicates.—Addy, 101; HDA VII, 1302; VIII, 957.

3154 It is bad luck to put shoes back into the box they came in after wearing them.

Mrs. Gertrude Allen Vaught, Alexander county.

New Suits

3155 When a butterfly lights on you, you will get a new suit the color of the butterfly.

Zebulon Teeter (Florida). Cf. *Kentucky*: Rainey, 12 (the color of the first butterfly you see in the spring will be the color of your next suit); Thomas, No. 3674 — *Wisconsin*: Brown, *Insects*, 3 (alighted on one's shoulder).—Cf. HDA VII, 1250. Cf. No. 3164, below.

3156 Catch the first butterfly you see in spring, bite off his head, and throw the butterfly over the left shoulder. Do not look back at it, and you will get a suit the color of the butterfly's wings.

William B. Covington, Scotland county, and an anonymous informant. *South*: Puckett, 325 (Negro). Cf. No. 3165, below.

3157 If a measuring worm is on someone, it is measuring that person for a new suit.

Helen Fraser Smith. *South Carolina*: Bryant II, 144, No. 6 — *Maryland*: Whitney-Bullock, No. 589 — *Kentucky*: Rainey, 12; Thomas, No. 3770 — *Tennessee*: O'Dell, *Superstitions*, 6 (a suit of clothes of the color of the measuring worm) — *Georgia*: Steiner, No. 34 — *Indiana*: Brewster, *Beliefs*, No. 107 (the color will be determined by the worm, whose color is different at different periods of its life) — *Illinois*: Wheeler, 62 — *Wisconsin*: Brown, *Insects*, 4 — *Nebraska*: Erickson, 153. Cf. Nos. 3146, above, 3171, below.

New Dresses

3158 Put on a new dress wrong side out, keep it on until twelve o'clock noon, and you'll get a new dress before the week has gone.

Margaret Taylor, Mt. Holly, Gaston county. *Illinois*: Hyatt, No. 3587 — *Texas*: Bogusch, 123. References to time are lacking in these two items.

3159 If the hem of your dress turns up, kiss it and you will have a new one (in a few days).

Green Collection; Eleanor Simpson, East Durham; and five other informants from widely separated localities. *South*: Puckett, 447 (hem of the skirt [Negro]) — *Illinois*: Allison, No. 412.

3160 If the hem of your dress turns up and you kiss it before it turns down, you will get a new one.

Julian P. Boyd. *General*: Beckwith, *College*, No. 62 — *South Carolina*: Bryant II, 144, No. 9.

3161 If the hem of your dress accidentally turns up, spit on it, and you will get a new one.

Doris Overton, Greensboro. *South*: Puckett, 447 (Negro) — *Maryland*: Bullock, 9 (a schoolgirl's dress); Whitney-Bullock, No. 879 — *Kentucky*: Thomas, No. 2081 (spit on it, and turn it down) — *Louisiana*: Roberts, No. 861 (spit on it when you straighten it) — *Pennsylvania*: Fogel, No. 301 (German) — *Illinois*: Hyatt, No. 3605 (spit on the turned-up hem of your dress and pull it down) — *Texas*: Turner, 164. — Thompson, *Ireland*, 227; HDA IV, 1495.

3162 If the hem of your dress gets turned up, you will get a new one, if you let someone else turn down the hem for you.

Clara Hearne, Roanoke Rapids, Halifax county.

3163 If you carry a rabbit's foot in your pocket, you can get a new silk dress.

Cozette Coble, Stanly county.

3164 If a butterfly lights on a lady, she will soon possess a new dress having the same color as that of the butterfly.

Green Collection. *Illinois*: Hyatt, No. 3615; No. 3573 (if a butterfly lights on your shoulder, you will secure a new dress which has the color of the butterfly) — *Wisconsin*: Brown, *Insects*, 3 (on ones' shoulder) — *Texas*: Turner, 164 (on a girl's dress). — Cf. HDA VII, 1250 f. Cf. No. 3155, above.

3165 Bite the head off the first butterfly you see, and you will get a new dress.

Holt E. Griffith, Tipton Hill, Mitchell county, and an anonymous informant. *South*: Puckett, 325 (just like the butterfly [Negro]).

3166 If you bite a butterfly's head off, you will get a new dress just the color of the fly (color of its wings).

Kate B. Jones, Raleigh; Zilpah Frisbie, Marion, McDowell county; and an anonymous informant. *South Carolina*: Bryant II, 144, No. 8 — *Kentucky*: Price, 35; Thomas, No. 3672 — *Georgia*: Steiner, No. 36 — *Illinois*: Hyatt, No. 3574 (the color of its wings) — *Ozarks*: Wilson, *Folk Beliefs*, 159. Cf. No. 3156, above.

3167 If you bite off the head of a butterfly, and throw it under the stair steps, you will have a new dress of the same color as the butterfly.

Edna Beasley, Louisburg, Franklin county.

3168 If you have a spider on your dress, never kill it, for it will bring you a new dress.

Robert E. Long, Roxboro, Person county. In none of the following items is there reference to not killing the spider: *General*: Beckwith, *College*, No. 61b — *Kentucky*: Rainey, 12; Thomas, No. 3744 — *Louisiana*: Roberts, No. 1465 (spider falling on one) — *Cape Breton*: Bergen, *Animal*, No. 378 (an article of dress the color of the spider) — *Nova Scotia*: Fauset, No. 132 — *Ontario*: Wintemberg, *Grey*, No. 31 — *Illinois*: Hyatt, No. 1408 — *Nebraska*: Cannell, 27, No. 40. — Thompson, *Ireland*, 225; cf. HDA VIII, 273.

3169 If you see a spinner on your dress, and leave it there, you will get a new dress.

Anonymous.

3170 If you find a worm on your dress, it is a sign that you will have a new one about the color of the worm.

Mrs. Gertrude Allen Vaught, Alexander county.

3171 If a (green) measuring worm is on your dress, you will get a new one.

Dixie V. Lamm, Lucama, Wilson county; Ethyl Robinson; Julian P. Boyd; and three other informants from McDowell, Orange, and Forsyth counties. *General*: Beckwith, *College*, No. 61a (inch-worm) — *South Carolina*: Bryant II, 144, No. 6 — *Kentucky*: Rainey, 12; Thomas, No. 3770 — *Louisiana*: Roberts, No. 874 — *Illinois*: Allison, No. 271 (green) — *Nebraska*: Cannell, 27, No. 45 (green) — *California*: Dresslar, 51. Cf. Nos. 3146, 3157, above.

3172 If you find a measuring worm on your dress, it means that he is measuring a dress for you.

Anonymous. *Pennsylvania and Ohio*: Bergen, *Animal*, No. 430 (when a measuring worm travels over you, it indicates that you are getting measured for a new dress) — *Nebraska*: Cannell, 27, No. 46 (a green measuring worm will measure off the number of yards in your new dress). Cf. Nos. 3146, 3157, above.

3173 If you find a measuring worm on your person, you will get a new dress the color of the worm.

Maybelle Poovey, High Point, Guilford county. *Tennessee*: O'Dell, *Superstitions*, 6 (the exact color) — *Alabama*: Bergen, *Animal*, No. 431 — *Indiana*: Brewster, *Beliefs*, No. 107 (the color of the dress will be the color of the worm, whose color changes at different periods of its life). Cf. Nos. 3146, 3157, above.

Dressing, Undressing, Wearing Clothes

3174 When taking off your dress, never pull it down and step out of it, for you will step in bad luck later. Pull your dress over the head when pulling it off.

Anonymous.

3175 When one wears new apparel, he should make a wish.
J. Frederick Doering, Durham. *Ontario*: Doering-Doering I, 62.

3176 Wearing more than one hat is bad luck.

Jack Dunn, and an anonymous informant. *Illinois*: Hyatt, No. 3650.

3177 If you put your hat on before your pants, you will have bad luck.

Clarence Wilkinson, Kay Blackwelder, and an anonymous informant.

3178 To ward off bad luck, turn your left hand pocket wrong side out.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. For turning the pockets wrong side out to insure luck, or to counteract various harmful agents and things, cf. the following representative items: Nos. 3642, 5304, 5659, 5714, 5766, 7270 ff.; see Index for further examples.

3179 It is good luck if one wears a garment that he has accidentally put on wrong side out.

Mary O. Pruette, Charlotte, Mecklenburg county, and eleven other informants. *Kentucky*: Thomas, No. 2113 — *Tennessee*: McGlasson, 20, No. 12 (to wear it wrong side out until night) — *Louisiana*: Roberts, No. 864; Williamson, No. 7 — *Prince Edward Island*: Bergen, *Current*, No. 625 — *Nova Scotia*: Fauset, No. 43 (good luck that day) — *Ontario*: Waugh, No. 244 — *Massachusetts*: Bergen, *Current*, No. 625 — *Illinois*: Hyatt, No. 3575 (good luck, regardless of whether or not the article is changed) — *Iowa*: Stout, No. 334 (Norwegian) — *Nebraska*: Cannell, 47, No. 9; *Nebraska Proverbs* II, 6 — *California*: Dresslar, 117 f. — Radford, 262; Lean II, 28; HDA IV, 1473.

3180 It is good luck to put a garment on wrong side out and leave it that way all day.

Mrs. Gertrude Allen Vaught, Alexander county, and six other informants. *Kentucky*: Price, 34 (wear it that way all day not to reverse your luck) — *Illinois*: Allison, No. 492 (wear the garment wrong side out all day to make the wish come true); Hyatt, No. 3576 — *Nebraska*: Cannell, 24, No. 87 (Do not change it back all day / For that would drive your luck away); Erickson, 148 — *Ozarks*: Randolph, 70 (until bedtime) — *Oregon*: Hand, No. 6.

3181 Wearing a garment wrong side out all day without knowing it will bring good luck.

Ada Briggs (Virginia).

3182 If you accidentally put on a garment wrong side out, and change it at twelve o'clock, it will bring you good luck.

Anonymous. *South*: Puckett, 447 (Negro) — *Maryland*: Whitney-Bullock, 1428 — *Kentucky*: Thomas, No. 2114 (if changed at twenty minutes past one, it will bring good luck) — *Illinois*: Hyatt, No. 3578.

3183 If you wear an article of clothing with the wrong side out until twelve o'clock, and make a wish and then turn the garment, the wish will come true.

Julian P. Boyd. In the following, except for the first Illinois item, reference is to fulfilment of the wish only, not to wearing the garment wrong side out until any specific time: *Kentucky*: Thomas, No. 185 — *New York*: Barnes, No. 46; Gardner, No. 346 — *Illinois*: Hyatt, No. 6512 (until eleven o'clock); Wheeler, 61 — *Iowa*: Stout, No. 336 (if you put a garment on wrong side out and attempt to change it to the right side out, as you have it above your head taking it off, you should make a wish, etc.); No. 356 (bad luck unless you turn the clothes and make a wish) — *Nebraska*: Cannell, 42, No. 25; 44, No. 15 (make a wish to avoid back luck) — *California*: Dresslar, 117. Cf. the Ozark item cited in No. 3190, below.

3184 It brings misfortune to a person who wears a garment wrong side out after twelve o'clock.

Elsie Doxey, Currituck county.

3185 It is bad luck to put on a garment wrong side out and change it before the day is gone.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Maryland*: Whitney-Bullock, No. 259 (good luck if not changed all day). — Napier, 137.

3186 If you happen to put on an article of clothing with the front behind, don't change it. It is bad luck to do so.

Edith Walker, Watauga county. *General*: Beckwith, *College*, No. 18 — *South Carolina*: Bryant II, 143, No. 62 — *Kentucky*: Thomas, No. 2117; No. 2115 (if you discover the mistake by yourself, you may change it without bad luck) — *Prince Edward Island*: Bergen, *Current*, No. 625 — *Nova Scotia*: Fauset, No. 44 (Negro) — *Ontario*: Waugh, Nos. 240, 244; Wintemberg, *Grey*, No. 225 — *New England*: Johnson, *What They Say*, 91 — *Massachusetts*: Bergen, *Current*, No. 625 — *Pennsylvania*: Shoemaker, 18 — *Indiana*: Busse, 19, No. 6 — *Illinois*: Hyatt, No. 3577; Norlin, 212, No. 64 — *Iowa*: Stout, No. 340; No. 334 (Norwegian) — *New Mexico*: Moya, 63, No. 37 (Spanish) — *California*: Dresslar, 117, 193; Lowrimore, No. 6; Rumley, No. 7 — *Washington*: Tacoma, 16. — Lean II, 28; Wuttke, 315.

3187 If you put an outer garment on wrong side out, and it must be changed, spit on it to avoid bad luck.

Green Collection. *General*: Knortz, 132 — *Maryland*: Whitney-Bullock, No. 1335 — *New England*: Johnson, *What They Say*, 91 (to do this genteelly, you need only to moisten the finger-tip with the tongue, and touch the wrong garment; then you can turn the garment and no harm will result) — *Maine*: Bergen, *Animal*, No. 85; Bergen, *Current*, No. 624 — *Ohio*: Bergen, *Current*, No. 624 — *California*: Dresslar, 118 (if by accident you put on a garment wrong side out, and then change it and desire to retain your former luck, you must spit on it and say, "For bad luck, or for good.")

3188 If clothes are put on wrong side out, the person should get behind the door to change them. This will bring him good luck.

Alda Grayson, Rutherfordton, Rutherford county. *Illinois*: Hyatt, No. 3583; Norlin, 212, No. 64.

3189 If a garment is put on wrong side out, it is good luck to wear it that way; or it is good luck if another person turns it for you, if you wish to change.

Clara Hearne, Roanoke Rapids, Halifax county. Knortz, 39 (if no such person is available, one may remove the piece of clothing oneself and waft it about one's head three times to avoid bad luck) — *North Carolina*: Mooney, 101 — *Kentucky*: Thomas, No. 2118 — *Maine*: Decrow, 318. Cf. No. 3197, below.

3190 To put on one's clothes wrong side out, and to turn them that day is bad luck. But if the person gets someone not his relation to change them, no bad luck will befall him.

W. H. Smith. Cf. *Ozarks*: Randolph, *Ozark*, 89 (if she happens to put on any garment wrong side out, she must not remove it with her own hands, but may call in some person not related to her; the wish expressed

by this individual is sure to be realized). For wishes in this connection, cf. No. 3183, above.

3191 If one puts on clothing inside out, one will receive a present.

J. Frederick Doering, Durham. *Alabama*: Bergen, *Current*, No. 1382
Ontario: Doering-Doering 1, 61. Cf. No. 3192, below.

Various Items of Clothing

3192 A person may expect to receive a gift, if he inadvertently puts on an undergarment wrong side out.

Green Collection. Cf. No. 3191, above.

3193 If you put a shirt on wrong side out, it is good luck to wear it so.

Furman Bridgers, Wilson county. *Louisiana*: Roberts, No. 908 (good luck only if someone tells you about it before you notice it — *Illinois*: Hyatt, No. 3592 (bad luck); No. 3591 (expect an insult). Cf. No. 3179, above. —HDA III, 1733 (the turning of the shirt for various sanative and magical purposes).

3194 If you put a shirt on wrong side out, it is bad luck to turn it yourself. Get someone else to turn it.

Furman Bridgers, Wilson county.

3195 It is good luck to keep on a dress all day if you put it on wrong side out.

Mrs. Gertrude Allen Vaught, Alexander county. *North Carolina*: Bruton, *Beliefs*, No. 16.

3196 If you put your dress on wrong side out, it is bad luck to change it the same day.

Anonymous. Cf. *Nova Scotia*: Fauret, No. 42 (do not take it off until noon) — *Illinois*: Hyatt, No. 3579 (do not change it until bedtime, and you will be lucky); No. 6511 (should not be changed until you have made a wish; this will avert the bad luck and bring you your wish). Cf. No. 3180, above.

3197 If you put your dress on wrong side out, it is a good sign. But don't change it yourself, it will change your luck.

Green Collection. Knortz, 39 — *Illinois*: Hyatt, No. 3582 (bad luck can be averted by letting someone take off the dress which you have put on wrong side out). Cf. No. 3189, above.

3198 If the lady of the house happens to put on an apron wrong side out, she must not change it, but wear it as it is until she wishes to leave it off. To change sides brings bad luck.

Alex Tugman, Todd, Ashe county. *New England*: Johnson, *What They Say*, 91 — *Pennsylvania*: Fogel, Nos. 427, 2048 (German) — HDA IV, 1473.

3199 If an apron is put on wrong side out by mistake, you'll get a present.

Green Collection. Cf. Nos. 3191 f., above; 3201, below.

3200 It is bad luck to put on a nightgown over other clothes.

Green Collection.

3201 If your nightgown is put on inside out by mistake, it indicates that you'll receive a gift.

Green Collection. Cf. *Maryland*: Whitney-Bullock, No. 257 (good luck the next day if you sleep in the nightgown) — *California*: Dresslar, 118 (leave it on wrong side out and make a wish).

3202 If you put your left sock on first, it is a sign of bad luck.

W. J. Hickman, Hudson, Caldwell county. All references are to stockings. *General*: Beckwith, *College*, No. 13 — *South*: Puckett, 427 (Negro) — *Kentucky*: Thomas, No. 2126 — *Ontario*: Wintemberg, *Grey*, No. 226 — *Illinois*: Hyatt, No. 3541 (if unintentionally you put a stocking on your left foot first, on a Friday morning, you will be lucky). — HDA IV, 1473; VIII, 549; Radford, 228 (good luck). Cf. No. 3212, below.

3203 If you put on your sock wrong side out when you get up, and do not notice it until late in the day, it will bring you good luck.

Mr. Fairley. Knortz, 65 (stocking [Negro]) — *South*: Wiltse, *Superstitions*, 133 (stocking) — *Maryland*: Whitney-Bullock, No. 259 (stocking) — *New England*: Johnson, *What They Say*, 91 (wear the stocking so; making the change will change your luck) — *Indiana*: Brewster, *Beliefs*, No. 84 (stockings or socks should be left so until the following morning; to turn them will bring bad luck) — *Illinois*: Hyatt, No. 3593 (good luck for the rest of the day); No. 3537 (good luck if you do not change the stockings); No. 3540 (donning your stocking inside out is the sign of a present) — *Texas*: Bogusch, 120 (the stocking must be worn "backward" the rest of the day to avoid bad luck). — Addy, 100; Congreve, *Love for Love*, II, i; *Pop. Sup.*, *Gent. Mag.*, 205; HDA VIII, 548.

3204 If you want to have good luck, you had better wear one black and one white sock.

An anonymous informant, and Odus Rupe (Kentucky). Cf. *Tennessee*: McGlasson, 20, No. 31 (good luck to wear two socks of a different kind). — Cf. HDA VIII, 548 (protection against bewitchment).

3205 If you wear green garters, you will often receive presents.

Rebecca Willis (Texas).

3206 It is supposed to be bad luck to walk with one shoe on and one shoe off.

Wade Wilson. *South*: Puckett, 427 (Negro) — *South Carolina*: Bryant II, 142, No. 28; No. 35 (walking with one shoe on is a curse on your mother and father) — *Maryland*: Whitney-Bullock, No. 253;

No. 254 (up or down stairs) — *Kentucky*: Thomas, No. 2135 — *Tennessee*: Frazier, 41, No. 27; McGlasson, 21, No. 8 — *Alabama*: Bergen, *Current*, No. 629 (walking across the room) — *Louisiana*: Roberts, No. 898 — *Illinois*: Allison, No. 407 (in the house) — *Ozarks*: Randolph, 74 (tempting fate); Wilson, *Folk Beliefs*, 160 (across the room) — *Texas*: Turner, 156. — HDA VII, 1309.

3207 Walking (walking across the floor) with one shoe off and one shoe on means a year's bad luck for each step taken.

G. B. Caldwell, Jr., Monroe, Union county; Zilpah Frisbie, Marion, McDowell county; and four other informants. *Kentucky*: Thomas, No. 2139 (misfortune) — *Tennessee*: Frazier, 41, No. 41 — *Louisiana*: Roberts, No. 899 — *Illinois*: Hyatt, No. 3497 (misfortune).

3208 Never walk with one shoe off and one shoe on. If you do, you will walk in trouble.

R. N. Hanner, Sanford, Lee county. *South*: Puckett, 427 (hard time in life [Negro]); Richardson, 248 (every step you take is a step into trouble [Negro]) — *Illinois*: Hyatt, No. 3498 (a step into trouble). — HDA VII, 1309.

3209 It is bad luck to walk with one shoe on and the other off. You will have as many days of trouble as the steps you take.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Tennessee*: Frazier, 47, No. 24 (people will tell lies on you); O'Dell, *Superstitions*, 5 (you will have as many lies told on you as steps taken) — *Illinois*: Hyatt, No. 3496 (as many bad days as the steps you take).

3210 Never put on one shoe and one stocking, but put on both shoes and stockings.

Flossie Marshbanks, Mars Hill, Madison county. Cf. *New York*: Gardner, No. 122 (never put one shoe on before you put the other stocking on; if you do, you will have bad luck) — *Illinois*: Hyatt, No. 3536 (put on both stockings first for luck). — HDA VIII, 549; VII, 1299.

3211 Put the right stocking and shoe on first, and all will go right through the day.

Carl G. Knox, Leland, Brunswick county. Cf. *Illinois*: Hyatt, No. 3532 ("My brother would not think of putting on his left shoe first. He always puts on the right shoe and sock first, so he will have good luck through the day"); No. 3542 (right stocking on first). The following references are to dressing the right foot first. *Kentucky*: Thomas, No. 1000 (undressing as well) — *Ontario*: Waugh, No. 152 — *Ohio*: Bergen, *Current*, No. 1385. The following references are to putting on the right shoe first, with no way really of telling whether only the right sock was put on before the shoe, or both socks before the right shoe. *Louisiana*: Roberts, No. 891 — *Illinois*: Hyatt, No. 3522; Norlin, 211, No. 41 — *Iowa*: Stout, No. 322 — *New Mexico*: Moya, 40 (Spanish) — *Oregon*: Hand, No. 15. — HDA IV, 1473; VII, 1298; McCartney, 142 (Pythagoras).

3212 If the left sock and the left shoe are put on first, one will have good luck.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering I, 61 — *Illinois*: Hyatt, No. 3531. References to putting on the left sock (stocking) first (good luck as well as bad) are given in No. 3202, above. It is generally considered bad luck in America to put the left shoe on first, but here are three exceptions in the literature: *Illinois*: Hyatt, No. 3520 — *Missouri*: Yoffie, 394 (Jewish [with an allusion to such instruction in the Talmud]) — *Texas*: Bogusch, 124.

3213 It is bad luck to put your shoe and stocking on the left foot before you put them on the right one.

Edith Walker, Watagua county. This item is the counterpart, of course, of No. 3211, above, but references are not plentiful: *Ohio*: Bergen, *Current*, No. 626 (to clothe the left foot before the right one is a sign of misfortune) — *Illinois*: Hyatt, No. 3534 (dressing the left foot first means misfortune that day).

3214 Putting the left shoe on first is bad luck.

Webb Ward. *South*: Puckett, 427 (Negro) — *Louisiana*: Roberts, No. 893 (disappointment) — *Ontario*: Wintenberg, *Grey*, No. 226 (disappointment) — *Indiana*: Brewster, *Beliefs*, No. 55 — *Illinois*: Hyatt, No. 3521 — *Ozarks*: Randolph, 63 — *New Mexico*: Baylor, 146, No. 27 (Spanish) — *California*: Lowrimore, No. 2. — McCartney, 143; Knortz, 25 (citing an example from Butler's *Hudibras*); Lean II, 168; HDA VII, 1298.

3215 It is bad luck to lace up and tie one shoe before you have the other one on.

Mrs. Gertrude Allen Vaught, Alexander county, Odus Rupe (Kentucky), and an anonymous informant. *South*: Wiltse, *Superstitions*, 133 (You will be "mad" all day; this is all the more certain to be the case if it be the left shoe that you tie first) — *Kentucky*: Thomas, No. 2140 — *California*: Dresslar, 114.

3216 If you tie the shoe and name it, it will stay tied.

Autie Bell Lambert, Stanly county, and Mrs. Nilla Lancaster, Goldsboro, Wayne county.

3217 If you tie your shoe and name it for the person that was thinking of you, your shoe will remain tied.

Kate S. Russell, Roxboro, Person county. HDA VII, 1353.

3218 When tying your shoe, name it, and you will have good luck.

Lucille Massey, Durham county. Cf. *Tennessee*: Rogers, *Wish*, 38, No. 8:3 (if when you tie your own shoe which has come untied, you take three steps backward with your eyes closed and turn rapidly around three times while making a wish; if you stop facing the same direction as at first, your dream will come true).

3219 If another person ties your shoe, make a wish in the meantime, and it is sure to come true.

Kathleen Mack, Davidson county. Cf. *Illinois*: Hyatt, No. 6601 (you are permitted a wish if your shoe string comes loose).

3220 If you tie someone's shoe, and make a wish, it will come true if the lace doesn't come undone.

Macie Morgan, Stanly county, and Zilpah Frisbie, Marion, McDowell county. In the following two items no reference is made to the lace's not coming undone. Cf. *Tennessee*: Rogers, *Wish*, 38, No. 8:1 f. (if, when you tie another person's shoe, you make a wish and do not tell what the wish is, the wish will come true) — *Illinois*: Allison, No. 489; Hyatt, No. 6602 — *Ozarks*: Randolph, 335.

3221 Ill fortune follows the breaking of a shoestring.

R. B. Cochrane, Buncombe county. Cf. *Illinois*: Allison, No. 422 (bad luck all day).

Beliefs About Clothing

3222 If you tear a garment, you may break the spell of a bad luck sign that is connected with it.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 2112.

3223 A person wearing a red ribbon will always be cheerful.

Lucille Massey, Durham county.

3224 Bastings left in a garment are a sign that it has not been paid for.

Green Collection, and an anonymous informant. *South Carolina*: Bryant II, 144, No. 7 — *Maryland*: Whitney-Bullock, No. 875 (when you get a new gown, take out all the basting threads, or you may have to pay for it twice over) — *Kentucky*: Thomas, No. 2108 — *Tennessee*: Redfield, No. 462 — *Louisiana*: Roberts, No. 881 — *New England*: Johnson, *What They Say*, 67 — *Massachusetts*: Bergen, *Current*, No. 1380 — *Pennsylvania*: Fogel, No. 357 (German); Phillips, 168, No. 82 — *Ohio*: Bergen, *Current*, No. 1380 — *Illinois*: Hyatt, No. 3600; Norlin, 212, No. 65 — *Iowa*: Stout, No. 354 (if bastings are not pulled out of a new dress, etc.) — *Ozarks*: Randolph, 70 (the cloth is not paid for) — *Nebraska*: Cannell, 38, No. 18 — *New Mexico*: Espinosa, 418, No. 58 (Spanish).

3225 Do not hang garments on the back of the door. It will bring bad luck.

Elsie Doxey, Currituck county. *Ontario*: Waugh, No. 191.

3226 It is unlucky to hang garments on a doorknob.

Elsie Doxey, Currituck county. *Ontario*: Waugh, No. 191.

3227 If you wear anybody else's clothes before they do, you will have bad luck.

Penelope Nichols, Rocky Mount, Nash county, and Mrs. Gertrude Allen Vaught, Alexander county.

3228 If you wear another person's clothes before they do, you will have all of their bad luck.

Zilpah Frisbie, Marion, McDowell county; Mamie Mansfield, Durham county; and Kate S. Russell, Roxboro, Person county.

3229 To wear the clothes of persons deceased is bad luck.

Mrs. Gertrude Allen Vaught, Alexander county. *Illinois*: Allison, No. 380.

3230 It is lucky to find a beetle in one's clothing.

Elsie Doxey, Currituck county. Cf. Johnson, *Normandy*, 104 (to keep the head of a stag-beetle about one's person is to be attended by good fortune).

Dresses, Aprons, Shirts

3231 When the hem of your dress is accidentally turned up, kiss it and make a wish, and the wish will come to pass.

Mrs. Gertrude Allen Vaught, Alexander county. *Indiana*: Brewster, *Beliefs*, No. 151 — *Texas*: Turner, 165.

3232 When the hem of your dress is turned up, kiss it and make a wish, then turn it down, and the wish will come true.

Grace Barbee, Stanly county. *Tennessee*: Rogers, *Wish*, 39, No. 14 — *Illinois*: Hyatt, No. 6510 — *Iowa*: Stout, No. 332 (when the hem accidentally turns up, the girl faces east, turns about three times, makes a wish, kisses the hem, unfolds the fold, and the wish is sure to come true).

3233 If the hem of your skirt is turned up, spit on it, and make a wish and it will come true.

Maybelle Poovey, High Point, Guilford county. Cf. No. 3161, above.

3234 Never hang up a new dress before it has been worn. If you do, you will be disappointed.

Kate S. Russell, Roxboro, Person county.

3235 To ward off bad luck, tie a knot in your apron corner.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. HDA v, 23.

3236 If the tail of a man's shirt is starched and ironed, it will cause the owner to be harsh.

Green Collection. *North Carolina*: Brewster, *Customs*, 248 — *Louisiana*: Roberts, No. 626 (do not iron the tails of men's shirts) — *Pennsylvania*: Fogel, No. 1927 (irritable); No. 1934 (if you iron the back of a shirt

the wearer will not have any luck [German]) — *Illinois*: Hyatt, No. 8048 ("If you iron the hem of your old man's shirt, you will have bad luck") — *Idaho*: *Lore*, 201 (bad luck). — HDA VII, 294 f.

3237 If you drop gloves, someone else must pick them up for you, or you will have bad luck.

Clara Hearne, Koanoke Rapids, Halifax county. This may have some connection with the tabu against picking up gloves from the street; both notions likely stem from the manners and customs of chivalry.

3238 It is bad luck to lay (hang) your hat on the bed.

Mrs. Gertrude Allen Vaught, Alexander county; Eileen Doering (New York); Frederick Doering, Durham; and the Green Collection. *South Carolina*: Bryant II, 141, No. 10. Cf. Nos. 3239 f., below.

3239 It is bad luck to enter a room and throw one's hat on the bed.

Lucille Massey, Durham county. *Florida*: Hauptmann, 12, No. 2 (Spanish) — *Louisiana*: Roberts, No. 658 — *Texas*: Turner, 158 (subjective interpretation of the origin) — *Washington*: Tacoma, 17.

3240 It is bad luck to put your hat on the floor.

Anonymous.

3241 If you lay your hat below your feet, your rival will walk over you. If you hang it high, you will accomplish what you wish.

Green Collection. Cf. *Kentucky*: Thomas, No. 2095 (it causes bad luck to place your hat higher than your head).

3242 If your shoes squeak, it is a sign that they are not paid for.

Zilpah Frisbie, Marion, McDowell county, and an anonymous informant. *Kentucky*: Thomas, No. 2158 — *Louisiana*: Roberts, No. 905 — *Nova Scotia*: Creighton, 19, No. 65 — *Pennsylvania*: Fogel, No. 2053 (German); Fogel, *Proverbs*, No. 1646 (German) — *Indiana*: Busse, 25, No. 11 — *Illinois*: Hyatt, No. 3493 (you still owe the shoemaker his bill); Norlin, 212, No. 67; Smith II, 67, No. 7. — Udal, 274; Wuttke, 212; HDA IV, 1471 f.

3243 It is bad luck to place one's shoes on any object higher than one's knee.

J. Frederick Doering, Durham, and Mary H. B. None of the references cited relates to the knee. Cf. *Maryland*: Whitney-Bullock, No. 249 (bad luck to put shoes in a high position) — *Ontario*: Waugh, No. 245 (shoes raised off the ground are omens of bad luck) — *Illinois*: Hyatt, No. 3503 (new shoes that have never been worn should be put high above the floor for luck). Cf. No. 3244, below, for references to the well-known tabu against placing shoes higher than the head.

3244 It is bad luck to put your shoes higher than your feet.

Anonymous. All of the following references have to do with the tabu against placing shoes higher than one's head: *South*: Puckett, 427 (also; good luck [Negro]); *ibid.* (the person will never wear the shoes again

[Negro]) — *Maryland*: Lee, 110; Whitney-Bullock, No. 251 — *Kentucky*: Thomas, No. 2151; No. 3805 (the witches will be after you for three months) — *Louisiana*: Roberts, No. 896 — *Ontario*: Waugh, No. 239 — *Illinois*: Hyatt, No. 3505 (misfortune) — *California*: Dresslar, 114.

3245 Someone's shoe heel coming off is bad luck.

Ray Peterson, Riley, Franklin county; an anonymous informant; and students at Lees-McRae College, Avery county. Cf. HDA VII, 1333.

JEWELRY

Rings

3246 Put on a ring with a wish, and the wish will come true.

Dorothy McDowell Vann, Raleigh. All references below are to someone else's finger. *Kentucky*: Thomas, No. 181; No. 182 (turn a person's ring around eighteen times and make the wish) — *Louisiana*: Roberts, No. 84 (turn the ring three times, and make a wish, when putting it on someone's finger); cf. also No. 85 — *Illinois*: Hyatt, No. 6587; No. 6588 (turn the ring around eighteen times).

3247 If another person puts a ring on your finger and makes a wish at the same time, it will come to pass in the time allotted by the wishmaker. But the ring must not be removed during the time. If it is, the wish will not come true.

Katherine B. Jones, Raleigh, and the Green Collection. Tennessee: Rogers, *Wish*, 37, No. 6:1.

3248 Put on a ring and make a wish. If the ring is left on a reasonable time, the wish will come to pass.

I. T. Poole, Burke county. Cf. Tennessee: Rogers, *Wish*, 37 f., No. 6:2 (if, when you place a ring on someone's finger, you set a date for the ring to remain on the finger and make a wish, the wish will come true if the ring is not removed before that date) — *Illinois*: Hyatt, No. 6590 (wish a ring on a friend's finger and tell her to take off the ring about the time you desire your wish to come true; if she removes the ring before the appointed time, the charm will be broken); cf. No. 6589 also, which provides for turning the ring in addition to keeping the ring on until instructed to remove it — *California*: Dresslar, 119 (take off at "the proper time" or "the time for the wish to come true").

3249 If you put a ring on a person's finger with a wish, the wish will come true if the ring isn't taken off the finger for seven days.

Caroline Biggers, Monroe, Union county. Cf. *Illinois*: Hyatt, No. 6591 (remove the ring three days later at the same time).

3250 It is bad luck to take a ring off, especially if it has been put on with a wish; in which case the wish will not come true.

Green Collection. In the following only the New England reference deals with rings "wished" on a finger. *Kentucky*: Thomas, No. 2062; No. 2061 (do not let anyone take a ring off your finger) — *Florida*:

Hauptmann, 26, No. 1 (removing a ring and giving it to another person causes misfortune [Spanish]) — *Louisiana*: Roberts, No. 1547 — *New England*: Johnson, *What They Say*, 91 (when a ring has been wished on a finger, or placed there by someone else, etc.) — *Indiana*: Busse, 19, No. 10 — *Illinois*: Hyatt, No. 3828; No. 3829 (misfortune) — *Iowa*: Stout, No. 1264; No. 84 (it is unlucky for anyone to remove rings except the owner) — *Ozarks*: Randolph, *Folk-Beliefs*, 91 — *Nebraska*: *Nebraska Proverbs* II, 8 — *New Mexico*: Moya, 63, No. 21 (if you let a person take off your rings he will be very unlucky [Spanish]) — *California*: Dresslar, 119 — *Washington*: Tacoma, 16. — HDA VII, 714.

3251 If you see a signet ring on a person's finger, turn it around on his finger, and you will become extremely lucky.

David N. Brooks, and Baird U. Brooks, Durham county. Cf. *Kentucky*: Thomas, No. 2063 (turn one hundred signet rings for good luck). Cf. No. 4190, below.

3252 Put a ring on the finger at the sight of the first star in the evening.

Eunice Smith, Pantego, Beaufort county.

3253 If you count the stones in a ring or a pin some of them will fall out.

Minnie Bryan Farrior, Duplin county.

Jewels

3254 An emerald worn in a ring or pin will give the wearer happiness.

Lucille Massey, Durham county. Cf. HDA VIII, 20.

3255 Constant wear of a garnet, set in a ring or pin, will keep off grief.

Lucille Massey, Durham county. HDA III, 1113, s.v. "Granat."

3256 The opal is considered a bad-luck stone.

Katherine B. Jones, Raleigh; Elizabeth Sutton, Durham county; and Ada Briggs (Virginia). *General*: Bergen, *Current*, No. 673 — *Kentucky*: Thomas, No. 2056 (if you wear an opal ring and it is not your birthstone, you must give it away to avoid bad luck) — *Louisiana*: Roberts, No. 853 (bad luck, if not your birthstone) — *Ontario*: Wintenberg, *Grey*, No. 220 — *New York*: Bergen, *Current*, No. 674 (unlucky unless set with diamonds); Gardner, No. 131 — *Illinois*: Hyatt, No. 3839 — *California*: Dresslar, 115 (various). — HDA VI, 1254; Addy, 93; *Globus* LXXIX (1901), 195 (Sir Walter Scott's *Anne of Geierstein* is reputed to have given wide currency to the superstition).

3257 Wearing opals will bring bad luck.

Mr. Fairley; Mildred Sinclair, Carthage, Moore county; and Fannie Vann, Clinton, Sampson county. *General*: Beckwith, *College*, No. 6 — *Kentucky*: Thomas, No. 2055 (if you wear an opal ring and it is not

your birthstone, you will have bad luck) — *Illinois*: Smith II, 66, No. 15 — *Iowa*: Stout, No. 1223 — *California*: Dresslar, 115 (also, misfortune).

3258 It is all right if you wear two opals.

Zilpah Frisbie, Marion, McDowell county, and an anonymous informant.

3259 An opal is worn to bring the wearer good luck, if it is his birthstone.

Elsie Doxey, Currituck county; Kate S. Russell, Roxboro, Person county; and the Green Collection. *South*: Puckett, 433 (Negro) — *South Carolina*: Bryant II, 143, No. 63 — *Indiana*: Busse, 20, No. 33 — *Illinois*: Hyatt, No. 3840 f.; Norlin, 212, No. 66 — *Nebraska*: Cannell, 24, No. 82 — *California*: Dresslar, 115. — Radford, 130 f.

3260 If you wear pearls and don't happen to be an engaged person, it will cause you lots of trouble.

R. S. Russell, Roxboro, Person county. In none of the following items is there reference to one's being engaged. *Maryland*: Whitney-Bullock, No. 1039 (pearls bring misfortune to the possessor, being an emblem of tears) — *Kentucky*: Thomas, No. 2057 (if you wear pearls you will shed tears) — *Louisiana*: Roberts, No. 854 (a tear for every pearl you wear); No. 855 (bad luck) — *Illinois*: Hyatt, No. 3843 (wearing a pearl ring will bring you bad luck unless it is your birthstone); No. 3844 (you will shed tears) — *Nebraska*: Cannell, 24, No. 85 — *California*: Dresslar, 116 (tears, if your birthday is not in February). — HDA VI, 1497.

SEWING

Sewing on Various Days

3261 To sew with a needle on Sunday brings you bad luck.

Ruth Holt, Graham, Alamance county, and an anonymous informant. Cf. *Kentucky*: Thomas, No. 2723 (bad luck unless you carry the work to your friend's house) — *Tennessee*: Redfield, No. 255 — *Quebec*: Marie-Ursule, 164, No. 83 — *Illinois*: Hyatt, No. 3695 — *California*: Dresslar, 75. Not listed here are the various penalties for sewing on Sunday, such as being forced to rip out the stitches on Monday, in hell, etc. — HDA VI, 937.

3262 It is bad luck to sew on Sunday if you use your thimble.
Clara Hearne, Roanoke Rapids, Halifax county.

3263 There is no harm in sewing on Sunday if you do not use a thimble.

Clara Hearne, Roanoke Rapids, Halifax county. *North Carolina*: Brewster, *Customs*, 247; Mooney, 98; Thomas, No. 2723 — *Illinois*: Hyatt, No. 3705 (do not use a thimble when you sew on Sunday, and the bad luck will not be so severe); No. 3706 (so you won't have to pick it out in the other land with your nose).

3264 Never cut out a garment on Monday, or you'll have trouble in making it.

Kate S. Russell, Roxboro, Person county. Cf. No. 3265 below; for other beliefs concerning Monday, cf. Nos. 5990 ff., below.

3265 Start making a dress on Monday, and you will be working on it all week.

Clara Norris, Boone, Watauga county, an anonymous informant, and Matilda Ann Beal (Tennessee).

3266 It is bad luck to cut out a garment on Friday.

Lida Page, Nelson, Durham county. Only references to "cutting out" a garment or other article of clothing are given in this and succeeding numbers; references to "sewing" on Friday are not given. Cf. *Louisiana*: Roberts, No. 673 (never cut out any sewing on Friday) — *Iowa*: Stout, No. 339 (never cut anything out).

3267 Never cut out a garment on Friday; if you do, you'll be disappointed before you wear it.

Kate S. Russell, Roxboro, Person county.

3268 If you cut out a garment on Friday, you will have a terrible time finishing it.

Alma Irene Stone, Meredith College, Wake county.

3269 If you cut out a garment on Friday, it will never be finished.

Mr. Fairley. *South*: Puckett, 407 (Negro).

3270 Never cut out a garment on Friday unless you complete it on that day.

Eleanor Simpson, East Durham, and Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Maryland*: Whitney-Bullock, No. 2187 (unless you are sure of finishing that week) — *Tennessee*: Frazier, 40, No. 10 — *Indiana*: Brewster, *Beliefs*, No. 74 — *Nebraska*: Cannell, 23, No. 57 (dress; otherwise you will have bad luck).

3271 Never begin a new garment on Friday unless it can be completed, or it will never be completed by you.

Madge Colclough, Durham county. *South*: Puckett, 407.

3272 If you cut a garment out on Friday and do not finish it that day, you will not live to finish it.

Minnie Bryan Farrior, Duplin county, and the Green Collection. Cf. *Louisiana*: Roberts, No. 1084 (dress).

3273 Never cut out a garment on Friday that can't be finished before Sunday, or you won't live to wear it out.

Anonymous.

3274 To cut out a dress on Friday brings you bad luck.

Ruth Holt, Graham, Alamance county, and an anonymous informant.
South Carolina: Bryant II, 142, No. 22 — *Illinois*: Norlin, 212, No. 59.

3275 If you start a dress on Friday, you will never live to wear it out.

Julian P. Boyd. All references are to a "garment" rather than to a "dress." Cf. *South*: Puckett, 407 — *Louisiana*: Williamson, No. 4 — *Illinois*: Norlin, 212, No. 60 — *California*: Dresslar, 75.

3276 Undergarments cut on Friday will never be worn.

Clara Hearne, Roanoke Rapids, Halifax county.

3277 It is bad luck to begin a quilt on Friday.

Clara Hearne, Roanoke Rapids, Halifax county, and G. W. Allen (New York). *Maine*: JAFI 11 (1889), 105, No. 7 — *California*: Dresslar, 71 (reported from Canada and the Middle States).

3278 It is bad luck to cut out anything on Saturday unless you complete it that day.

Kate S. Russell, Roxboro, Person county. *Tennessee*: McGlasson, 21, No. 31 — *Illinois*: Hyatt, No. 3694 (unlucky); Norlin, 212, No. 61 (you will not finish it unless you finish it the same day). — Cf. HDA VI, 937.

3279 It is bad luck to cut a garment on Saturday, as you will not live to wear it out.

Elizabeth Janet Cromartie, Garland, Sampson county. Cf. *Maryland*: Whitney-Bullock, No. 2214 (the person for whom the garment is intended will not live to wear it out) — *Louisiana*: Roberts, No. 1091 (you will never be able to wear it).

3280 To start sewing on Saturday without finishing the task is sure to bring bad luck.

Mrs. Gertrude Allen Vaught, Alexander county. *General*: Knortz, 113 (person will not live to wear the dress out) — *North Carolina*: Mooney, 98 (must be finished the same day, or the maker will never live to wear it) — *Missouri*: Yoffie, 386 (Jewish; especially the sewing of white cloth, which suggests a shroud) — *California*: Dresslar, 74 (you will not live to wear it out).

3281 If you make a garment on Ascension Day, the lightning will strike it.

Ruth and Macie Morgan, Stanly county. The attitude toward sewing on Ascension Day is summed up by the following report from a person in Baltimore: "My mother never allowed us to sew on Ascension Day. It would be more sinful than sewing on Sunday; it is the holiest day of the year" (*Maryland*: Whitney-Bullock, No. 2292); cf. No. 2294 (each stitch you take pierces the Saviour's heart).

3282 If one sews on Ascension Day, the one that wears it will be struck by lightning.

Edna Whitley. *Maryland*: Whitney-Bullock, No. 2293 — *Pennsylvania*: Grumbine, 259 (to use a needle on Ascension Day was to invite divine wrath in the shape of a thunderbolt); Whitney-Bullock, No. 2296 (from a newspaper of York, Pa., May 22 [1925?]: "Sewing was practically suspended in York yesterday because of an old superstition that she who plies a needle on Ascension Day is in danger of being struck by lightning. Many of the shirt factories in the city worked shorthanded and some were compelled to shut down because of this superstition. Tailors found it impossible to keep women garment workers at work as did also dressmakers"). — Cf. HDA VI, 938.

Miscellaneous Beliefs

3283 If you cut out a piece of sewing work, and don't finish it before you stop, you'll never finish it.

G. B. Caldwell, Jr., Monroe, Union county. Cf. Nos. 3271 f., above.

3284 If the thread breaks while you are making a garment, you will not live to see the garment worn out.

Edna Beasley, Louisburg, Franklin county.

3285 It is bad luck for one person to start a seam and for another to finish it.

Green Collection.

3286 Never darn your own clothes; if you do, you will have bad luck.

Robert E. Long, Roxboro, Person county.

3287 It is bad luck to mend a dress that you are wearing.

Mrs. Gertrude Allen Vaught, Alexander county. References cited include mention of mending and patching, as well as of sewing, and include other kinds of garments besides dresses. *General*: Knortz, 39; 140 (a girl who patches clothing while it's on her will do something within a week that she'll be ashamed of) — *Maryland*: Whitney-Bullock, No. 1024 (disappointment) — *Kentucky*: Thomas, No. 2103 (bad luck or death) — *Nova Scotia*: Creighton, 21, No. 89 (Mend your clothes upon your back, / Sure you are to come to wrack) — *Ontario*: Wintenberg, *Grey*, No. 224 — *Connecticut*: Bergen, *Current*, No. 1379 (If one mends his clothes upon his back, / It is a sign his trouble will never come back) — *Massachusetts*: Bergen, *Current*, No. 1378 (the wearer will do something he is ashamed of before the week is out) — *Pennsylvania*: Fogel, No. 492 (sew your luck away); No. 2010 (lose your luck); Nos. 490, 493, 2012 (you will sew on trouble [all three items]); No. 2009 (an additional pain for each stitch); No. 2007 (every stitch means a tear [i.e., teardrop]); No. 491 (sew your thoughts in); No. 2011 (thoughtbound [these last two items should be compared with the common Jewish superstition which Yoffie has noted for Missouri]) — *Illinois*: Hyatt, No. 3860 (a tear for each stitch) — *Iowa*: Stout, No. 342 (you will never be rich) — *Missouri*: Yoffie, 393 (if it must be done, hold a thread between your teeth, otherwise you will lose your memory

[or intelligence]; this is a general superstition among Jews, and is found among many other peoples) — *Wyoming*: Walton, *Superstitions*, 162 (If you mend your clothes upon your back, / You will live to lack) — *California*: Dresslar, 113 (if you mend a garment without first taking it off, you will surely have bad luck) — *Washington*: Tacoma, 11. For possible connections with witchcraft, cf. the Maryland reference in No. 3289, below. — Addv, 97; Radford 82, 106; Storaker, *Mennesket*, No. 994; Swietek, 556; HDA vi, 942.

3288 Never sew a dress while it is on you, unless you hold a stitch in your mouth. If this is disobeyed you will have bad luck.

Madge Colclough, Durham county. *South*: Puckett, 405; 406 (splinter of wood [Negro]) — *Louisiana*: Roberts, No. 670 (piece of wood) — *Illinois*: Hyatt, No. 3707 — Storaker, *Mennesket*, No. 996; HDA vi, 942.

3289 If you mend a garment while wearing it, you will have all kinds of bad luck, unless you put something in your mouth.

Dr. Richard Dillard, Edenton, Chowan county. Cf. *Maryland*: Whitney-Bullock, No. 1669 (cross your legs and put a straw in your mouth, or the witches will worry you) — *Kentucky*: Price, 36 (straw); Thomas, No. 2105 (straw) — *Illinois*: Hyatt, No. 3683 (straw). Cf. No. 3296, below. — HDA vi, 942.

3290 It is bad luck to sew new material on an old garment.

Madge Colclough, Durham county.

3291 It is bad luck to patch a tablecloth that has been gnawed by rats.

Clara Hearne, Roanoke Rapids, Halifax county. Cf. *South*: Puckett, 406 (if rats cut your clothes, do not allow anyone who is kin to you to mend them [Negro]) — *Louisiana*: Roberts, No. 1309 (never darn or mend clothes which rats or mice have gnawed).

3292 If all wash-goods are washed before being cut, they will last longer.

Allie Ann Pearce, Colerain, Bertie county. *North Carolina*: Brewster, *Customs*, 252.

3293 It is bad luck to borrow a needle from someone.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering I, 61 — *Iowa*: Stout, No. 1310 (lend).

Buttons

3294 It's bad luck to have an odd number of buttons on your dress.

Julian P. Boyd.

3295 If you turn a button when it is unnecessary, as many times as you turn the button equals the number of years of bad luck you will have.

Anonymous.

3296 If you sew on a button while wearing an article of clothing, bad luck will follow you, unless you think to put something in your mouth.

Dr. Richard Dillard, Edenton, Chowan county. *Kentucky*: Thomas, No. 2071 — *Louisiana*: Roberts, No. 669 (never sew buttons on a garment which is on anyone) — *Pennsylvania*: Shoemaker, 8 — *Illinois*: Hyatt, No. 3682. Cf. No. 3289, above. — Cf. HDA v, 15 (you'll get the side stitch).

3297 It is good luck to find a button.

Mrs. Gertrude Allen Vaught, Alexander county; Fred Stanly; and an anonymous informant. Cf. *South*: Puckett, 495 (good luck if you find a button on Monday, or three buttons at a time [any time]) — *Tennessee*: McGlasson, 20, No. 3; Redfield, No. 348 — *Ontario*: Wintenberg, *Toronto*, No. 43 — *Illinois*: Hyatt, No. 3816. — HDA v, 15.

3298 It is good luck to find buttons, if you keep them.

Anonymous. Cf. *Kentucky*: Thomas, No. 2064 (put it into your shoe); No. 2070 (carry it in your pocket) — *Louisiana*: Roberts, No. 1514 (if you find a white button, wear it in your shoe for luck) — *Ontario*: Wintenberg, *Toronto*, No. 44 — *Indiana*: Busse, 20, No. 9 (carry for good luck the button you have found; however, the button must be smaller than a penny) — *Illinois*: Hyatt, No. 3822 (wear a button in your shoe); No. 3820 (pick up a pearl button that you see lying on the ground).

3299 If you find a button, make a wish; then throw it over your shoulder, and don't look where it goes, and your wish will come true.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Illinois*: Hyatt, No. 6483 (wish when you find a button).

3300 If you find a button, throw it over your left shoulder and make a wish. It will come true.

Green Collection.

3301 It is good luck to find a button with two eyes.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Tennessee*: Redfield, No. 349 (you will have as many months of good luck as there are holes in the button) — *California*: Dresslar, 83 (as many days of good luck as there are holes).

3302 It is bad luck to find a button with five eyes.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Florida*: Hauptmann, 14, No. 1 (finding a white button with four holes in it brings good luck to the finder).

3303 It is bad luck to find a button and not pick it up.

Mrs. Gertrude Allen Vaught, Alexander county. Only the first two *Illinois* items are parallel; other references deal with bad luck resulting from various other causes. Cf. *Kentucky*: Thomas, No. 2066 (bad luck to find a button smaller than a penny) — *Florida*: Hauptmann, 14, No. 2 (bad luck to find a black button) — *Quebec*: Marie-Ursule, 164, No. 76 (to find a button is unlucky) — *Illinois*: Hyatt, No. 3817 (unfortunate): No. 3821 (bad luck for failure to pick up a pearl button from the ground); No. 3818 (do not pick up a button from the road or sidewalk, for it brings you bad luck) — *Ozarks*: Randolph, 61 ("Do not pick up a black or dark-colored button in the road. There is some tale about such buttons being left by people who think they are sick because of witchcraft, and that the sickness will go to whoever picks up the button. I haven't been able to get any definite information on this. Everybody agrees, however, that it is *some* sort of bad luck to pick up a black button in the road"). — HDA v, 15.

Scissors

3304 Dropping scissors indicates disappointments and misfortunes.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *Ontario*: Waugh, No. 172; No. 221 (unlucky to drop scissors so they fall into a crack) — *Illinois*: Allison, No. 248; Hyatt, No. 3732; No. 3725 (unlucky); No. 3726 (step on the scissors to avert bad luck); No. 3727 (if you drop a pair of scissors on Sunday, prevent bad luck by letting them lie until Monday) — *Iowa*: Stout, No. 1291 — *Texas*: Turner, 157 (it is bad luck to pick up scissors you yourself have dropped, but good luck for someone else to do so). — Radford, 213 (the same as the Texas belief).

3305 It is good luck for a pair of scissors to fall to the floor and stick up.

Caroline Biggers, Monroe, Union county. *Maryland*: Whitney-Bullock, No. 318 — *Louisiana*: Roberts, No. 707 (sharp luck) — *Illinois*: Hyatt No. 3728 (good luck for scissors to open when falling, and then stick in the floor); No. 3729 (good luck for them not to open, but stick in the floor anyway) — *Texas*: Bogusch, 120 (bad luck for the scissors to stick upright).

3306 If a point of the scissors that you drop sticks in the floor, make a wish.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 186 — *Ontario*: Waugh, No. 442 — *Texas*: Turner, 165 (make a wish before picking up the scissors).

3307 It is bad luck to find a pair of scissors with the points turned away from you.

Will S. Sease (Oklahoma).

3308 It is bad luck to bend your knees in picking up a pair of scissors with the point turned away from you.

Will S. Sease (Oklahoma).

Pins

3309 If you find a pin with its point towards you, it will bring you good luck if you pick it up.

J. C. Williams, Jr., (Virginia) and thirty-five other informants. For the sake of completeness, references are given for pins "found" with points toward the person, and "seen," as well as "picked up." *South*: Puckett, 494 ("sharp lu k" to find a pin etc. [Negro]) *Maryland*: Whitney-Bullock, No. 323 (a pin with its point toward you means good luck coming your way); No. 324 (see) — *Kentucky*: Thomas, No. 2026 (pick up the pin and stick it into wood for good luck) — *Tennessee*: Farr, Riddles, No. 105 (find); Redfield, No. 353 — *Georgia*: Steiner, No. 28 (if a Negro sees a pin he will walk about it in order to pick it up point toward him; and then it is sharp luck) — *Florida*: Hauptmann, 24 (Spanish) — *Louisiana*: Roberts, No. 840; Williamson, No. 8 (find) — *Massachusetts*: Bergen, *Current*, No. 639 (the luck is quick and sharp) — *Pennsylvania*: Fogel, No. 450 (see [German]); Shoemaker, 6 (bad luck if not picked up) — *Indiana*: Brewster, *Beliefs*, No. 91 (finding portends "sharp luck"); Brewster, *Specimens*, 367 (find) — *Illinois*: Allison, No. 522 (find); Hyatt, No. 3756; No. 3771 (always turn the point of a pin toward you before picking it up); No. 3755 (finding means "sharp luck"); Norlin, 215, No. 105; Smith II, 65, No. 4 (see) — *California*: Bryan, No. 7 (pick up a pin on the sidewalk); Dresslar, 60 (the good wishes of a new friend); 59, 191 (find); 60 (see); 59 (bad luck not to pick up a pin with its point toward you). — HDA VI, 917.

3310 It is bad luck to pick up a pin when the point is towards you.

Martha Wall, Wallburg, Davidson county; Esther F. Royster, Henderson, Vance county; and Lucille Massey, Durham county. *Maryland*: Whitney-Bullock, No. 324 (see) — *Georgia*: Steiner, No. 28 ("blunt luck" [even though the point is toward the finder]) — *Nova Scotia*: Fauset, No. 56; No. 54 (a pin with its point toward you means bad luck) — *Maine*: Decrow, 319 (if you find a pin on the floor with the point toward you, you will have a disappointment) — *New York*: Chamberlain, *Superstitions*, 145; Gardner, No. 129 — *Illinois*: Hyatt, No. 3763 (disappointment to find, etc.) — *Iowa*: Stout, No. 1249 — *California*: Dresslar, 59. For notions about pins as they relate to a severance of friendship, cf. No. 3582, below. — HDA VI, 916.

3311 It is bad luck to bend your knees in picking up a pin with its point turned from you.

Will S. Sease (Oklahoma).

3312 It is good luck to find a pin with the head turned toward you.

Lucille Massey, Durham county, and an anonymous informant. *Maryland*: Whitney-Bullock, No. 324 (luck coming your way) — *Nova Scotia*: Fauset, No. 53; No. 55 (pick up) — *Maine*: Decrow, 319 (on the floor) — *Massachusetts*: Bergen, *Current*, No. 639 (luck slow in coming) — *New York*: Chamberlain, *Superstitions*, 145 (pick up) — *Pennsylvania*: Fogel, No. 466 (lying on the floor); No. 449 (on the floor) — *Ozarks*: Randolph, 60 — *California*: Dresslar, 59 (pick up). — HDA VI, 917.

3313 Finding a pin with the head toward you is bad (dull) luck.

Lida Page, Nelson, Durham county, and five other informants. Included are a few items designated "point away from you." *General*: Beckwith, *College*, No. 78 — *South Carolina*: Bryant II, 143, No. 59 (point away) — *Maryland*: Whitney-Bullock, No. 323 (point away) — *South*: Duncan, 236, No. 10 (dull luck); Puckett, 494 (blunt luck [Negro]) — *Tennessee*: Redfield, No. 353 (don't pick up a pin with its head toward you) — *Louisiana*: Williamson, No. 8 — *Pennsylvania*: Fogel, No. 467 (German); No. 448 (pick up); Shoemaker, 6 (point away) — *Indiana*: Brewster, *Beliefs*, No. 91; Brewster, *Specimens*, 367 — *Illinois*: Hyatt, No. 3765 (blunt luck); No. 3766 (pick up); No. 3756 (if a pin points away from you, let it lie, or bad luck will befall you); No. 3764 (disappointment if the point of a pin is away from you); Norlin, 215, No. 105 (pick up) — *Iowa*: Stout, No. 1202 (pick up) — *Nebraska*: Cannell, 24, No. 81 (pick up).

3314 Finding a pin with the head toward you is bad luck, unless you walk around it, so that the point will be toward you.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. *Pennsylvania*: Shoemaker, 6 (turn it around for good luck).

3315 If you find a pin in the morning with the point towards you, you will have good luck all day.

Julian P. Boyd, and Elsie Doxey, Currituck county. Cf. *California*: Dresslar, 59.

3316 If you find a pin, pick it up and fasten it on your garments. It is a sign of good luck if you fasten it on so you will lose it shortly.

W. J. Hickman, Hudson, Caldwell county. Cf. *Illinois*: Hyatt, No. 3757 (if pointed toward you, pick the pin up and stick it into your clothing).

3317 If you find a pin pointing towards you, pin it on your shoulder, make a wish, and it will come true.

Julian P. Boyd. With the exception of the *Louisiana* item, the following references are to making a wish only, with no reference either to picking the pin up or to sticking the pin into one's clothing. Cf. *Kentucky*: Thomas, No. 178 — *Louisiana*: Roberts, No. 80 (if you find a pin, stick it into your dress on the left shoulder and make a wish; the next person you meet must take the pin, and your wish will be granted) — *Illinois*: Hyatt, No. 6576 — *California*: Dresslar, 60; Rumley, No. 6.

3318 Find a pin, stick it on your left shoulder, and it will bring good luck.

Flop Proctor (West Virginia); Dixie V. Lamm, Lucama, Wilson county; Lucille Massey, Durham county; and an anonymous informant.

3319 Finding a pin pointed towards you means sharp luck, if you will pin it to your left shoulder and make a wish.

Anonymous.

3320 If you find a pin with the point turned toward you, pick it up and stick in your clothing on your right shoulder, making a wish as you do so. If you lose the pin, the wish will come true.

Lucille Cheek, Chatham county. Cf. *Louisiana*: Roberts, No. 842 (if you find a pin with the point toward you, pick it up and stick it into your clothes upside down; then you will have good luck). Cf. No. 3316, above.

3321 If one finds a pin with its point toward him, and picks it up, making a wish, and sticking it carelessly on the left shoulder, the wish will come true as soon as the pin slips out.

Mary O. Pruette, Charlotte; Zilpah Frisbie, Marion, McDowell county; Lida Page, Nelson, Durham county; and an anonymous informant.

3322 A pin pointing towards you means good luck. Pick it up and stick in your coat.

Green Collection. Cf. Nos. 3316 ff., above.

3323 It is good luck to put a pin into one's coat with the head down.

Mrs. Gertrude Allen Vaught, Alexander county.

3324 When a person finds a pin, he sticks the pin in the coat sleeve of his right arm, and makes a wish. If he loses the pin without knowing it, the wish will come true.

Joseph E. Kanipe, Asheville, Buncombe county, and Annie Hamlin, Durham.

3325 If you find a pin pointing toward you, it means good luck. Stick it in your left sleeve and make a wish. If it comes out, the wish will come to pass; but if it doesn't come out, the wish will not come to pass.

Elizabeth Janet Cromartie, Garland, Sampson county.

3326 To find a pin in the doorway with the point toward you promises good luck.

Grace McNeill, Toecane, Mitchell county; students of Lees-McRae College, Avery county; and an anonymous informant.

3327 A pin lying on the floor pointed toward one means good luck to him, if he picks it up.

Sarah K. Watkins, Anson and Stanly counties. *General*: Beckwith, *College*, No. 78 (on the floor or sidewalk; you must pick the pin up and stick it into wood) — *South Carolina*: Bryant II, 143, No. 59 (not necessary to pick it up) — *Tennessee*: Redfield, No. 351.

3328 If you see a pin on the floor and do not pick it up, you will have bad luck all the day.

Caroline Biggers, Monroe, Union county, and Mrs. Gertrude Allen Vaught, Alexander county. In none of the following references is there

mention of the pin's being specifically on the floor. *Tennessee*: Farr, *Riddles*, No. 85; McGlasson, 21, No. 5 — *Illinois*: Hyatt, No. 3745 (pick up a pin that you find in order to avoid bad luck all week) — *California*: Dresslar, 59. Cf. No. 3331, below.

3329 It is good luck to find a pin in a room and not pick it up.
Mrs. Gertrude Allen Vaught, Alexander county.

3330 If you see a pin on the ground with the point away from you, it is good luck.

Esther F. Royster, Henderson, Vance county.

3331 If you see a pin on the ground, and don't pick it up, you will have bad luck the rest of the day.

Caroline Biggers, Monroe, Union county. Cf. No. 3328, above.

3332 To see a pin in the road, and not pick it up, is a sign of bad luck.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Ozarks*: Randolph, *Ozark*, 19 (when you find a pin in the road, never fail to pick it up). Cf. Nos. 3328, 3331, above.

3333 To drop a pin accidentally, and have it stick up on its point, is a sign of good luck.

J. M. Keech (Florida). Both items below include the making of a wish. *Ontario*: Waugh, No. 442 — *Illinois*: Hyatt, No. 6579.

3334 If you find a pin, but lose it again, you will have bad luck.
Anonymous.

3335 It is bad luck to give a pin away.

Lizzie May Smith, Hamlet, Richmond county, and Dorothy McDowell Vann, Raleigh. Cf. *Pennsylvania*: Fogel, No. 461 (unless a cent is paid in recompense [German]) — *New Mexico*: Baylor, 146, No. 31 (Spanish). — Addy, 100; Radford, 262; Laval, 20, No. 33.

3336 Never thank anybody for a pin; it will cause the giver of the pin to have bad luck.

Anonymous. *Maryland*: Whitney-Bullock, No. 324A — *Ontario*: Waugh, No. 58 — *New York*: Gardner, No. 130 (bad luck, not specified further) — *Illinois*: Hyatt, No. 3782 (the receiver will have the bad luck). — Storaker, *Mennesket*, No. 1006.

3337 It is bad luck to give a borrowed pin back to the owner.
J. Frederick Doering, Durham. *Ontario*: Doering-Doering 1, 61.

3338 See a pin, and pick it up,
 All the day you'll have good luck;
 See a pin, and let it lie,
 You'll need a pin before you die.

Esther F. Royster, Henderson, Vance county; Minnie Bryan Farrior, Duplin county; and eleven other informants. All items cited refer to

the second half of the verse. *North Carolina*: Whiting, 458, s.v. "Pin" 7b, c, d — *Illinois*: Hyatt, No. 3744 (you will need it some day before you die) — *Iowa*: Stout, No. 1315 (See a pin and let it lay, / You will probably need a pin some day) — *Nebraska*: Cannell, 47, No. 10 — *California*: Dresslar, 59 (and let it lay, / You'll need that pin another day); also (You'll come to need it bye and bye).

3339 Find a pin, and let it lie;
You'll need that pin before you die.

Eleanor Baker, Creston, Ashe county; students of Lees-McRae College, Avery county; Laurise Gwinn Chambliss, Wilson, Wilson county; and an anonymous informant. *North Carolina*: Whiting, 458, s.v. "Pin" 7a. Cf. No. 3338, above, where the first word of the final couplet is "see" rather than "find."

3340 Find a pin, and let it lie,
Want a pin before you die.

Kate S. Russell, Roxboro, Person county. The *Kentucky*, *Alabama*, and *Indiana* items begin with "Find a pin," all others with "See. . . ." *Kentucky*: Thomas, No. 2024 (You'll want . . .) — *Alabama*: Bergen, *Current*, No. 642 (You'll want . . .) — *New England*: Johnson, *What They Say*, 90 (You'll want that pin. . .); *ibid.* ("Want you will and want you may" to rhyme with "lay.") — *Massachusetts*: Bergen, *Current*, No. 643 (You'll want . . .) — *Indiana*: Brewster, *Beliefs*, No. 116 (You shall want before you die); Brewster *Specimens*, 367 (same) — *Illinois*: Hyatt, No. 3743 (You'll want. . .); Norlin, 215, No. 104 (You'll want. . .) — *California*: Dresslar, 59 (You'll want . . .).

3341 See a pin, and pick it up,
You will always have good luck;
See a pin, and let it lie,
Bad luck you will have until you die.

Ruth Holt, Graham, Alamance county; Cornelia E. Covington, Florence county; Louise Watkins, Goldsboro, Wayne county; and an anonymous informant. *General*: Beckwith, *College*, No. 79b — *New England*: Johnson, *What They Say*, 90.

3342 See a pin, and let it lie,
All the day good luck will fly.

Green Collection. *Tennessee*: Frazier, 42, No. 4 — *Massachusetts*: Bergen, *Current*, No. 637 — *Texas*: Turner, 155.

3343 See a pin, pick it up,
All day long, you'll have good luck;
See a pin, and let it lie,
All the day you'll have to cry.

Ethyl Robinson and Mildred Peterson, Bladen county, and an anonymous informant. *Florida*: Hauptman, 24 — *Ontario*: Waugh, No. 221 (All day long you'll have to cry) — *Illinois*: Hyatt, No. 3742 (All the day you will cry) — *Nebraska*: Cannell, 47, No. 11 (Before the evening you will cry). — Dyer, *Folk-Lore*, 270.

- 3344 See a pin, pick it up,
 All day long you'll have good luck;
 See a pin, let it lay,
 Have bad luck the rest of the day.

Ruth Barlow, Ila Taylor, and Ruth and Macie Morgan, Stanly county; W. J. Stanford, Person and Wake counties; and two other informants. Unless otherwise stated, entries contain the phrase "bad luck all the day," or slight verbal variations thereof. *General*: Beckwith, *College*, No. 79a — *South Carolina*: Bryant II, 143, No. 58 — *Kentucky*: Thomas, No. 2023 — *New York*: Barnes, No. 89; Gardner, No. 128 (If you drop a pin and let it lay, / Bad Luck you'll have the rest of the day) — *Pennsylvania*: Phillips, 169, No. 103 (bad luck sure for all that day); Shoemaker, 6 — *Indiana*: Tullis, No. 8 — *Illinois*: Hyatt, No. 3741; Norlin, 214, No. 103 (Bad luck follows all that day) — *Iowa*: Stout, No. 1201 (You shall have ill luck all day) — *Ozarks*: Randolph, 60 — *Nebraska*: Cannell, 48, No. 12 — *California*: Dresslar, 59, 191. — Radford, 190; Halliwell, *Rhymes*, 120.

- 3345 Find a pin, and let it lie.
 All your luck is passing by;
 Find a pin, and pick it up,
 All day long you'll have good luck.

Edna Whitley, and three other informants. The *Ontario* (Wintemberg), *Indiana* (Busse), and the *Illinois* references (Hyatt, No. 3740 all agree with the text; unless otherwise specified the remaining references read "all the day" or "all that day." *General*: Beckwith, *College* No. 79a — *Kentucky*: Thomas, No. 2023 — *Tennessee*: Frazier, 42, No. 4 — *Florida*: Hauptmann, 24 — *Quebec*: Marie-Ursule, 163, No. 49 — *Ontario*: Waugh, No. 237 (Meet a pin and pick it up, etc.); Wintemberg, *Grey*, No. 221 — *New England*: Johnson: *What They Say*, 90 — *Massachusetts*: Bergen, *Current*, No. 637 — *New York*: Barnes, No. 89; Gardner, No. 128 — *Pennsylvania*: Phillips, 169, No. 103; Shoemaker, 6 — *Indiana*: Busse, 20, No. 18; Tullis, No. 8 (The rest of the day you will have good luck) — *Illinois*: Hyatt, No. 3740; No. 3739 (The rest of the day you'll have good luck); Norlin, 214, No. 103; Wheeler, 60 — *Iowa*: Stout, No. 1201 — *Ozarks*: Randolph, *Ozark*, 19 (All day long, good luck) — *Texas*: Bogusch, 124 (See a pin and pick it up, / And that little act will bring good luck); Turner, 155 — *Nebraska*: Cannell, 47, Nos. 11 f.; *Nebraska Proverbs* II, 7 — *California*: Dresslar, 59, 191 — *Washington*: Tacoma, 18. — Halliwell, *Rhymes*, 120.

Needles

- 3346 To find a needle with its point toward you is good luck.

Norman Herring, Tomahawk, Sampson county. Cf. *Maryland*: Whitney-Bullock, No. 322 (it is good luck to pass a needle in the street) — *Louisiana*: Roberts, No. 848 (if you find a needle you will have a streak of good luck). — Sébillot II, 164, No. 268 (when anyone finds a needle, it is a sign of good luck, and one says: "My day is won"); HDA VI, 917.

3347 To find a needle with its head toward you is bad luck.

Mrs. Norman Herring, Tomahawk, Sampson county. Cf. *Maryland*: Whitney-Bullock, No. 320 (bad luck to find a needle); No. 321 (bad luck to pick up a needle). —Storaker, *Mennesket*, No. 1004.

3348 If a needle is dropped and sticks straight up in the floor, it is a sign of especially good luck to come.

Green Collection. Cf. *Kentucky*: Thomas, No. 2042 (bad luck) — *Ontario*: Waugh, No. 442 (make a wish, and it will come true) — *Illinois*: Hyatt, No. 3713; No. 3714 (bad luck).

IV

ECONOMIC, SOCIAL RELATIONSHIPS

PROSPERITY, WEALTH

3349 If the initials of your name spell a word, you will be rich (wealthy).

Mamie Mansfield, Durham county, and four other informants from McDowell, Sampson, Durham, and Alexander counties. *South Carolina*: Bryant II, 147, No. 83 — *Kentucky*: Thomas, No. 3026 — *Tennessee*: Frazier, 47, No. 22 — *Louisiana*: Roberts, No. 156 — *Ontario*: Waugh, No. 480 (wealth) — *Massachusetts* and *Ohio*: Bergen, *Current*, No. 723 — *Illinois*: Hyatt, No. 8583 (the person whose initials [usually three], etc.); Norlin, 215, No. 120 — *Iowa*: Stout, No. 1295 — *Ozarks*: Randolph, 330 — *Nebraska*: Cannell, 48, No. 20 — *California*: Dresslar, 140 (wealthy).

3350 Ears turned out are a sign of wealth.

Julian P. Boyd. Cf. HDA VI, 1204.

3351 A mole on the neck indicates that you will be wealthy.

Ella Smith, Yadkin county. Bergen, *Current*, No. 149 (Mole above breath / Means wealth [?]) — *Illinois*: Hyatt, No. 3956 (mole on the knee); No. 4010 (wart on the body). Cf. Nos. 3352, 3390 f., below. — Addy, 94 (under the left arm); Storaker, *Mennesket*, Nos. 34 f. (warts).

3352 Moles on the neck denote riches.

Elsie Doxey, Currituck county, and Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Maryland*: Whitney-Bullock, No. 762 (a mole on the cheek is a sign that you will never be rich or poor) — *Louisiana*: Roberts, No. 344 — *Massachusetts*: Bergen, *Current*, No. 153 (on the arm) — *Illinois*: Hyatt, No. 3947 (on the elbow). Cf. Nos. 3351, above, 3390 f., below.

3353 If a person has one or more moles on his neck, he will die rich; the greater the number of moles, the greater will be his wealth.

Katherine Bernard Jones, Raleigh. Cf. *Ontario*: Wintemberg, *Waterloo*, 19. Cf. Nos. 3351 f., above; 3390 f., below.

3354 If you trim your fingernails on Monday, you will be rich.

Green Collection. Cf. *New England*: Johnson, *What They Say*, 58. Cf. No. 605 f., above. — Cf. HDA II, 1501 (Friday).

3355 Cut your nails on Tuesday for wealth.

Grace Tucker (South Carolina). *General*: Bergen, *Animal*, No. 756 — *North Carolina*: Whiting, 407, s.v. "Fingernails" — *South Carolina*:

Bryant 1, 290, No. 17 — *Maryland*: Whitney-Bullock, No. 2132A — *Kentucky*: Thomas, Nos. 2702 f. — *Louisiana*: Roberts, No. 1061 — *Iowa*: Stout, No. 325 — *Nebraska*: Cannell, 33, No. 27 — *California*: Dresslar, 72 f. Cf. No. 606, above. — Addy, 114; Udal, 282; HDA II, 1501 (Friday).

3356 If the fire burns brightly on Christmas, it betokens prosperity during the year.

Anonymous.

3357 If you expect to be prosperous during the new year, you must be sure to have cabbage prepared in some way on New Year's Day.

Mrs. Gertrude Allen Vaught, Alexander county; J. Frederick Doering, Durham; Maybelle Poovey, High Point, Guilford county; and Rebecca Willis (Texas). "If one eats cabbage on New Year's Day, one will be prosperous all through the year" (Miss G. Collins, Ohio; Mrs. De-Quick, Iowa). Cf. *Illinois*: Hyatt, No. 7828 (have a head of cabbage in the house New Year's Day and you will be successful all year). Cf. Nos. 2832 f., above; and 3408, below — HDA VI, 1035.

3358 If you eat goose on New Year's Day, you will be rich.

Green Collection. Cf. Radford, 135, 173 (eat goose on Michaelmas Day to insure money).

3359 Always have black-eyed peas to eat on the first day of the year, and prosperity will attend you in the year.

Mary O. Pruette, Charlotte. Cf. Nos. 2827, above, and 3406, below.

3360 If bubbles rise to the top of a cup of coffee, you will be rich.

Jessie Hauser, Pfafftown, Forsyth county. *Nebraska*: Erickson, 148, No. 2. Cf. 3428 ff., below. — HDA IV, 909.

3361 There are various ways to get rich quick, but none of them succeed. The easiest way is to swallow the foam on your coffee without breaking it; but the foam seems to get broken on its journey down the "red lane."

Burns. Cf. *Illinois*: Hyatt, No. 7788 (if bubbles collect in circular form and you can drink them before they break, etc.) — *Iowa*: Stout, No. 1294 — *California*: Rumley, No. 3. Cf. Nos. 3360, above.

3362 If a black cat comes to your home, and stays, it is a sign of prosperity.

Julian P. Boyd. In American popular beliefs, the cat is associated with good fortune and prosperity in the home; even the much feared black cat, if it comes to one's home and is taken in, is usually thought to bring blessings to the family. From this notion, to the belief in the cat as a securer of wealth and material blessings, there is a logical development, and it is but one step further to the securing of the bones of a cat as a charm or lucky piece that will enable the owner to obtain money. Cf. *Kentucky*: Rainey, 14 (a smutty-nosed cat brings wealth

to its owner); Thomas, No. 1914 (dream of cats, you will find money) — *Mississippi*: Puckett, 257 (the bone of a black cat is used to get the owner money [Negro]) — *New England*: Bergen, *Animal*, No. 162 (a smutty-nosed cat brings wealth) — *Illinois*: Hyatt, No. 1973 (when walking along the street, if you meet a cat and it follows you, you will secure some money); No. 6022 (if in your dream a cat jumps on you, you will soon receive money from a relative) — *Texas*: Turner, 156 — *Washington*: Tacoma, 30 (smutty-nosed). — Radford, 40; HDA IV, 1111.

3363 If you dream of a nest of eggs, you will be rich.

Zilpah Frisbie, Marion, McDowell county, and an anonymous informant. Cf. *South*: Puckett, 501 (to dream of eggs in your lap with none of them falling out is a sign of wealth [Negro]); *ibid.* (a dream of unbroken eggs means wealth [Negro]) — *Pennsylvania*: Rupp, 260, No. 37 (an omen of riches and good fortune [German]) — *California*: Dresslar, 129. Cf. No. 3425, below. — HDA II, 643 f.

3364 If the first bird you see on New Year's morning is flying high, you will have prosperity during the year.

Anonymous. Cf. HDA VIII, 1673, and Nos. 3365 f., below.

3365 If the first turtledove is heard in the spring while going up hill, the one hearing it will go up hill in a financial way all the year.

R. L. Brown. Cf. *North Carolina*: Mooney, 100 f. (if one hears the first dove of the year above him, i.e., on a tree or up the mountain, he will be prosperous at the year's end) — *Illinois*: Hyatt, No. 1521 (dove; successful all year); No. 1520 (you will not prosper if you are standing still when you hear a dove call); No. 1570 (good luck, but no indication of financial fortune).

3366 If you hear the first whippoorwill to your front you will go forward all the year and all will have plenty that year.

W. J. Hickman, Hudson, Caldwell county. All of the following references are to having money in one's hand, pocket, or purse, when the whippoorwill's (first) call is made, as an indication of what financial fortunes impend. *Ontario*: Wintemberg, *Waterloo*, 8 (if you have money in your pocket when you hear a whippoorwill, you will have money in your pocket the whole year) — *Pennsylvania*: Fogel, No. 1937 (shake your purse when you hear the call of the first whippoorwill, etc. [German]); Rupp, 256, No. 1 (shake your purse [German]) — *Illinois*: Hyatt, No. 1572 ("Every spring I carry a piece of money, if it is only a dime, so when I hear the first whippoorwill I can put my hand on that money, so I will have money all year"); No. 1573 (pat your pocket-book); No. 1574 (open and look into your purse. . . , and you will get some money); No. 6637 (turn over the money in your pocket and wish for more). Cf. No. 3380, below.

3367 It is good luck to dream of clear water, as it foretells prosperity.

Rebecca Willis (Texas). Cf. *Maryland*: Whitney-Bullock, No. 734 (if you dream of a little boat on smooth water, you will prosper in your next undertaking) — *Massachusetts*: Bergen, *Current*, No. 558. — HDA IX, 121.

3368 To hold up silver for the moon's rays to fall upon is very lucky. If you do this, you will prosper in life.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and Lucille Massey, Durham county. Cf. *Tennessee*: Farr, *Riddles*, No. 163 (looking at the new moon with something in both hands brings prosperity); Farr, *Superstitions*, No. 164 (same) — *Iowa*: Stout, No. 575 (go out under the first full moon of the new year, and you'll have a year of prosperity). Cf. Nos. 3432 ff. below. — Cf. HDA vi, 535.

3369 Show gold money to the sun in order to become wealthy.

Lucille Massey, Durham county. Cf. *Illinois*: Hyatt, No. 6561 (a wish for money should be made when the sun is brightest).

Poverty, Financial Hardship

3370 To dream you are rich is a sign you will be poor for a long time.

Eleanor Simpson, East Durham. Cf. *New Mexico*: Espinosa, 409, No. 9 (if one dreams of wealth, poverty will come [Spanish]). For the belief that dreams go by contraries, cf. Nos. 3123 f., above. — Cf. HDA III, 602.

3371 If a beggar comes to your front door, it is a sign you are going to have misfortune through the loss of property.

Anonymous. Cf. *Illinois*: Hyatt, No. 5988 (to dream of a beggar is a bad sign).

3372 If you walk in the front door and out the back door, you will leave your riches behind you.

Anonymous.

3373 If one is paid off on Christmas Day, that person will be broke and have very little money the next year following.

R. B. Edwards, Belhaven, Beaufort county. Cf. *Filipino*, No. 13 (if you pay anyone at night, you will become very poor).

3374 If you sweep your house between Old and New Christmas, you sweep your riches out.

Anonymous. This belief represents a more specific aspect of the general aversion to performing certain household work between the Christmases; cf. for example, the tabu against taking up ashes during this holiday (Nos. 2909 f., above). — Cf. HDA iv, 1233.

3375 If you sweep on New Year's Day, you'll sweep all of your riches out for the year.

Anonymous. Cf. *Illinois*: Hyatt, No. 8109 (you will sweep out the money made during the coming year); No. 8110 (burn up the rubbish when you sweep on New Year's Day and you will have money throughout the new year).

3376 It is bad luck to sweep after the sun goes down; you will sweep your riches (profits) away.

Rosa Efird, Stanly county; Edna Whitley; the Green Collection; and and an anonymous informant. *Maryland*: Whitney-Bullock, No. 951 (wealth) — *Tennessee*: Farr, *Riddles*, No. 236; Farr, *Superstitions*, No. 237 — *Pennsylvania*: Owens, 121 (sweep the house after supper, you will never be rich) — *Iowa*: Stout, No. 1219; No. 1199 (don't sweep the floor after supper or you will sweep all the money out). — HDA IV, 1232.

3377 Sweep the room after dark, and you will never get rich.

Duo K. Smith, Houstonville, Iredell county. Only the first Hyatt item (*Illinois*) conforms; all others deal with sweeping out money, wealth, or riches. These will be briefly indicated. *Maryland*: Bullock, 9 (wealth) — *Ontario*: Wintemberg, *Waterloo*, 21 (to sweep after nightfall is to sweep all the riches out of the house) — *Indiana*: Brewster, *Beliefs*, No. 242 (wealth) — *Illinois*: Allison, No. 520 (wealth); Hyatt, No. 8070; No. 8069 (you will sweep out the money made that day) — *Nebraska*: Cannell, 23, No. 62 (if you sweep dust over the threshold after dark, you are sweeping away your wealth); Erickson, 152, No. 1 (sweep a floor at night, you sweep your riches away). — Cf. Addy, 98 (no time of day specified); HDA IV, 1232.

3378 If you keep a very clean house, you keep away your wealth.

Julian P. Boyd.

3379 If one should be going downhill when he hears the first turtledove in the spring, such a one will go downhill all the year round in a financial way.

R. L. Brown, and Fannie Vann, Clinton, Sampson county. Cf. *North Carolina*: Mooney, 100 f. (if one hears the first dove of the year below him, his own course will be constantly downhill) — *Illinois*: Hyatt, No. 1569.

3380 If you hear the first whippoorwill to your back, you will go downhill all the year.

W. J. Hickman, Hudson, Caldwell county. Cf. No. 3366, above.

3381 Do not allow an owl to sit in trees near your house and hollow (hollo); if you do, you will not be very prosperous.

E. B. Spivey, Jr., Trotville, Gates county; Zilpah Frisbie, Marion, Mitchell county; and an anonymous informant.

Business, Trade, Financial Matters

3382 If you step over a grown person, he will be unlucky in business affairs.

Kate S. Russell, Roxboro, Person county.

3383 To dream of age is a sign of success in trade and business. Lucile Massey, Durham county.

3384 If you dream of an egg, you will be good at transacting financial business.

Anonymous.

3385 To dream of seeing a great number of eggs denotes success in trade.

Eleanor Simpson, East Durham. Cf. *South*: Puckett, 500 (Negro). Cf. Nos. 3363 above, and 3425 below.

3386 Success will attend you in a business venture if, in starting on a business trip, the first person you see after leaving home is a man.

Alex Tugman, Todd, Ashe county. For general notions of this sort, cf. Nos. 3786, 3788, below.

3387 In starting out on a business trip, if the first person you see after leaving home is a woman, your trip will be a failure.

Alex Tugman, Todd, Ashe county. *South*: Puckett, 461 (Negro). Cf. Nos. 3789, 3793 ff., below. — HDA II, 1750.

Money

3388 If you pull a tooth, place it under your pillow, and fairies will bring you money.

Anonymous. Cf. No. 387, above.

3389 Dream of flowers, and you will receive money.

Madge Colclough, Durham county.

Bodily Signs

3390 Moles on the neck,
Have money by the peck.

Julian P. Boyd, an anonymous informant, and two other informants from McDowell and Durham counties. With the exception of the *Nova Scotia* reference and that of Norlin for *Illinois*, both of which are like the text, all other items employ the terse, telegraphic style of "Mole on the neck, money by the peck." *Kentucky*: Thomas, No. 1015 — *Louisiana*: Roberts, No. 343 — *Prince Edward Island*: Bergen, *Current*, No. 150 — *Nova Scotia*: Fauset, No. 180 — *Ohio*: Bergen, *Current*, No. 150; Knortz, 126 — *Indiana*: Brewster, *Beliefs*, No. 249; Brewster, *Specimens*, 366 — *Illinois*: Allison, No. 382; Hyatt, No. 3940; Norlin, 204, No. 1 — *Iowa*: Stout, No. 256 — *Ozarks*: Randolph, 330 — *Nebraska*: Cannell, 33, No. 36 — *California*: Dresslar, 106. — Cf. Storaker, *Mennesket*, Nos. 34 f. (warts on the body).

3391 A mole on your neck,
You'll gather money by the peck.

Anonymous. Cf. *Ontario*: Wintenberg, *Grey*, No. 105 (Brings money by the peck) — *Indiana*: Busse, 23, No. 3 (Means money by the peck).

3392 If your hand itches, you will get money.

Lorelei Hansom. *General*: Knortz, 21 — *Tennessee*: O'Dell, *Superstitions*, 5 — *Ontario*: Wintenberg, *Grey*, No. 97 — *Pennsylvania*: Sener, 243 — *Illinois*: Allison, 385; Hyatt, No. 3334 — *California*: Dresslar, 100 (if your hand itches, put it on a piece of wood, and you will soon get money). — Radford, 154.

3393 An itching of the palm of the hand says that the person is going to handle money.

Lida Page, Nelson, Durham county, and Mrs. Gertrude Allen Vaught, Alexander county. *General*: Beckwith, *College*, No. 81 (money is coming) — *Maryland*: Whitney-Bullock, No. 792 (sign that you will have money) — *Tennessee*: Frazier, 47, No. 11 (new money) — *Georgia*: Moore, 306; Steiner, No. 73 (don't tell anyone about it, but put your hand under your arm and you will have some money) — *Florida*: Hauptmann, 24, No. 2 (Spanish) — *Maine*: Bergen, *Current*, No. 726 (you will soon receive money if you clap the closed hand into the pocket) — *Indiana*: Brewster, *Beliefs*, No. 120 — *Illinois*: Norlin, 211, No. 37 — *Iowa*: Stout, No. 262 — *Nebraska*: Cannell, 32, No. 22 — *California*: Dresslar, 100 (also, before the week is out; . . . but this will not come true unless you have your hand scratched by another person) — *Washington*: Tacoma, 10. — Storaker, *Mennesket*, Nos. 210, 231.

3394 If the palm of your hand itches, you are going to get a large amount of money.

Alda Grayson, Rutherfordon, Rutherford county; Irene Thompson, Mt. Airy, Surry county; and an anonymous informant.

3395 If the palm of your hand itches, and you don't scratch it, it is a sign you are going to get some money.

Ruth Holt, Graham, Alamance county, and an anonymous informant.

3396 If your hand itches in the palm, scratch it on wood, and you will get money.

Eleanor Simpson, East Durham, and Kate S. Russell, Roxboro, Person county. *Illinois*: Hyatt, No. 3341 (rub your itching left hand on unvarnished wood and you will procure money); No. 3342 (rub your itching palm on wood and you will inherit money) — *Texas*: Turner, 166 (if one's right palm itches, he should scratch it on wood, making at the same time a wish; he will get some money and his wish both). — Cf. HDA III, 1383 (gift).

3397 If your palm itches on the left, you will receive money:

Rub it on wood, to make it come good;

And rub it on brass, to make it come fast.

Anonymous. *Maryland*: Whitney-Bullock, No. 795 (Rub your hand on wood to make it come good, / And rub it on brick to make it come quick); No. 1465A — *Louisiana*: Roberts, No. 309 (Scratch it on wood, come good [right hand]) — *New Brunswick and New England*: Bergen, *Current*, No. 725 — *Nova Scotia*: Creighton, 22 n. 6 (Rub it on wood sure to come good) — *Ontario*: Wintenberg, *Grey*, No. 98 — *California*: Dresslar, 101 (Left hand itching, rub it on wood; / Wish for money, 'tis sure to come good). Cf. the notes to No. 3400, below.

3398 If the palm of your left hand itches, and you don't speak of it, you will receive some money.

Julian P. Boyd. In none of the following references is receipt of the money conditioned upon silence. *South*: Wiltse, *Superstitions*, 134 (handle money) — *Kentucky*: Thomas, No. 918 — *Nova Scotia*: Fauset, No. 195 — *New England*: Johnson, *What They Say*, 108 (you have to be careful about scratching the palm of the hand, for that will break the enchantment) — *Maine*: Decrow, 319 — *New York*: Chamberlain, *Superstitions*, 145 — *Pennsylvania*: Fogel, No. 330 (German) — *Indiana*: Busse, 24, No. 32 — *Illinois*: Hyatt, No. 3343 (an indication of receiving money unexpectedly) — *Nebraska*: *Nebraska Proverbs* 11, 7 — *California*: Dresslar, 100, 192 — *Oregon*: Hand, No. 99 — *Washington*: Tacoma, 27, 29. — Addy, 100; HDA III, 601, 1383; Storaker, *Mennesket*, Nos. 207, 231.

3399 If your right hand itches, and you cross it, and put it in your pocket, you will get some money.

Minnie Stamps Gosney, Raleigh. Except for the Richardson item, which prescribes spitting on the itching hand, all references are to the basic notion that an itching right hand betokens the receipt of money. *South*: Puckett, 451 (Negro); Richardson, 248 (if your right hand itches, spit on it and rub it in your pocket, etc.) — *Alabama*: Bergen, *Current*, No. 1292 — *New York*: Bergen, *Current*, No. 724 ("R" stands for "receive"); Gardner, No. 204 — *Pennsylvania*: Fogel, No. 429 (German) — *Illinois*: Hyatt, No. 3336; Wheeler, 61 — *California*: Dresslar, 101; Mills, 44 ("K" stands for "receive"). — Henderson, 112 f.; Lean II, 283; Napier, 137; Radford, 154; Dresslar, 100 (German); Storaker, *Mennesket*, No. 209.

3400 If your left hand itches, spit in it, rub it in your pocket, and you will get money.

Julian P. Boyd. *Maryland*: Lee, 110 (spitting only); Whitney-Bullock, No. 796 (spit upon the hand, rub it on wood, and at once put it into your pocket); cf. No. 794 (Rub it on wood to make it good; or put it in your pocket) — *Louisiana*: Roberts, No. 307 (to be sure to receive the money, scratch it over a pocket) — *Maine*: Bergen, *Animal*, No. 67 (one should instantly spit on the hand, and rub it on the side or hip; he will then receive money) — *Maine* and *Massachusetts*: Bergen, *Animal*, No. 68 (spit on the hand, and put it in your pocket, etc.); No. 66 (it is a sign of money; spit on your hand and you will keep the money) — *Illinois*: Hyatt, No. 3339 (spit on the left hand when it itches, then rub your hand on wood, and you will secure money); No. 3340 (spit into the palm of the left hand when it itches, then rub your hand over your buttocks, etc.). All of the references that follow deal with the simple belief that an itching left hand indicates the receipt of money. *South*: Duncan, 236, No. 8 (Negro); Puckett, 451 — *South Carolina*: Bryant I, 290, No. 21 — *Tennessee*: Redfield, No. 372 (handle money) — *Louisiana*: Roberts, No. 306 — *Nova Scotia*: Creighton, 22, No. 97 — *Ontario*: Waugh, No. 142; Wintenberg, Grey, No. 96; Wintenberg, *Oxford*, No. 12 — *Massachusetts*: Wilson, *Syrian*, 137, No. 20 (Syrian) — *Pennsylvania*: Shoemaker, 18 — *Illinois*: Hyatt, No. 3335; No. 3338 (the greater the itch, the larger the amount); No. 3344 (a person from whom you are not expecting money will present it to you); Norlin, 211, No. 38; Smith III, 162, No. 21 (Negro) — *Iowa*: Stout, Nos. 263, 310 — *Texas*: Turner, 166 (handle money) — *Nebraska*:

Cannell, 32, Nos. 23 f.; Ericson, 150, No. 5 (come into money) — *California*: Dresslar, 101 — *Washington*: Tacoma, 17. Cf. No. 3397, above. — Addy, 160; HDA III, 601, 1383; Storaker, *Mennesket*, Nos. 207, 231.

3401 If the left hand itches, one is going to spend money.

W. H. Smith. *South*: Puckett, 451 (Negro) — *New York*: Bergen, *Current*, No. 724 — *Pennsylvania*: Phillips, 165, No. 31 — *Illinois*: Hyatt, No. 3345 — *California*: Dresslar, 100, 101 (let money go); Mills, 44 ("L" stands for "let go"). — Henderson, 112 f.; Napier, 137; Storaker, *Mennesket*, No. 209; cf. HDA III, 601 (right hand).

3402 If your left hand itches, you're going to lose money.

Kathleen Mack, Davidson county.

Shoes, Walking

3403 If a person walks across the floor with one shoe off, he will lose a dollar for every step he takes.

Mildred Peterson, Bladen county; an anonymous informant; and two other informants from McDowell and Wayne counties.

3404

Wear on toe, spend as I go;
Wear on heel, ne'er do weel.

Green Collection. Cf. *Nova Scotia*: Fauset, No. 220 (Wear at yer toe, stand [*sic*] as you go; / Wear at the heel, spend a good deal; / Wear at the ball, spend all) — *Ontario*: Wintemberg, *Grey*, No. 223 (Wear on the heel, spend a good deal; / Wear on the toe, spend as you go; / Wear on the side, you'll be a rich man's bride) — *New England*: Backus I, 502 — *New York*: Barnes, No. 88 (Wear the shoe at the side, a rich man's bride; / Wear the shoe at the toe, you spend as you go; / Wear the shoe at the ball, you spend all; / Wear the shoe at the heel, you spend a good deal); Johnson, *What They Say*, 109 — *Pennsylvania*: Phillips, 167, No. 70 — *Illinois*: Norlin, 212, No. 68. Non-versified versions of these ideas are found in the following sources. *South*: Puckett, 446 (if your shoes wear out at the toes before at the heels, you will be poor [Negro]) — *Maryland*: Whitney-Bullock, No. 895 (if you wear your shoe out between the heel and toe, you will be rich) — *Kentucky*: Thomas, No. 2148 (middle of the sole, rich some day) — *Louisiana*: Roberts, No. 902 (on the toe, you spend as you go); No. 901 (on the soles, poor) — *Massachusetts*: Bergen, *Current*, No. 1397 — *Pennsylvania*: Fogel, No. 297 (wearing round holes in the soles . . . is a sign of riches [German]) — *Illinois*: Hyatt, No. 3501 (by wearing holes in the soles of your shoes, you will become wealthy) — *California*: Dresslar, 115 (at the middle, poor); *ibid.* (at the heel, rich). — Storaker, *Mennesket*, Nos. 314 f.

New Year's Day

3405 Cook peas and hog jowl on New Year's Day, and you will have plenty of money the rest of the year.

W. H. Smith, Macie Morgan, Stanly county, and the Green Collection. Cf. Nos. 2828 ff., above. — Cf. HDA VII, 1485 (hog snout or pork).

3406 If you eat peas on New Year's Day, you will have a dollar for every pea you eat.

Zilpah Frisbie, Marion, McDowell county; Ethyl Robinson; Mamie Mansfield, Durham county; and an anonymous informant. Cf. Nos. 2827, 3359, above. — Cf. Radford, 185 (grey peas on Ash Wednesday).

3407 If you count the peas you eat on New Year's, you'll have that many dollars.

G. B. Caldwell, Jr., Monroe, Union county.

3408 Always eat cabbage on New Year's Day, if you wish to have money all the year.

Alex Tugman, Todd, Ashe county. *South*: Duncan, 236, No. 7 — *Kentucky*: Thomas, No. 2793 — *Indiana*: Brewster, *Beliefs*, No. 31 — *Illinois*: Hyatt, No. 7827; No. 7826 (cabbage for breakfast); No. 7830 (cabbage and pork). Cf. Nos. 2832 f., 3357, above. — HDA III, 601 (Christmas Eve); VI, 1035.

3409 If you have money in your pocket on New Year's Day, you will have some all the year.

Esther F. Royster, Henderson, Vance county. Cf. *Ontario*: Wintemberg, *Grey*, No. 210 (coin in the purse) — *Illinois*: Hyatt, No. 7834 (if you eat hog head on New Year's Eve at midnight and hold a piece of money in your pocket, etc.); No. 8618 (coin in your pocket); No. 8621 (a dime in each shoe). — HDA VI, 1031.

3410 If you get money on New Year's Day, you will have money all the year.

Green Collection. Cf. *California*: Dresslar, 121 (if you keep the first piece of money you get bearing the date of the new year, it will insure you good luck).

3411 To have plenty of money the rest of the year, lay a piece of silver outside the door on New Year's night, get up the next morning without speaking to anyone, and bring it in.

Maybelle Poovey, High Point, Guilford county. Cf. *Maryland*: Whitney-Bullock, No. 2229 (put a piece of money under the door New Year's Eve, etc.). — Radford, 182, s.v. "New Year."

3412 A person that is paid off on New Year's morning, no matter how small the sum of money may be, will be paid off all the year, and will have money all the year.

R. B. Edwards, Belhaven, Beaufort county.

3413 It is bad luck to spend money on New Year's Day.

Vella Jane Burch, Durham county. Cf. *Pennsylvania*: Phillips, 165, No. 33 (to spend money on New Year's Day before having received any is a bad sign, as it foreshadows more outlay than income during the year) — *Illinois*: Hyatt, No. 8619 (do not spend a coin that someone gives you on New Year's Day and you will have money the whole year). — HDA III, 619.

3414 It is bad luck to give away money in any way on New Year's Day.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. HDA vi, 1032.

Animal Indicators

3415 If you count one hundred white horses, you will find some silver.

Elsie Doxey, Currituck county. Cf. *Kentucky*: Thomas, No. 3416 (find some money) — *Ontario*: Waugh, No. 122.

3416 If you see a white horse, kiss your right hand, and stamp it twice on your left hand, you will find money.

Zilpah Frisbie, Marion, McDowell county. Cf. *General*: Beckwith, *College*, No. 180 (lick your thumb, press it in the palm of your other hand, stamp the place with your fist, and say: "Criss-cross, / White hoss, / Money for the week's done") — *New England*: Johnson, *What They Say*, 110 (put your little finger against your chin just under your lips, and spit over it; the person who does this will find some money soon). — Cf. Addy, 80; HDA, Suppl. ix, 178.

3417 Count every gray horse you see until you have reached one hundred, and you will find some money.

Alma Irene Stone, Meredith College, Wake county.

3418 If you "stamp" a hundred gray horses, you will find some money.

Caroline Biggers, Monroe, Union county.

3419 Stamp one hundred gray horses, and you will find something valuable in a horse's track.

Antoinette Beasley, Monroe, Union county.

3420 Lick the right forefinger, touch it to the palm of your left hand, and hit it with the right fist. After "stamping" one thousand, you'll find a quarter.

Green Collection.

3421 Kiss your right hand, "stamp" it twice on your left hand when you see a white mule, and you will find money.

Zilpah Frisbie, Marion, McDowell county.

3422 When a person sees one hundred gray mules and tags them on his left hand, he will find money soon after.

Fannie Vann, Clinton, Sampson county; Joseph E. Kanipe, Asheville, Buncombe county; and an anonymous informant.

3423 To find a coin in a pig's track is good luck throughout life.

An anonymous informant, and Johnson Moody, Lees-McRae College, Avery county.

3424 It is good luck to find a coin in a sheep's track.

Green Collection. Cf. *Kentucky*: Thomas, No. 3450 (mule's track) — *Illinois*: Hyatt, No. 8553 (mule's track).

3425 To dream of eggs is a sign of handling money.

Lida Page, Nelson, Durham county. Cf. Nos. 3363, above, 3426, below.

3426 If you dream of eggs you are going to get money.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Illinois*: Hyatt, No. 6131 ("I dreamt I found a nest with five eggs in, one night, and the next day I got ten dollars for a present"); No. 6132 (the greater the number of eggs you dream about, the larger amount of money you will receive) — *California*: Dresslar, 129. Cf. Nos. 3363, 3425, above. — Cf. HDA II, 643 f.

3427 To dream of fish is good luck. The dreamer will soon receive money.

Mrs. Gertrude Allen Vaught, Alexander county. *Cape Breton*: Bergen, *Current*, No. 467 (dream of catching fish) — *Illinois*: Hyatt, No. 6167 (if you dream of going fishing, someone will cheat you out of money). — HDA III, 601 f.

Beverages, Meals

3428 If you find foam on your coffee at breakfast, you will receive money that day.

Kate S. Russell, Roxboro, Person county. Only the *Alabama* item refers to breakfast in any way; all others deal with the general notion that bubbles on coffee indicate the receipt of money. Means to insure the good fortune, if indicated, are cited to show the variations that the belief has undergone in various parts of the country. *General*: Bergen, *Current*, No. 714; Knortz, 138 — *South*: Puckett, 463 (Negro) — Richardson, 248 (sip the foam off and money awaits you) — *Maryland*: Whitney-Bullock, No. 1473 (drink the bubbles before they disappear); No. 1584 (spoon up the bubbles collected in the middle of the cup, and swallow); No. 1474 (bubbles taken from coffee, wrapped up and put in pocket) — *Kentucky*: Thomas, No. 1875 (drink the bubbles) — *Alabama*: Bergen, *Current*, No. 717 (if, when you stir your coffee at breakfast you catch the bubbles on top, you can have as many dollars as the bubbles you catch) — *Louisiana*: Roberts, No. 772 (drink the bubbles off quickly) — *Prince Edward Island*: Bergen, *Current*, No. 715 (take up bubbles in spoon); No. 716 (take the bubbles up in a spoon and swallow them unbroken, saying, "Save my money") — *New England*: Johnson, *What They Say*, 166 — *Pennsylvania*: Fogel, Nos. 291 f. (German); Phillips, 164, No. 10 — *Indiana*: Brewster, *Beliefs*, No. 122 (dip them up before they disappear); Busse, 25, No. 9 — *Illinois*: Hyatt, No. 7784 (swallow bubbles before they burst); No. 7789 (drink bubbles, drink money); No. 7785 (sip the bubbles, you sip money); No. 7786 (drink a small bubble, a small sum of money); No. 7787 (large bubble, large sum of money); No. 7790 (count all the bubbles before they disappear); No. 7791 (count; a dollar for each bubble); Norlin, 213, No. 80 (drink the bubbles to get the money) — *Ozarks*: Randolph, 330 (drink the bubbles before they disappear) — *Nebraska*: Cannell, 39, No. 30 (consume at once the bubbles formed on the top of your coffee; the amount of money received will be according

to the number and size of the bubbles); *Nebraska Proverbs* II, 7 (get the bubbles with your spoon before they reach the edge of the cup) — *California*: Dresslar, 14 — *Washington*: Tacoma, II, 14 (drink the bubbles). Cf. Nos. 3360 f., above. — *Lean* II, 318 (tea); Dresslar, 12 (Paris); Storaker, *Mennesket*, No. 280 (grounds); HDA IV, 909.

3429 If the foam on the coffee appears in the shape of a coin, you will get money.

Zilpah Frisbie, Marion, McDowell county, and Mamie Mansfield, Durham county. Cf. No. 428, above.

3430 Bubbles on your tea is a sign that you will receive money. You must drink the bubbles.

Clara Hearne, Roanoke Rapids, Halifax county, and Elsie Doxey, Currituck county. *New Brunswick* and *Massachusetts*: Bergen, *Current*, No. 716 (take the bubbles up in a spoon, and swallow them unbroken, saying, "Save my money"); *Ontario*: Waugh, No. 228 (money is indicated, but you must drink the bubbles) — *New York*: Barnes, No. 39 (catch and swallow the bubbles before they break) — *Pennsylvania*: Phillips, 164, No. 10 — *Indiana*: Busse, 25, No. 9 — *Nebraska*: Cannell, 39, No. 29; *Nebraska Proverbs* II, 7 (get the bubbles with your spoon before they reach the edge of the cup) — *California*: Dresslar, 14; (also: drink the bubbles) — *Washington*: Tacoma, II.

3431 If you stretch at the table, you'll not make any money that day.

Anonymous.

Moon

3432 Show the moon a piece of silver, and it will bring prosperity.

Mamie E. Cheek, Durham county; Jane N. Ray, Meredith College, Wake county; and an anonymous informant. Cf. *Mississippi*: Hudson, 150, No. 3, shake a handkerchief containing money at the new moon, and it will bring you luck). — HDA VI, 535.

3433 Moon, moon, look at this,
Give me a plenty of it.

Mamie E. Cheek, Durham county; Jane N. Ray, Meredith College, Wake county; and an anonymous informant. — HDA VI, 487.

3434 Turn your money over when you see a new moon, and it will double in value.

Clara Hearne, Roanoke Rapids, Halifax county, and an anonymous informant. Cf. *Louisiana*: Roberts, No. 929 (turn silver over when you look at the new moon, and you will have plenty of money that moon) — *New Hampshire*: Bergen, *Current*, No. 1199 (turn money in your pocket over to insure plenty the rest of the month) — *New York* JAFI II, (1889), 148, No. 6 — *Pennsylvania*: Phillips, 166, No. 47 (money in pocket turned over several times for increase) — *Illinois*: Hyatt, No. 8586 (it will increase with the moon) — *Ozarks*: Randolph, 330 (turn over a coin in your pocket without looking at the moon again, and you will be fortunate in money matters). — Cf. Addy, 59; Udal, 281; HDA III, 603.

3435 Show a piece of silver to the new moon, and you will have money during that moon.

Fannie Vann, Clinton, Sampson county; Mr. Fairley; Dr. E. V. Howell, Chapel Hill, Orange county; and an anonymous informant. Cf. *Kentucky*: Thomas, No. 2227 (show the new moon a piece of money [result not indicated]); No. 2229 (if you show your pocketbook to the new moon, you will have twice as much money in it) — *Pennsylvania*: Fogel, No. 1260 (you will have more [money] [German]) — *Illinois*: Hyatt, No. 8590 (you will receive money); No. 8591 (show your pocketbook . . . and your money will double).

3436 If a person holds a coin and looks over his right shoulder at the new moon, he is sure to have more money before the month is over.

R. B. Edwards, Belhaven, Beaufort county. Cf. *New Hampshire and Massachusetts*: Bergen, *Current*, No. 1100 (if you have money in your pocket the first time you see the new moon, and it is seen over your right shoulder, you will have money all year) — *California*: Dresslar, 21 (if you see the new moon over the right shoulder, and have money in your pocket, you will have plenty of money while the moon lasts); another item adds an additional detail of "shaking your hand at the new moon," with plenty of pocket money promised for the rest of the month (p. 21).

3437 The common people have a superstition about the moon. They believe that if you look at the new moon with money in your hand, you will get more money.

S. M. Davis, White Hall (Seven Springs), Wayne county, and an anonymous informant. Cf. *Pennsylvania*: Fogel, No. 496 (when you see the new moon for the first time over your left shoulder, money in hand, you will get more money [German]) — *Illinois*: Hyatt, No. 8589 (at the first new moon of the new year, hold a piece of money in your hand and look at the moon over your right shoulder; this will bring you money all year); No. 8588 ("I always watch for the new moon in the new year and always go out in the yard with money in my hand, if it is only a penny, and I always have good luck and am never broke") — *Texas*: Turner, 166 (make money the whole month). — Addy, 59; HDA vi, 487.

3438 It is a sign of good luck to see the new moon when money (silver) is in your pocket.

Elsie Doxey, Currituck county, and Lucille Massey, Durham county. Cf. *Maryland*: Whitney-Bullock, No. 525 (money until the next moon, if seen over left shoulder) — *Ontario*: Waugh, No. 2 — *New England*: Johnson, *What They Say*, 144 (jingle the money, and you will have some until the next moon comes) — *Indiana*: Brewster, *Beliefs*, No. 90; No. 121 (he will have money all that month!) — *Illinois*: Hyatt, No. 8587 (you will always have money, or have money until the next moon, if the new moon is viewed over the right shoulder); Wheeler, 55 ("I was glad when I saw the new moon over my right shoulder first, and felt in my pocket to find some money. If I found it, I would have money all that month") — *Ozarks*: Wilson, *Folk Beliefs*, 161 (if a person has money in his pocket when he first sees a new moon, he should turn

the money over so that he will have money the rest of the year) — *California*: Dresslar, 21 (left shoulder, money in pocket, more money soon). — Cf. HDA III, 603 (bad luck).

Miscellaneous

3439 To dream of money is good luck.

Mrs. Gertrude Allen Vaught, Alexander county. *South*: Puckett, 502 (a vision of small change indicates good luck [Negro]); also (large money) — *Maryland*: Whitney-Bullock, No. 158 (a large amount of money) — *Kentucky*: Thomas, No. 1975 (large pieces of money) — *Tennessee*: McGlasson, 20, No. 17 — *Illinois*: Hyatt, No. 6285 (silver money) — *California*: Dresslar, 130.

3440 Dream of receiving money, and you will have bad luck.

Anonymous. *General*: Knortz, 43 — *South*: Puckett, 502 (either large money or small change [Negro]) — *Maryland*: Whitney-Bullock, No. 161 (large money); No. 159 (silver money) — *Louisiana*: Roberts, No. 824 — *Kentucky*: Thomas, No. 1973 — *Newfoundland*: Bergen, *Current*, No. 544 (small change, or money) — *Illinois*: Hyatt, No. 6277; No. 6286 (silver money) — *New Mexico*: Moya, 63, No. 36 (Spanish). — Storaker, *Mennesket*, No. 522; HDA III, 602.

3441 Spit on new money first received that day.

Green Collection. *General*: Knortz, 40 — *Maryland*: Whitney-Bullock, No. 1465 — *New England*: Johnson, *What They Say*, 89 (certain of the most ignorant class will spit on money for good luck) — *New Hampshire*: Bergen, *Animal*, No. 65 (spit on a piece of money for luck before pocketing it) — *Pennsylvania*: Phillips, 165, No. 28 — *Illinois*: Hyatt, No. 8548. — HDA VIII, 337; III, 606; Radford, 224; Udall, 286.

3442 To find money is a sign of good luck.

Alma Irene Stone, Meredith College, Wake county; the Green Collection; Roberta Elizabeth Pridgen, Lenoir county; and Maysie Rea, Craven county. *Kentucky*: Thomas, No. 3018 — *Tennessee*: McGlasson, 20, No. 14 — *Alabama*: Bergen, *Current*, No. 720 (if you find a piece of money the first day of the year, you will have good luck all the rest of the year) — *Illinois*: Hyatt, No. 8551 — *Iowa*: Stout, No. 1213 — *California*: Dresslar, 120 (early in the morning). — HDA III, 605 f.

3443 It is good luck to find a piece of money heads up.

Mrs. Norman Herring, Tomahawk, Sampson county. Cf. the Nebraska reference in No. 3445, below.

3444 If you find a piece of money, you must keep it, for it will bring more.

Green Collection. *General*: Knortz, 40 (money that is found should not be given out, because it attracts other money) — *Kentucky*: Thomas, No. 3019 — *Alabama*: Bergen, *Current*, No. 718 (good luck) — *Louisiana*: Roberts, No. 1526 (carry the money for luck) — *Pennsylvania*: Fogel, No. 412 (good luck [German]) — *Illinois*: Hyatt, No. 8554; No. 8558 (keep as good luck money) — *Texas*: Eogusch, 123 (good luck) — *California*: Dresslar, 120 (good luck). — Leland, 202; cf. Jones, 531 f.

3445 Finding a penny brings good luck.

Bill Tully, Ted Caldwell, Hazel Hudson, Lucille Allison, students at Lees-McRae College, Avery county, and an anonymous informant. *South: Puckett*, 495 (finding a penny means that you will find more [Negro]) — *Kentucky*: Fowler, No. 3018a — *Tennessee*: McGlasson, 20, No. 5 — *New England*: Johnson, *What They Say*, 92 f. (discussion of the "lucky penny," not losing or spending one, etc.) — *New York*: Gardner, No. 132 — *Illinois*: Allison, No. 548; Hyatt, No. 8555; No. 8556 (do not spend; save the penny for luck); No. 8557 (wear it in your shoe for luck) — *Iowa*: Stout, No. 1225 — *Nebraska*: Cannell, 48, No. 24 (with the head up) — *California*: Dresslar, 120. — Cf. HDA II, 1469.

3446 To find a penny in a horse's track is good luck.

Esther F. Royster, Henderson, Vance county, and Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Tennessee*: McGlasson, 20, No. 23 (good luck to find a penny in a silver horseshoe).

3447 It is bad luck to receive a two-dollar bill.

Zilpah Frisbie, Marion, McDowell county; Edward Dreyer (Louisiana); and an anonymous informant. Cf. *South*: Puckett, 430 (some Negroes carry a two-dollar bill for luck) — *South Carolina*: Bryant II, 141, No. 9 — *Maryland*: Whitney-Bullock, No. 1430 (a two-dollar note is a bringer of ill luck if kept long enough; pass it at once) — *Kentucky*: Thomas, No. 3031 — *Louisiana*: Roberts, No. 1523 — *Illinois*: Hyatt, No. 8575 — *Nebraska*: Cannell, 24, No. 80. The bad luck associated with two-dollar bills apparently goes back to the time of Lincoln, and the "Greenback Issue" of 1862 (AN&Q II [1942-1943], 137; for various other information cf. I [1941-1942], 140; III [1943-1944], 74 f.).

3448 Be sure to "nip" (pinch) off the corner of a two-dollar bill, or else bad luck will befall you.

Elsie Doxey, Currituck county, Edward Dreyer (Louisiana), and four other informants from central and western counties. *South*: Puckett, 430 (Negro) — *Maryland*: Whitney-Bullock, No. 1431 (instance of a prominent Baltimore business man's tearing off a corner of such a bill) — *Kentucky*: Thomas, No. 3032 (pinch off a little piece in the middle of a side or end) — *Tennessee*: Frazier, 41, No. 40 — *Florida*: Hauptmann, 29 (Spanish) — *Louisiana*: Roberts, No. 1524.

3449 When you first receive a two-dollar bill, don't put it in your pocket until you have torn the upper right hand corner off. Unless you do this, it will be a "Jonah."

Carl G. Knox, Leland, Brunswick county.

3450 If you dream of finding a full purse, it foreshadows great happiness.

Eleanor Simpson, East Durham.

3451 It is bad luck to give away an empty pocketbook.

Green Collection, and J. Frederick Doering, Durham. Cf. *Ontario*: Doering, *Customs*, 158 (purse; the spell can be broken by putting a penny in it) — *Indiana*: unidentified item from Anderson, Indiana, to the same effect as the foregoing item).

WORK, TRADES, PROFESSIONS

General Beliefs

3452 Trying your fortune with apple seed :

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Thirteen, sugar,
Fourteen, pie,
Fifteen, go to work, and work till you die.

Eleanor Simpson, East Durham.

3453 Carry a conjure bag when applying for a job, and you will get the job.

Constance Patten, Greensboro. *South*: Puckett, 277 (description of what goes into such a bag, i.e., anvil dust, needles, etc., wrapped in red flannel; charges ranging from \$1.50 to \$100 [Negro]).

3454 If you work hard on Monday, you'll work hard all week.

Edith Walker, Watauga county. Cf. *Pennsylvania*: Fogel, No. 1369 (if you complete a piece of work on Monday, you will accomplish much that week) — *California*: Dresslar, 73.

3455 It is bad luck to start a new job on Friday.

Lizzie May Smith, Hamlet, Richmond county, and Katherine B. Jones, Raleigh. References given here are to beginning a (new) job, not to starting a task or piece of work; these are cited in Nos. 5996 ff., below. *Tennessee*: McGlasson, 21, No. 34 — *Ontario*: Waugh, No. 54 — *Nebraska*: Cannell, 23, No. 54. Cf. No. 5999, below. — Udal, 287; HDA 1, 572.

3456 Starting a job on Friday the thirteenth is bad luck.

Students of Lees-McRae College, Avery county.

3457 Never begin to build on Friday, for it is unlucky.

I. G. Greer, and N. C. Boone. HDA III, 71.

3458 It is bad luck to work on Sunday.

Anonymous. *Tennessee*: McGlasson, 21, No. 39 — *Ontario*: Waugh, No. 55 (aside from the religious point of view, it is believed by some to be unlucky to perform any work whatever on Sunday) — *Illinois*: Hyatt, No. 8490; No. 8493 (the person who works Sunday will lose a day or two during the week); No. 8492 (what you gain by working Sunday will be lost three times that week) — *California*: Dresslar, 71 (work done on Sunday will lead to a bad end). Besides the three items listed next below, the following references are included to give some notion of the kinds of Sunday work about the farm that were frowned on. Ploughing: A man was ploughing on Sunday when his mule and dog started talking to him. He never ploughed again on that day (*South*: Puckett, 544 [Negro]); it is said that years ago a man plowed on Sunday, and his hands stuck to the plough until Monday morning (*Illinois*: Hyatt, No. 8504). Burning: If a person burns brush on Sunday, his body will burn when he dies (*ibid.*, No. 8497). Hoeing: If one hoes on Sunday, bad luck will follow (*ibid.*, No. 8503). — HDA 1, 568.

3459 It is bad luck to pick up chips on Sunday.

Anonymous. Cf. Knortz, 113 (one must not saw wood on Sunday) — *Nova Scotia*: Creighton, 19, No. 69 (don't cut kindlings on Sunday; the man in the moon got there from cutting withes on Sunday) — *Illinois*: Hyatt, No. 8505 (chop wood on Sunday and you will be put in the moon). For references to the man in the moon, cf. Nos. 5951 f., below. — HDA VII, 106, 109.

3460 Turning a grindstone on Sunday is bad luck.

Ray Peterson, Riley, Franklin county; Green Collection; and an anonymous informant.

3461 If one turns a grindstone on Sunday, he will get a lick on Monday for every round turned.

W. S. Smith, Cornelius, Mecklenburg county.

Sailors, Fishermen

3462 Steamships will not sail on Friday, night or day.

Dorothy M. Brown. *Maryland*: Whitney-Bullock, No. 2194. Cf. Nos. 3721 ff., below, for the tabu against beginning any kind of a journey on Friday. — Cf. HDA VII, 638.

3463 If a bird alights on a boat before it sails, it is bad luck.

Anonymous. Cf. *Maryland*: Whitney-Bullock, No. 628 (for a bird to fly into one of the windows or port-holes of a vessel foretells death); No. 348 (sea captains are tempted to go back to harbor if they see a bird fly across a ship); No. 629 (bad luck for an albatross to sit on the mast of a ship; it means death, the visit of a sailor's ghost). — Cf. HDA, Suppl., IX, 158.

3464 If rats come up on the deck of a ship, it is a sign the ship is leaking.

Anonymous. All of the following references deal with a rat's deserting a sinking ship, or a vessel otherwise doomed. *General*: Bergen, *Animal*, No. 239 (sinking ship) — *Maryland*: Whitney-Bullock, No. 585 (when rats leave a ship the sailors will follow, for it means the vessel will sink) — *Louisiana*: Roberts, No. 1311 (if the rats leave a boat when it is leaving the wharf, it is a sure sign that it will sink that trip) — *Newfoundland*: Bergen, *Animal*, No. 448 (before a storm and shipwreck) — *Nova Scotia*: Fauset, No. 128 (sinking ship) — *Illinois*: Hyatt, No. 1886 (doomed ship) — *Michigan*: Dorson, 245 (leaky ship; "I've seen sailors throw potatoes or carrots at rats to drive them back into the boat. It may be that a rat has knowledge that a human hasn't") — *California*: Dresslar, 44 (ship lost at sea) — *Washington*: Tacoma, 17 (ill-fated voyage). — FFC 113, 55 (bibliography of the proverb); Kamp, 80, No. 204.

3465 A woman in a sailing ship is regarded as bad luck.

Green Collection; students of Lees-McRae College, Avery county; J. Frederick Doering, Durham; Charles Proctor (West Virginia); and an anonymous informant. *Quebec*: "St. Lawrence rivermen believe that presence of women on board a schooner is bound to bring bad luck"

(MS notes in the Brown Collection) — *Ontario: Doering, Customs*, 152 (Great Lakes mariners)—*American Magazine*, CLVI (Dec. 1953), 83 (on a towboat [Mississippi River]).

3466 Sailors consider it bad luck to have a bride on a ship.

Anonymous.

3467 A common superstition among sailors is to think it bad luck if a man whistles on board a steamer at sea.

G. B. Caldwell, Jr., Monroe, Union county. *General*: Knortz, 153 (it is believed that the devil feels himself ridiculed by the whistle, and sets about to revenge himself by causing a storm); Patten, 140 (sailors believe that whistling at sea increases the wind) — *Nova Scotia*: Creighton, 15, No. 9 (too much wind or some other form of bad luck); Fauset, No. 208. Cf. No. 3474, below. — Radford, 256 f.; Kittredge, *Witchcraft*, 160; Lean II, 163; HDA VI, 1587; IX, 645.

3468 It is bad luck to shave at sea.

Anonymous.

3469 Sailors on a ship, when walking on the deck, will not let a stanchion come between them.

G. B. Caldwell, Jr., Monroe, Union county. For general beliefs about divisive objects, cf. Nos. 3594, below.

3470 If the boom of a sailboat creaks while the boat is in motion, the wind will soon die out.

Anonymous.

3471 A superstition common among sailors and fishermen of the waters of North Carolina is buying wind. When they are overtaken by a calm, they climb the mast of the boat and place a coin at the masthead. This is sure to bring a breeze.

Reverend L. D. Hayman, Hyde and Dare counties. HDA, Suppl. IX, 158.

3472 To get wind when sailing, stick a knife blade into the mast.

Julian P. Boyd, and an anonymous informant. *South*: Puckett, 325 (the Sea Island Negroes will scratch the boat's mast and whistle for wind) — *Newfoundland*: Bergen, *Current*, No. 1059 (mainmast) — *Nova Scotia*: Fauset, No. 247 (if a sailor sticks his sheaf knife into the foremast, there'll be an awful breeze of wind). — Inwards, 105 (scratching the mast).

3473 If sailors can catch a louse, and put him on the leech of the mainsail, wind is promised, provided the louse crawls upward.

P. D. Midgett, Wanchese, Dare county. *Newfoundland*: Bergen, *Animal*, No. 618. — HDA V, 936.

3474 On board ship, whistle for a breeze.

P. D. Midgett, Wanchese, Dare county. *General*: Bergen, *Current*, No. 1078 — *Maryland*: Whitney-Bullock, No. 496; No. 497 (never whistle at sea unless there is a great calm and you want a wind) — *New England*: Johnson, *What They Say*, 24 (wind). — Inwards, 105 (a soft whistle for a breeze; a loud one for a gale); 218 (whistling on a ship or boat causes contrary winds); Kittredge, *Witchcraft*, 160; *Pop. Sup.*, *Gent. Mag.*, 219; Storaker, *Mennesket*, No. 316; HDA vi, 1587; ix, 645.

3475 Mackerel backs and mare's-tails
Make lofty ships carry low sails.

Green Collection. *Massachusetts*: Bergen, *Current*, No. 1025. Cf. also the following verses (Mackerel scales and mare's tails, / Make lofty ships carry low sails) — *General*: Dunwoody, 45; Garriott, 12 — *New England*: Johnson, *What They Say*, 24 — *Indiana*: Brewster, *Beliefs*, No. 17 — *Nebraska*: Cannell, 11, No. 14 (Mackerel scales, / Furl your sails) — *General*: Dunwoody, 45; Inwards, 134 (Mackerel sky and mare's tails, / Make lofty ships carry low sails) — *General*: Dunwoody, 15 — *Maryland*: Whitney, 195 — *New York*: Cutting, *Farm*, 30 (great ships). FFC 113, 46; Inwards, 134; Udall, 270. Cf. also the two following (Mackerel sky, horse's tail, / Make the sailor draw his sail) — (*Massachusetts*: Bergen, *Current*, No. 1026) and — *Canada*: Bergen, *Current*, No. 1027 (Mackerel sky, / Wind blow high). Cf. No. 6521, below.

3476 Rainbow in the morning—the sailor's warning.

Julian P. Boyd. Cf. No. 6124, below.

Actors, Town Criers, Auctioneers

3477 Actors are told never to whistle before entering upon a stage, because they are likely to whistle themselves out of a job.

Mary Ann Cates. *General*: WF XIII (1954), 247 — *Kentucky*: Thomas, No. 3907 (never whistle in a dressing room of a theater; this superstition is held by actors) — *Illinois*: Hyatt, No. 8526 (bad luck); No. 8525 (the show will fail) — *California*: Busse, *Theater*, No. I (death; an instance is cited of a World War II, U.S.O. chorus girl who collapsed and died after she had failed to observe the time-honored tradition of the theater) — *Washington*: Tacoma, 21 (the worst luck in the world). — Radford, 179, 226, 257.

3478 In order for a town crier to be a good one, he must be a twin.

Lucille Cheek, Chatham county, and Mrs. Nilla Lancaster, Goldsboro, Wayne county.

3479 Sale criers who are twins are very lucky and successful.

Lucille Massey, Durham county. "There are twin Tobacco buyers in Wilson; and there is a real estate company in North Carolina that has the Burton Twins as auctioneers."

3480 Never allow a man to auction anything off for you, unless he's a twin. The sale of any property sold by a man that isn't a twin will cause trouble.

Kate S. Russell, Roxboro, Person county, and Zilpah Frisbie, Marion, McDowell county.

Women in Industry

3481 It is very bad luck to take a woman to the mines. This is not abided by as rigidly in the modern mines as it was a few years ago, but there are still many miners who object violently to allowing any woman to come farther than the tippie.

Emmy Lou Morton (West Virginia), and an anonymous informant. *Arizona*: JAFL XLII (1941), 147 n. 43 — *Colorado*: CFQ IV (1945), 331 — *Utah*: JAFL XLII (1941), 146 f. — *Montana*: CFQ V (1946), 19 (cf. n. 53 for a survey of the belief) — *California*: CFQ I (1942), 134. — Sébillot, *Les travaux publics et les mines* (Paris, 1894), 507; Jones, 127, 134.

3482 It is bad luck for a woman to enter a coal mine.

Anonymous. *National Geographic Magazine* LXXXV (1944), 582.

3483 A woman in a coal factory means bad luck.

Charles Proctor (West Virginia), and an anonymous informant.

3484 A woman in a steel factory causes bad luck.

Charles Proctor (West Virginia), and an anonymous informant. Cf. HDA II, 1752 (iron cannot be melted if a woman is present [Norwegian]).

3485 A woman in a lumberyard is thought to bring bad luck.

Students of Lees-McRae College, Avery county; Charles Proctor (West Virginia); and an anonymous informant.

RELIGION

Bible

3486 No other book should ever be allowed to lie on top of the Bible.

John Walker McCain, Jr. (California). Cf. *Illinois*: Hyatt, No. 10571 (the Bible is holy and should be kept in the center of the table standing in the middle of the room; further, you must never place anything on top of the Bible).

3487 Sleep with a Bible under your head, and you'll not dream bad dreams.

Anonymous. *Tennessee*: O'Dell, *Superstitions*, 5 — *Illinois*: Hyatt, No. 5941 (lay a Bible under your pillow and you will always have good dreams); No. 5951 (having had a bad dream, next morning read a verse from the Bible).

3488 Read the seventh chapter of Revelation, and it will cut off your bad luck.

Madge Colclough, Durham county. Cf. *Illinois*: Hyatt, No. 6613 (success, if you make a wish each night while reading John xiv; No. 6580 (the first thing every morning before speaking to anyone, read Psalm xxiii, and make a wish; this will bring success); No. 10675 (read Psalm lxxvii daily, and you will not be in danger).

3489 The Bible is opened on New Year's Day at random, and one's fortune for the year foretold from the chapter.

Green Collection. Only the Iowa reference mentions New Year's. *Iowa*: Stout, No. 1125 (on New Year's morning, without speaking to anyone, go to the Bible, open it, and point, without looking, to a verse; that verse will govern your life during the year) — *Nebraska*: Cannell, 48, No. 22 (if worried, open the Bible; the first verse the eyes fall upon will tell whether your worry is necessary or not) — *California*: Dresslar, 121 (if you open the Bible at random, a certain verse will be found on the page which will be a special command or warning to you). — Radford, 34; HDA 1, 1217.

3490 On opening the Bible, if the beginning of the chapter before your eyes begins with "And it came to pass," the wish you make will come true.

Helen Harrell, Madge Colclough, Durham county, and an anonymous informant. *Tennessee*: Rogers, *Wish*, 39, No. 11.

3491 Make a wish and open the Bible. If you can find anywhere on those pages "It shall come to pass," your wish will come true. You may have three trials to see if your wish will come true.

Mrs. Gertrude Allen Vaught, Alexander county; Edna Whitley; and three other informants from Caldwell, Mecklenburg, and Lenoir counties.

Church

3492 If you sleep in church, you will be unfortunate.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

3493 If you sleep in church, you will die a blockhead.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

FRIENDS, ENEMIES

General

3494 If you mention someone's name unintentionally, it is a sign that he or she is thinking about you.

Mrs. Gertrude Allen Vaught, Alexander county, and an anonymous informant. *General*: Beckwith, *College*, No. 119 — *South Carolina*: Bryant II, 147, No. 87 — *Maryland*: Whitney-Bullock, No. 1031 — *Ontario*: Waugh, No. 482 — *Pennsylvania*: Shoemaker, 19 — *Illinois*: Allison, No. 389 — *California*: Dresslar, 137.

3495 If you call one person's name when you are addressing someone else, it means that the person is talking about you.

Dorothy McDowell Vann, Raleigh, and Rubye Fogel (New York). *Kentucky*: Thomas, No. 3938 — *Tennessee*: Redfield, No. 392 — *Illinois*: Hyatt, No. 3126 — *Ozarks*: Randolph, 184 (woman).

3496 If you dream about the same person three nights in succession, it is a sign that that person hates you.

Minnie Bryan Farrior, Duplin county, and Dorothy McDowell Vann, Raleigh.

Hair, Hairpins, Combs

3497 When your hair falls out rapidly, someone is plotting against you.

Constance Patten, Greensboro.

3498 If you find a hairpin, it is a sign that you have found a friend.

Mrs. Gertrude Allen Vaught, Alexander county, and three other informants from Durham and Orange counties. *General*: Beckwith, *College*, No. 80a — *South*: Puckett, 447 (Negro) — *Tennessee*: Redfield, No. 350 (always pick up a hairpin found lying on the floor, for you have found a friend) — *Florida*: Hauptmann, 20 (Spanish) — *Indiana*: Brewster, *Beliefs*, No. 248 — *Illinois*: Hyatt, No. 3793; Norlin, 215, No. 114 (you will soon have a new friend); Smith II, 68, No. 15 — *Iowa*: Stout, No. 1208 (new friend) — *Ozarks*: Randolph, 60 (new friend) — *Nebraska*: Cannell, 47, No. 1; *Nebraska Proverbs* II, 7 — *California*: Dresslar, 61.

3499 Finding a hairpin with one prong longer than the other is a sign of making of new friends.

Anonymous. Cf. *Illinois*: Hyatt, No. 3799 (if the two prongs are even the friend will be a boy; if uneven, a girl) — *Ozarks*: Randolph, 60 (equal prongs mean the friend will be a girl).

3500 To find a hairpin indicates the finding of a friend, and if it is put in the shoe of the right foot and worn three days, any wish you make during that time will come true.

Mamie Mansfield, Durham county.

3501 Take a hairpin, and you lose a friend.

Lucille Massey, Durham county.

3502 If you lose a hairpin, you lose a friend.

Zilpah Frisbie, Marion, McDowell county. *General*: Beckwith, *College*, No. 80a — *Maryland*: Whitney-Bullock, No. 887B — *Illinois*: Hyatt, No. 3803 — *Iowa*: Stout, No. 235 — *Nebraska*: Cannell, 47, No. 3; *Nebraska Proverbs* II, 7 — *California*: Dresslar, 61. — HDA VI, 932.

3503 It is a sign that you will lose a friend if you drop a hairpin from your head.

Mrs. Gertrude Allen Vaught, Alexander county; Lucille Massey, Durham county; and the Green Collection. Cf. *South*: Puckett, 399 (if you drop a hairpin and do not pick it up, etc. [Negro]) — *Kentucky*: Thomas, No. 2048 (and fails to pick it up, etc.) — *Louisiana*: Roberts, No. 851 — *Pennsylvania*: Bergen, *et al.*, 20 — *Illinois*: Hyatt, No. 3801 (and does not pick it up, etc.). — HDA VI, 932.

3504 If you drop your comb when combing your hair, it is a sign that someone is saying something untrue about you.

Marjorie Rea, Craven county.

Ears

3505 If your ear itches, someone is thinking of you.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Quebec*: Marie-Ursule, 170, No. 267 (tingle [French]) — *Pennsylvania*: Fogel, No. 373 (burn [German]) — *California*: Dresslar, 102 (if you think of the person, your ear will stop itching). — Wessman, 20.

3506 If your ear itches (burns), someone is talking about you.

Bessie Lou Mull, Shelby, Cleveland county, and thirteen other informants. Even though "talking about" a person is generally conceded to mean remarks of an uncomplimentary nature, they are not so construed here; cf. various numbers that follow for different shades of meaning. Unless otherwise stated, all entries refer to "burn." *South*: Puckett, 450 (Negro) — *North Carolina*: *Folk-Lore* XLIX (1938), 167 — *South Carolina*: Bryant I, 290, No. 22 — *Tennessee*: Frazier, 47, No. 10; O'Dell, *Superstitions*, 5; Redfield, No. 373 — *Georgia*: Steiner, No. 68 — *New England*: Johnson, *What They Say*, 42 — *Vermont*: Currier, 293 — *Pennsylvania*: Shoemaker, 16 — *Indiana*: Brewster, *Beliefs*, No. 118 — *Iowa*: Stout, No. 257 — *Missouri*: Yoffie, 392 (Jewish) — *Nebraska*: Erickson, 150; *Nebraska Proverbs* II, 8 — *California*: Dresslar, 103 — *Oregon*: Hand, No. 27 (itch or burn) — *Washington*: Tacoma, 10, 17 (burn), 20 (tingle). — Addy, 95; Napier, 137; Udall, 276; McCartney, 143 (citing an example from Chaucer's *Troilus and Criseyde*, Book 2, lines 1020-1022); Wessman, 18.

3507 If your ear burns, someone is saying evil against you.

Elizabeth Sutton, Durham county, and Marie Harper, Durham county.

3508 If your ear rings, it means someone is thinking about you.

Dorothy M. Brown. *Ontario*: Doering, *Customs*, 151 (left ear) — *Illinois*: Hyatt, No. 3171 (you are in the thoughts of a dear friend if your right ear sings) — *Iowa*: Stout, No. 297 (if you can think of the right person, the ringing will stop). — Wessman, 18, 20; HDA VI, 1214.

3509 If a person's right ear burns, he is being spoken well of.

Mabel Ballentine, Raleigh, and eight other informants from widely separated localities. *General*: Beckwith, *College*, No. 83; Bergen, *Current*, No. 1341 — *South*: Puckett, 450 (Negro); Wiltse, *Superstitions*, 134 — *Maryland*: Lee, 111 (Negro) — *Kentucky*: Thomas, No. 799;

Shearin, 320 — *Louisiana*: Roberts, No. 248 — *Ontario*: Waugh, No. 160; Wintenberg, *Grey*, No. 89 — *New England*: Johnson, *What They Say*, 42 — *New York*: Barnes, No. 60; Chamberlain, *Superstitions*, 145; Gardner, No. 202 — *Pennsylvania*: Grumbine, 284; Owens, 120; Phillips, 166, No. 55 — *Indiana*: Brewster, *Beliefs*, No. 118 — *Illinois*: Allison, No. 377; Hyatt, No. 3184 — *Texas*: Bogusch, 117 — *Nebraska*: Cannell, 32, No. 15 — *California*: Dresslar, 103, 191 f. — Addy, 98; McCartney, 143; Laval, 19, No. 27; Wessman, 18.

3510 If your right ear burns, someone is saying something kind about you (one is being praised).

Duo K. Smith, Houstonville, Iredell county; an anonymous informant; and Ada Briggs (Virginia). All references are to "praise." *General*: Patten, 140 (left ear) — *South*: Duncan, 237, No. 8 — *Ontario*: Wintenberg, *German* II, 93; Wintenberg, *Waterloo*, 19 — *Pennsylvania*: Sener, 243 — Radford, 109; Wessman, 18.

3511 A buzzing in the right ear is a sign someone is speaking good of you.

J. Frederick Doering, Durham. *Florida*: Hauptmann, 17 — *Ontario*: Doering-Doering I, 63. — HDA VI, 1214.

3512 If your left ear itches, you are being talked about pleasantly.

Ella Parker, Mt. Gilead, Montgomery county. *Illinois*: Hyatt, No. 3151.

3513 If your left ear burns, some one is talking about you.

Roberta Elizabeth Pridgen, Lenoir county. *South*: Duncan, 237, No. 8 — *Georgia*: Steiner, No. 67 — *New Mexico*: Baylor, 148, No. 69 (when your left ear burns and is red, etc. [Spanish]) — *California*: Dresslar, 103 (someone of the opposite sex).

3514 If your left ear burns, someone is talking good about you.

Mamie Mansfield, Durham county, and two other informants from Caldwell and Montgomery counties. Cf. No. 3512, above.

3515 If a person's left ear burns, it shows he is being spoken ill of.

Lida Page, Nelson, Durham county; Mabel Ballentine, Raleigh; Lucille Cheek, Chatham county; an anonymous informant; and Odus Rupe (Kentucky). *General*: Beckwith, *College*, No. 83; Bergen, *Current*, No. 1341 — *South*: Puckett, 450 (Negro); Wiltse, *Superstitions*, 134 — *Maryland*: Lee, 111 — *Kentucky*: Thomas, No. 800 — *Louisiana*: Roberts, No. 248 — *Ontario*: Waugh, No. 160; Wintenberg, *German* II, 93; Wintenberg, *Grey*, No. 89; Wintenberg, *Waterloo*, 19 — *New England*: Johnson, *What They Say*, 42 — *New York*: Barnes, No. 60; Chamberlain, *Superstitions*, 145; Gardner, No. 203 — *Pennsylvania*: Fogel, No. 374; Grumbine, 284; Owens, 120; Phillips, 166, No. 55 — *Indiana*: Brewster, *Beliefs*, No. 118; Busse, 24, No. 10. — *Illinois*: Allison, No. 378; Hyatt, No. 3149 — *Ozarks*: Randolph, 54 (a woman is taking your name in vain) — *Nebraska*: Cannell, 32, Nos. 14 f. — *California*: Dresslar, 103, 191 f. — Addy, 98; Henderson, 113; McCartney, 143; Laval, 19, No. 27; Wuttke, 218; Wessman, 18; HDA VI, 1214.

3516 If your left ear burns someone is "blessing you out."

Duo K. Smith, Houstonville, Iredell county. Cf. Wessman, 18; HDA VI, 1214.

3517 If your right ear burns, you are being talked about unpleasantly.

Ella Parker, Mt. Gilead, Montgomery county; Penelope Nichols, Rocky Mount, Nash county; and W. J. Hudson, Caldwell county. *General*: Patten, 140 — *Georgia*: Steiner, No. 67 (talking evil) — *Illinois*: Hyatt, No. 3150 (burns or itches) — *California*: Dresslar, 103.

Counteractants

3518 If you wish burning ears to stop, wet the end of your forefinger with the tip of your tongue, and touch the ear that burns. That makes the person talking about you suffer the same discomfort.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. Cf. *New England*: Johnson, *What They Say*, 42 (by wetting your thumb and forefinger and rubbing your ear, when it burns, you can put a stop to the resulting talk about you) — *Kentucky*: Thomas, No. 805 (put saliva on the ear, and it will stop burning if the remarks are kind; it will not stop burning if the remarks are unkind).

3519 If the left ear burns, somebody is talking bad about you. Wet your finger and cross the ear that burns to counteract the talk.

Anonymous. Cf. *Illinois*: Hyatt, No. 3154 (make a cross with saliva over the ear and name it for someone you know. If your ear ceases burning, the person named was the talker; but if your ear continues to burn, repeat the process until the correct name is revealed).

3520 If one's ears burn, and he wets his finger and touches them, the talk of the persons talking about him will "turn agin them."

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. Cf. *Kentucky*: Thomas, No. 808 (spit on the ear, and you will outwit the talker) — *Illinois*: Hyatt, No. 3153 (spit on the ear to discover whether the conversation is good or bad; if the ear continues to burn, it is bad). — Cf. HDA VI, 1215 f.

3521 If your ears burn, put the broom behind a door, and the persons that are talking about you will come.

Kate S. Russell, Roxboro, Person county. For possible connections with witchcraft, cf. Nos. 5595 f., 5634, below.

Eyes, Nose, Face, Teeth

3522 If your right eye itches, you will hear something good about yourself.

Anonymous. Cf. HDA I, 697.

3523 If your right eye itches, someone is talking good about you.

Autie Bell Lambert, Stanly county. *Nebraska*: Cannell, 32, No. 13 (burns or itches).

3524 If the left eye itches, someone is talking bad about you.

Autie Bell Lambert, Stanly county. *Nebraska*: Cannell, 32, No. 13.

3525 If your nose itches, someone is thinking of you.

Jeanette McKinney, Lees-McRae College, Avery county, and an anonymous informant. *New York*: Gardner, No. 201 — *New Mexico*: Moya, 75, No. 22 (Spanish) — *California*: Dresslar, 102. — Wessman, 21.

3526 An itching nose shows that someone is talking about you.

Green Collection; O. W. Blacknall, Kittrell, Vance county; and Julian P. Boyd. *South*: Richardson, 248 (right of the nose, a man; left, a woman) — *Illinois*: Hyatt, No. 3245 — *Iowa*: Stout, No. 299. — Wessman, 20 f.; HDA VI, 793.

3527 If your nose itches, it means you're looking for a fight.

J. Schaffner. Cf. *Louisiana*: Roberts, No. 243 (if the nose itches on the left side the fight is with a man; on the right, with a woman). — Cf. Wessman, 20 f.; HDA VIII, 534.

3528 If you sneeze on Thursday, you will gain a friend before the sun goes down.

Eva Furr, Stanly county. Cf. *Ozarks*: Randolph, 55 (sneeze on Saturday, a friend you seek).

3529 If your face burns, someone is thinking about you.

Marie Harper, Durham county. *Kentucky*: Thomas, No. 785 — *New York*: Gardner, No. 200 — *Illinois*: Hyatt, No. 2892.

3530 If your face burns, someone is talking about you.

Alma Irene Stone, Meredith College, Wake county. *California*: Dresslar, 105. — Storaker, *Mennsaket*, No. 233; Wessman, 8 (check); HDA III, 764.

3531 To dream of pulling a tooth means that you will lose a friend.

Elsie Lambert, and the Green Collection. *South Carolina*: Bryant II, 136, No. 17 — *Maryland*: Whitney-Bullock, No. 808 (if you lose a front tooth, particularly a front one, etc.) — *Virginia*: Bergen, *Current*, No. 551 — *Kentucky*: Thomas, No. 1993 — *Louisiana*: Roberts, No. 821 — *Ontario*: Waugh, No. 457 (dream of having a number of teeth pulled signifies that you will lose a number of friends) — *Illinois*: Hyatt, No. 6402; No. 6403 (if you dream that your false teeth fall out, you have false friends); Wheeler, 63 — *Washington*: Tacoma, 21 (dream of having a tooth drawn, etc.).

Fingers

3532 If you have white spots on your index finger, you'll have a friend.

Kate S. Russell, Roxboro, Person county. In most such finger divinations, white spots on the thumb are indicated; these are not given here. *General*: Patten, 140 — *South*: Puckett, 457 (Negro); 458 (the number of white spots under the fingernails betokens the number of friends [Negro]) — *Maryland*: Whitney-Bullock, No. 775 (first finger: thumb ?); No. 773 (a single white spot on your fingernails shows you have a friend) — *Massachusetts*: Bergen, *Current*, No. 118 (?) — *Ohio*: Bergen, *Current*, No. 119 — *Indiana*: Busse, 25, No. 36 (white spots on the nails show the number of true friends you have) — *Illinois*: Allison, No. 384 — *Ozarks*: Randolph, 66. — Cf. Wessman, 33.

3533 White spots on the middle finger mean that one will have enemies.

Kate S. Russell, Roxboro, Person county. The following references are all to "foes," deriving likely from the following verse and variations of it: *General*: Patten, 140 (white spots on the fingernails are called "nail gifts," and for the thumb and each successive finger say: "A gift, a friend, a foe; / A lover to come, a journey to go") — *South*: Puckett, 457 (Negro) — *Maryland*: Whitney-Bullock, No. 775 (second finger [middle finger?]) — *Kentucky*: Thomas, No. 966 (forefinger) — *Louisiana*: Roberts, No. 316 (index finger) — *Ontario*: Waugh, No. 156 (forefinger); Wintemberg, *Grey*, No. 100 (ring finger) — *New England*: Johnson, *What They Say*, 48 f. (forefinger) — *Massachusetts*: Bergen, *Current*, No. 118 — *New York*: Barnes, No. 84 (first finger) — *Ohio*: Bergen, *Current*, No. 119 — *Illinois*: Hyatt, No. 3396 (first finger) — *Ozarks*: Randolph, 66 (finger not specified) — *Nebraska*: Cannell, 33, No. 34 (index finger).

Shoes, Shoelaces, Tracks

3534 If your shoe comes untied, someone is thinking about you.

Kate S. Russell, Roxboro, Person county; Mamie Mansfield, Durham county; and the Green Collection. *South Carolina*: Bryant II, 148, No. 91 — *Maryland*: Lee, 110 — *Quebec*: Marie-Ursule, 170, No. 263 (French) — *New York*: Barnes, No. 55 — *Pennsylvania*: Fogel, No. 2083 (in retying the shoe laces, name the person who is thinking of you and they will remain tied [German]) — *Indiana*: Brewster, *Beliefs*, No. 103 — *Iowa*: Stout, No. 33 (Norwegian) — *New Mexico*: Moya, 76, No. 25 (Spanish) — *California*: Dresslar, 114. — HDA VI, 1353.

3535 A shoe coming untied is a sign that someone is talking about you.

I. T. Poole, Burke county. *Kentucky*: Thomas, No. 2143; No. 2144 (left shoestring: evil) — *Georgia*: Steiner, No. 20 (if the left shoestring becomes accidentally untied, it is a sign that a woman is talking evil about you; to prevent the evil, make a cross mark, put your foot on the mark, and retie the string) — *Ontario*: Waugh, No. 249 — *Illinois*: Hyatt, No. 3557; No. 3559 (left: evil is being spoken of you).

3536 If your shoestring persists in coming untied, someone is talking about you.

Roby Arrowhead.

3537 If you walk in anyone's tracks, you are going to quarrel with him.

Julian P. Boyd.

3538 If you walk in a person's tracks, and that person does not walk in yours, you will get mad.

Mrs. Gertrude Allen Vaught, Alexander county.

3539 To get rid of an enemy, put nine shoe tracks of the enemy, with nine red pepper pods, in a rag, tie the rag to a lightwood stick, put the stick in running water, and the enemy will leave the country.

Constance Patten, Greensboro.

House

3540 If you go to your neighbor's house, and put a stick which you have chewed in the meantime under the door, your neighbor will immediately make some remark concerning you.

Green Collection.

3541 If you nail a horseshoe over your door, you'll have many friends.

G. B. Caldwell, Jr., Monroe, Union county.

Fire, Smoke, Burning

3542 If you dream of a fire, you will be made angry.

Green Collection. *General*: Cf. Bergen, *Current*, No. 520 (Dream of flame out of season, / You will be angry out of reason) — *South Carolina*: Bryant II, 143, No. 9 (you have an enemy) — *Maryland*: Whitney-Bullock, No. 909 (if you push burning logs together and sparks fly out quickly, someone will be angry with you) — *Kentucky*: Thomas, No. 1944 — *Newfoundland and Labrador*: Bergen, *Current*, No. 518 — *California*: Dresslar, 132 (you will have an angry fit the next day). — Storaker, *Mennesket*, No. 505; HDA VIII, 535 (a spanking).

3543 If the fire spits out at you while you are firing, you have a vicious enemy.

Anonymous. *Maryland*: Whitney-Bullock, No. 914.

3544 When the fire pops on you, someone is mad at you. To nullify the effect, you should spit on it.

Julian P. Boyd. Cf. HDA VIII, 534.

3545 When fire sparks out of the stove, someone is angry with you.

Anonymous. Cf. *Maryland*: Whitney-Bullock, No. 913 (if sparks fly from a stove, you are going to be involved in a quarrel) — *Wyoming*: Walton, *Superstitions*, No. 11 (when the fire roars, it is the sign of a row). — Cf. HDA VIII, 534.

3546 If fire from two different fireplaces is mixed, there will be a quarrel in the family.

Alex Tugman, Todd, Ashe county. Cf. *Maryland*: Whitney-Bullock, No. 915 (it is bad luck to carry coals from one fire to another; whoever does so will quarrel with someone).

3547 Never go to see a person when the smoke is going straight up out of the chimney, because they are mad.

Joseph E. Kanipe, Asheville, Buncombe county, and Annie Hamlin, Durham.

3548 In the morning, if the smoke of a fire is going to the ground, it is a sign that the old lady is going to be angry the rest of the day.

Anonymous.

3549 If the biscuits burn, it means that somebody is mad at (angry with) you.

G. B. Caldwell, Jr., Monroe, Union county, and Constance Patten, Greensboro. Cf. Knortz, 62 (bread is a gift of God; whoever burns it will quarrel with his neighbors) — *California*: Dresslar, 11 (burning the bread is a sure sign of a quarrel).

3550 A loaf of bread falling with the crust down means a quarrel.

Emmy Lou Morton (West Virginia). Cf. *Pennsylvania*: Fogel, No. 2030 (if you place a loaf of bread on its head, you will have a quarrel [German]) — *California*: Dresslar, 11 (fight). — Cf. HDA II, 1160.

Salt

3551 If you spill salt, you will have a fuss (a quarrel).

Minnie Stamps Gosney, Raleigh; Mildred Peterson, Bladen county; and Aura Holton, Durham. A quarrel is indicated unless otherwise stated. *South*: Puckett, 442 (Negro) — *North Carolina: Folk-Lore* XLIX (1938), 167 (family quarrel) — *Maryland*: Whitney-Bullock, No. 2179 (spill salt on Friday, etc.) — *Kentucky*: Thomas, No. 1811 (if you spill salt between yourself and the person next you at the table, you two will quarrel) — *Louisiana*: Roberts, No. 749 (quarrel with a lady); Williamson, No. 29 (family quarrel) — *Nova Scotia*: Fauset, No. 222 (fight) — *Pennsylvania*: Fogel, No. 1941 (German); Owens, 120 — *Illinois*: Allison, No. 261; Hyatt, No. 7721 — *Iowa*: Stout, No. 1277 (the larger the amount of salt spilled, the larger the quarrel) — *California*: Dresslar, 10 (fight with a friend; family quarrel; if you spill salt and do not pick it up, etc.); Mills, 44 (family quarrel). — Yoffie, 395 (Germany); *Pop. Sup., Gent. Mag.*, 117 f.; HDA IX, 120.

3552 If you spill salt on the table, there will be a quarrel before night unless you throw a little over your left shoulder.

O. W. Blacknall, Kittrell, Vance county, and Laurice Gwinn Chambliss, Wilson, Wilson county. There is no reference to "night" in any of the items below. *General*: Beckwith, *College*, No. 37a; *South*: Puckett, 442 f. — *Kentucky*: Thomas, No. 1812 — *Louisiana*: Roberts, No. 754 — *Quebec*: Marie-Ursule, 163, No. 52 (throw the salt behind oneself [French]) — *Pennsylvania*: Shoemaker, 9 — *Illinois*: Hyatt, No. 7722; Wheeler, 61 f. — *California*: Dresslar, 9. — Lean II, 154; HDA VII, 910.

3553 If you spill salt, gather it up and, throw it into the fire, or else a quarrel will follow.

Elsie Doxey, Currituck county, and the Green Collection. *Maryland*: Whitney-Bullock, No. 1352 — *Louisiana*: Williamson, No. 29 (family quarrel unless salt is burned) — *Ontario*: Waugh, No. 168 — *New England*: Johnson, *What They Say*, 92 (quarrel with your best friend) — *New York*: Barnes, No. 59 (let salt simmer on the stove to avert a quarrel); Chamberlain, *Superstitions*, 145 (throw a pinch of salt over the shoulder into the fire) — *Pennsylvania*: Shoemaker, 9 (burn salt) — *Indiana*: Brewster, *Beliefs*, No. 100 (a pinch of salt thrown on the stove) — *Illinois*: Norlin, 213, No. 79 (burn) — *Iowa*: Stout, No. 1305 (if you spill salt on the stove, you must put some in the fire, or you'll have a fight); No. 1195 (burn salt) — *Nebraska*: Cannell, 44, No. 16 (burn) — *California*: Dresslar, 10 (sign of a fight to spill salt, but if you burn some, you'll be victor); *ibid.* (sweep up salt and burn); Mills, 44 (avert a family quarrel). — Cf. HDA VII, 910.

3554 Turn over a salt stand, and unless you throw some of the salt over your left shoulder, you will have a fuss with someone.

Laurice Gwinn Chambliss, Wilson, Wilson county. Cf. *Louisiana*: Roberts, No. 756 (if you turn over a salt cellar you are going to have a fuss). — HDA VIII, 523.

Washing, Wiping

3555 It is bad luck for two persons to wash their hands in the same bowl.

Jessie Hauser, Pfafftown, Forsyth county. Cf. *Maryland*: Lee, 111 (never use water in a basin that anyone else has washed in without making a cross mark and spitting over it) — *Illinois*: Norlin, 208, No. 8; No. 7 (unlucky because the person has washed his sins away in the water). Cf. No. 3564, below. — Radford, 224, 249; HDA VIII, 526.

3556 Wash your hands in a basin with someone else, and you'll fight him soon.

Anonymous. Unless otherwise stated, references are to a "quarrel" rather than to a "fight." *General*: Patten, 140 — *South*: Puckett, 407 (Negro); Richardson, 248 — *South Carolina*: Bryant, II, 146, No. 54 (same pan) — *Maryland*: Whitney-Bullock, No. 1057 (you will soon become enemies); No. 1426 (if you wash in the same water with another, you must wipe on the same towel, or you will quarrel) — *Indiana*: Brewster, *Beliefs*, No. 131 — *Iowa*: Stout, No. 266 (Norwegian) — *California*: Dresslar, 92. — Addy, 99; *Pop. Sup.*, *Gent. Mag.*, 204.

3557 If two people wash in the same basin, they should make a sign of the cross, or they will fall out.

Green Collection. Addy, 99.

3558 Never use water in a basin that anyone else has washed in, without making a cross over it.

Anonymous. Reference to the cross is not made in either item cited. *Kentucky*: Thomas, No. 1734 (the two of you will quarrel) — *Illinois*: Hyatt, No. 3900 (quarrel).

3559 Wash in the same bowl, fight before bedtime.

R. T. Dunstan, Greensboro. "Quarrel" in all instances. *Pennsylvania*: Fogel, No. 339 (German) — *Illinois*: Hyatt, No. 3899; Wheeler, 61. Cf. No. 3572, below. — Henderson, 112; Radford, 142; Wuttke, 314; Storaker, *Mennesket*, No. 134.

3560 If two people wash their hands in the same water, they will be friends forever.

Doris Overton, Greensboro. *South*: Puckett, 408 (Negro) — *North Carolina*: Whiting, 419, s.v. "Hand," 6 — *Alabama*: Bergen, *Current*, No. 1295 — *Louisiana*: Williamson, No. 10.

3561 Wash together, friends forever;
Wipe together, fuss before night.

Dorothy McDowell Vann, Raleigh. The concluding line of the couplet in each case cited is: "Wipe together, fight forever." *Tennessee*: Frazier, 45, No. 2 — *Louisiana*: Roberts, No. 693. Cf. No. 3566, below.

3562 Wash together, friends forever;
Wipe hands together, foes forever.

Louise Bennett, Middleburg, Vance county. *North Carolina*: Whiting, 419, s.v. "Hand," 6.

3563 Wash together, friends forever;
Dry together, enemies forever.

Eileen Doering (New York). Cf. No. 3573, below.

3564 For two people to wash at the same time is unlucky.

Kate S. Russell, Roxboro, Person county. Cf. No. 3555, above.

3565 If two people wash their hands together they will fight or quarrel.

Elsie Doxey, Currituck county. *Tennessee*: Farr, *Riddles*, No. 253 — *Illinois*: Allison, No. 398 — *California*: Dresslar, 117. Cf. No. 3556, above. — Lean II, 157; HDA III, 1391.

3566 Wash together, wipe together;
Fall out, and fight together.

Anonymous. Cf. *Ozarks*: Randolph, 57 (Wash an' dry together, / Weep an' cry together). Cf. No. 3561, above. — HDA VIII, 526.

- 3567 Wash together, foes forever;
Wipe together, friends forever.

Ethel Hicks Buffalo, Oxford, Granville county, and Sarah K. Watkins, Anson and Stanly counties. Cf. *Kentucky*: Thomas, No. 1732 (Wash and wipe together, / You'll be good friends forever) — *Louisiana*: Roberts, No. 692 (Wipe together, / Friends forever) — *Illinois*: Hyatt, No. 3888 (If two people wipe hands together, / They will be friends forever); No. 3889 (If you dry your hands together, / You will be friends forever).

- 3568 Two people drying hands at the same time on the same towel means a lifelong friendship.

Hazel Doritz, Hazel Hudson, Martin Lineberry, Pittsboro, Chatham county; Mrs. Gertrude Allen Vaught, Alexander county; and an anonymous informant. Cf. *Ontario*: Waugh, No. 182 (wipe on the same towel and be friends forever).

- 3569 Misfortune (bad luck) will come to two people if they dry their hands on the same towel at the same time.

Alma Irene Stone, Meredith College, Wake county; Blalock Dudley; and an anonymous informant. *South Carolina*: Bryant II, 142, No. 11 (bad luck for two friends to dry on the same towel) — *Louisiana*: Roberts, No. 691 — *Ontario*: Waugh, No. 182; Wintemberg, *Grey*, No. 247 (two friends) — *Illinois*: Hyatt, No. 3892 — *California*: Dresslar, 91 — HDA III, 1391 f.

- 3570 Two persons using the same towel at the same time will have a fuss (quarrel).

Flossie Marshbanks, Mars Hill, Madison county; Maysie Rea, Craven county; and an anonymous informant. Unless otherwise stated all references are to "quarrel." *Kentucky*: Thomas, No. 3928 — *South Carolina*: Bryant I, 290, No. 18 (drying hands) — *Maryland*: Whitney-Bullock, No. 1427 (two people must not wipe their hands on the same towel, unless they have washed in the same water, when it is right to do so; otherwise trouble will come) — *Quebec*: Marie-Ursule, 163, No. 55 (wiping hands [French]) — *New England*: Johnson, *What They Say*, 61 — *Illinois*: Hyatt, No. 3890 (two persons . . . wiping their hands and faces on the same towel will have a quarrel at the same time the next day); No. 3632 (if while wearing an apron, the wearer and another woman, or two other women, dry on it at the same time, they will have a quarrel) — *New Mexico*: Espinosa, 416, No. 21 (clean their hands with the same towel [Spanish]) — *California*: Dresslar, 92, 117. — Addy, 99; Udal, 287; HDA III, 1412.

- 3571 Drying hands on a towel two at a time indicates the people will fall out. To break the charm, turn one end of the towel.

Anonymous. *General*: Beckwith, *College*, No. 38b — *Pennsylvania*: Bergen, *Current*, No. 1293 (two persons wiping hands on the same towel and twisting it occasions a quarrel); Fogel, No. 341 (they will quarrel unless the second one turns it [German]) — *Illinois*: Hyatt, No. 3891 — *Iowa*: Stout, No. 265 (unless the towel be twisted after one of them has finished using it) — *Ozarks*: Randolph, 57 — *California*: Dresslar, 91.

3572 If two people dry their hands at the same time on the same towel, they will fight before night.

Green Collection, and R. B. Cochrane, Buncombe county. Cf. *Kentucky*: Thomas, No. 1731 (time not indicated) — *Illinois*: Wheeler, 61 (before bedtime). Cf. No. 3559, above. — Storaker, *Menmesket*, No. 136.

3573 If two people wipe their hands on the same towel, they will be enemies forever.

Doris Overton, Greensboro, and Lucille Massey, Durham county. Cf. *South*: Puckett, 408 (friendship will be broken [Negro]) — *Louisiana*: Williamson, No. 9 (friendship broken) — *Alabama*: Bergen, *Current*, No. 1296 (foes forever) — *Iowa*: Stout, No. 1251 (if two people dry their hands on a towel at the same time, the first one who drops the towel will end the friendship between them). Cf. No. 3563, above. — Cf. HDA VIII, 526.

3574 If you wash clothes on New Year's Day,
You'll be sure to wash a friend away.

Mrs. Luchans. Cf. HDA IX, 95. Cf. Nos. 2940, above; 8481, below.

3575 To find out your enemy, take as many ten-cent pieces as you have people under suspicion, and mark and name each coin respectively. Then place the coins in a basin of cold water with the face side of the coins down. Now bring the water to a boiling point, letting the water boil a certain number of minutes. When you remove the basin from the fire, the coin which is turned face upward will reveal the enemy.

Reverend L. D. Hayman, Hyde and Dare counties.

Gifts, Sharp Objects

3576 When anyone sends you a gift, do not wash the vessel, for it will cause the giver to become an enemy.

L. B. Brantley, Zebulon, Wake county.

3577 Never give a sharp-pointed article as a gift, or it will cut your friendship. To break this charm, pay a penny to the donor.

Anonymous. *General*: Bergen, *Current*, No. 1413 — *Florida*: Hauptmann, 21, No. 1 (friendship is harmed; no reference to buying immunity [Spanish]) — *Pennsylvania*: Fogel, No. 290 (German); No. 1973 (never hand a pointed instrument to a person with the point toward him, for it will destroy friendship [German]) — *Illinois*: Hyatt, No. 6598 (make a wish while presenting a sharp-pointed article to anyone); Norlin, 214, No. 101a; cf. No. 101 — *Nebraska*: Cannell, 45, No. 18 — *California*: Dresslar, 57 (penny not mentioned). Cf. No. 3578, below. — Cf. HDA VI, 206; VIII, 524.

3578 It is bad luck to give a cutting instrument as a present, for the friendship of the giver and receiver will be cut in two.

Reverend W. S. Smith, Cornelius, Mecklenburg county; W. G. Smith; Louise Lucas, White Oak, Bladen county; F. C. Brown, Durham; and

an anonymous informant. *General*: Knortz, 38 — *Ontario*: Waugh, No. 183 (friendship will be severed unless the gift is paid for with a cent or some small amount) — *New York*: Barnes, No. 57 — *Pennsylvania*: Phillips, 165, No. 22 (give a small coin in exchange) — *Indiana*: Brewster, *Beliefs*, No. 238 (a penny or some small coin given in exchange); Busse, 25, No. 13 (gift to a female) — *Illinois*: Hyatt, No. 7593 ("it will cut holes through your friendship") — *Nebraska*: Cannell, 47, No. 5; *Nebraska Proverbs* 11, 8 (give a penny) — *California*: Dresslar, 58; also (penny given in exchange and always kept by the friend), 190 — *Oregon*: Hand, No. 44 — *Washington*: Tacoma, 16. — Cf. HDA VIII, 524.

3579 Give a friend a knife or sharp object and he will have bad luck.

Dixie V. Lamm, Lucama, Wilson county; Martha Wall, Wallburg, Davidson county; and J. Frederick Doering, Durham. Unless otherwise stated references are to "knives." Cf. *Maryland*: Whitney-Bullock, No. 319 (a penny or small coin given to offset the evil effect) — *Ontario*: Doering-Doering 1, 62 (knife or sharp object); Wintenberg, *Grey*, No. 227 (anything pointed such as a knife); Wintenberg, *Toronto*, No. 51 (a pointed or edged tool such as a knife; the recipient should give a cent for it to prevent the impending ill luck) — *Pennsylvania*: Fogel, No. 461 (a pin or anything pointed, or a knife; a cent is paid as recompense [German]) — *Illinois*: Allison, No. 296 (if a person gives you a knife or sharp instrument, give him a penny); Hyatt, No. 7590 (give away a knife or sharp-pointed instrument and you give away your luck) — *New Mexico*: Baylor, 146, No. 30 (Spanish). — Addy, 99; Radford, 158.

3580 If you make a friend the gift of a knife the friendship will cease. Edged tools cut the cord of friendship.

Burns. *General*: Beckwith, *College*, No. 36a (a present given in exchange for the knife; Nos. 36a, 36b (coins exchanged)); Bergen, *Current*, No. 1413 (always sell the knife for a penny); Knortz, 38 — *South Carolina*: Bryant 11, 141, No. 8; 147, No. 85 — *Kentucky*: Fowler, No. 1754a — *Tennessee*: Frazier, 45, No. 1 (pay a penny for the knife) — *Louisiana*: Roberts, No. 726 (send a penny in return) — *Florida*: Hauptmann, 21, No. 1 (the friendship will be harmed [Spanish]) — *Quebec*: Marie-Ursule, 163, No. 56 (give a cent with it [French]) — *Nova Scotia*: Fauset, No. 240 — *Ontario*: Waugh, No. 183 (paid for with a cent or some small amount) — *New England*: Johnson, *What They Say*, 71 (all sharp-edged tools are equally unfitted) — *New York*: Barnes, No. 57 — *Pennsylvania*: Fogel, No. 2049 (you will puncture, sever, or cut the friendship [German]); Phillips, 165, No. 22 (give a small coin in exchange); Shoemaker, 11 (give a penny in return) — *Indiana*: Brewster, *Beliefs*, No. 238 (a penny or small coin in exchange) — *Illinois*: Hyatt, No. 7639 (do not pick up a dropped knife, for a friendship will be cut in two) — *Iowa*: Stout, No. 1322 — *Ozarks*: Randolph, 58 (when a knife changes hands it must be paid for) — *Texas*: Bogusch, 120 (something given in exchange) — *California*: Dresslar, 58, 190; Mills, 44 — *Oregon*: Hand, No. 44. — Napier, 138; HDA VI, 206; VIII, 524.

3581 If one returns a borrowed knife, the blade should always be closed, otherwise one's friendship might be cut in two.

Jessie Hauser, Pfafftown, Forsyth county, and an anonymous informant. Cf. *Illinois*: Hyatt, No. 7598 (never hand an open pocketknife to a friend; he might close the knife and thereby cut your friendship). Cf. No. 2874, above.

3582 If pins, both safety pins and straight pins, are not returned when borrowed, they will sever one's friendship.

Kathleen Mack, Davidson county. All items cited deal with the gift of pins as cutting friendship, with no reference to borrowing. *General*: Bergen, *Current*, No. 1414 — *Kentucky*: Thomas, No. 2038 (pick the pin up after it is laid down) — *Nova Scotia*: Fauset, No. 239 (never take a pin out of a person's hand [Negro]) — *New England*: Johnson, *What They Say*, 70 ("I will not give you the pin, but will lend it to you for ninety-nine years") — *New York*: Barnes, No. 57 (you must not thank anyone for a pin, etc.) — *Pennsylvania*: Fogel, No. 2049 (German); Shoemaker, II (penny in return) *Illinois*: Allison, No. 541; Hyatt, No. 3781 (lay down the pin before picking it up) — *California*: Dresslar, 60.

3583 Never give a fan as a present; it will fan away friendship. Rebecca Willis (Texas).

Breakage

3584 Never break anything that another person is holding; it will break peace between you.

Annie Hamlin, Durham, and Joseph E. Kanipe, Asheville, Buncombe county. Cf. *Oregon*: Hand, No. 10 (the breakage of anything you like or admire is a sign that you are losing a friend).

3585 To break a rake denotes strife.

Elsie Doxey, Currituck county. *Ontario*: Waugh, No. 189.

Chairs, Umbrellas

3586 If you get up and turn your chair around, your friends will turn you away from their door.

Anonymous. Unless otherwise stated, the following items deal with a "quarrel." Cf. *Maryland*: Whitney-Bullock, No. 952 — *New England*: Johnson, *What They Say*, 63 (twist the chair about on one leg) — *Massachusetts*: Bergen, *Current*, No. 1279 (twirl it on one leg: fight) — *New York*: Gardner, No. 261 (fight) — *Pennsylvania*: Fogel, No. 348 (family quarrel [German]) — *Illinois*: Hyatt, No. 7490 (on one leg).

3587 To put an umbrella on the bed causes disputes.

Rebecca Willis (Texas). *Maryland*: Whitney-Bullock, No. 268 (if you lay your umbrella on a bed while calling on a friend, it will cause "bad blood.") — *New York*: Gardner, No. 227 (quarrel). — HDA VII, 1078.

Gates, Fences

3588 It is bad luck to shake hands across a gate. "Set your foot on my dirt before you offer your hand."

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

3589 Shaking hands over a fence is unlucky.

Lucille Massey, Durham county. Cf. *Louisiana*: Roberts, No. 640 (never shake hands over the fence; the two who do will "fall out").

3590 If you talk to a friend across the fence, you will lose your neighbor.

Katherine Bernard Jones, Raleigh, and Fannie Vann, Clinton, Sampson county. Cf. *Louisiana*: Roberts, No. 639 (never pass a person anything over the fence; the two who do so will "fall out"). — Cf. HDA, Suppl. ix, 994.

Trees, Posts, Divisive Objects

3591 To change sides when walking with a companion is bad luck.

Crockette Williams, eastern N. C.

3592 If two persons are walking together, they must not let a third person pass between them.

Eleanor Simpson, East Durham. *Kentucky*: Thomas, No. 3046 (quarrel); Price, 57 ("falling out") — *Missouri*: Randolph, 57 (girls turned their backs to each other to ward off an untoward event if a third party stepped between them during a conversation) — *California*: Dresslar, 92 (quarrel).

3593 If two persons are walking and they come to an object (high object) in their path, and one goes on one side, and one on the opposite side, they will have a fuss.

Minnie Stamps Gosney, Raleigh, Hazel Hudson, H. M. Million, Blalock Dudley, and Ruth Holt, Graham, Alamance county. *Illinois*: Hyatt, No. 8307 (quarrel) — *Idaho*: Lore, 203 (fight) — *California*: Dresslar, 93 (when something goes between two people while walking, and nothing is said afterward, the two will quarrel; also separated by a stone (quarrel), and by a stump (quarrel)).

3594 When walking, if a post, tree, or person separates one person from another, both will be disappointed that day.

Mary O. Pruette, Charlotte. Cf. No. 3469, above, and Nos. 3596 ff., below.

3595 It is bad luck for two persons to go around opposite sides of a tree.

James V. House, Cooleemee, Davie county, Lorelei Hansom, Helen Harrell, and four other informants from central and western counties.

3596 If two people are walking along, and they go on different sides of a tree (post) they will fall out (quarrel).

W. J. Hickman, Hudson, Caldwell county; G. B. Caldwell, Jr., Monroe, Union county; Alma Irene Stone, Meredith College, Wake county; an anonymous informant; and two other informants from Vance and Granville counties. Unless otherwise specified, references are to "quarrels." *General*: Bergen, *et al.*, 109 (if two girls are walking and pass on different sides of a tree, it is said they are mad at each other) — *Kentucky*: Price, 37 (going on opposite sides of a tree will cause a "falling out"); Thomas, No. 3042 (post) — *New York*: Gardner, No. 301 (tree) — *Ozarks*: Randolph, 57 (tree) — *California*: Dresslar, 92 (post); 93 (tree or post); 191 (post).

3597 When walking with friends, do not walk on the opposite side of a tree, because you will lose their friendship.

Anonymous. *General*: Bergen, *et al.*, 108 — *South Carolina*: Bryant II, 147, No. 86 — *Tennessee*: Frazier, 45, No. 3 (if you walk with a friend and come to a tree, both must go around it on the same side, else your friendship will be severed) — *Iowa*: Stout, No. 1347 (Norwegian) — *California*: Dresslar, 92.

3598 Bad luck results if one walks around a different side of a post from his companion.

Elsie Doxey, Currituck county.

3599 If you walk on the opposite side of a post from a comrade, you'll fight before dark.

R. B. Cochrane, Buncombe county.

3600 When two people are walking together, and one walks around a tree or a pole, they will break friendship.

George James (Virginia). Cf. No. 3597, above.

3601 Two people walking on opposite sides of a telephone pole brings bad luck.

Lucille Allison, and Bill Tully.

3602 When two or more people are walking, never divide to walk around a tree, post, or the like. All the crowd should walk on the same side to keep off bad luck.

W. S. Lee, Jr., Monroe, Union county; an anonymous informant; and two informants from Anson and Mitchell counties. Cf. *Tennessee*: Frazier, 45, No. 3 (if you walk with a friend and come to a tree, both must go around it on the same side, else your friendship will be severed).

Counteractants

3603 If two people are walking and they allow a post or tree to come between them, bad luck may be averted if one goes back round the object and passes on the same side as his companion.

Mrs. Gertrude Allen Vaught, Alexander county.

3604 If two persons are walking, and some object comes between them, they will quarrel unless one of them goes back and walks around the object three times.

Caroline Biggers, Monroe, Union county.

3605 If two persons are walking and some object comes between them, they will quarrel unless one of them says, "Bread and butter!"

Caroline Biggers, Monroe, Union county, and Edna Beasley, Louisburg, Franklin county. *General*: Beckwith, *College*, No. 39 — *South Carolina*: Bryant II, 142, No. 12 — *Maryland*: Whitney-Bullock, No. 1364 (if she walks on one side of the pole and you on the other); No. 1365 (say "bread and butter" or "milk and cheese") — *Kentucky*: Thomas, No. 3044 (post) — *Tennessee*: Redfield, No. 267 (tree) — *Indiana*: Brewster, *Beliefs*, No. 85 (a tree or other obstacle) — *Illinois*: Allison, No. 392 (tree); Hyatt, No. 8314 (if you cross on the left side of a tree you should say "bread and butter," or you will be unlucky) — *California*: Graafs, 264, No. 4 (if an object comes between you and the person with whom you are walking, say "Bread!" The person with you should say "Butter!" This will ward off the bad luck). Cf. No. 3606.

3606 If two children are separated by a tree or post while walking, they will fuss unless each says, "Bread and butter," or "Bread and butter; come to supper."

Green Collection. *Indiana*: Busse, 26, No. 28 — *Texas*: Turner, 157.

3607 If two or more people come to a tree or post and part goes on the left and part on the right it is a sign that there will be a quarrel. If each one of the group says, "Bread and butter," it will break the charm.

Hazel Doritz and an anonymous informant. In the following items reference is not to "children," but to "people," unless otherwise specified. *Ontario*: Doering, *Customs*, 152; Waugh, No. 467 (repeat three times) — *Massachusetts*: Bergen, *Current*, No. 79 — *Illinois*: Hyatt Nos. 8308, 8311; Norlin, 214, No. 102 (they will be enemies, unless they say, etc.) — *Ozarks*: Randolph, 57 (both parties cry instantly and in concert "Bread-and-Butter!") — *Texas*: Bogusch, 121 (tree) — *Nebraska*: Cannell, 45, No. 19 (tree; or their friendship will be broken); *Nebraska Proverbs* II, 7 (tree or post; falling out) — *California*: Dresslar, 92 f. (variously, fight, quarrel, bad luck, etc.)

Animals, Reptiles

3608 Do not rub a cat's fur backwards, because you are likely to get in a fight.

David N. Broods, and Baird U. Brooks, Durham county.

3609 To dream about rats indicates many enemies.

Eleanor Simpson, East Durham. Cf. *South*: Puckett, 480 (a white rat running across a hearth means a bad enemy [Negro]) — *Quebec*: Marie-Ursule, 163, No. 57 (French) — *Massachusetts*: Bergen, *Current*, No. 478 — *Illinois*: Hyatt, No. 6342 (it is a sign of secret enemies to dream of rats).

3610 If you see two hens with their heads together, like they are talking, people are talking about you.

Julian P. Boyd. Cf. *South*: Puckett, 503 (to dream of chicks indicates a quarrel [Negro]); 487 (if you hear the chickens early in the morning a quarrel will result [Negro]). — Cf. HDA iv, 457.

3611 If you dream of finding eggs, you will be in a fight the next day.

Anonymous. Unless otherwise specified, references are to a "quarrel." *Maryland*: Bergen, *Current*, No. 512 (to dream of whole eggs is a sign of a "fuss"; of broken eggs is not); Whitney-Bullock, No. 678 (if eggs in a dream resist you, your enemy will slander you) — *Pennsylvania*: Fogel, No. 256 (German); Rupp, 260, No. 37 (German) — *Illinois*: Hyatt, No. 6129 (fuss); 6130 — *Iowa*: Stout, No. 1133 — *California*: Dresslar, 129 (quarrel the next day) — *Washington*: Tacoma, 21 (quarrel with a friend). — Gregor, 29; Swietek, 521; HDA viii, 534.

3612 To dream of any animal that is called a reptile is a sign of anger and quarrels.

Eleanor Simpson, East Durham. Cf. HDA viii, 534 (snakes), and Nos. 3613 ff., below.

3613 To dream of a lizard signifies bad luck and misfortune to secret enemies.

Anonymous. Radford, 105.

3614 When you dream about a snake, it is a sign that you have a (dangerous) enemy.

Minnie Stamps Gosney, Raleigh, and nine other informants. *General*: Bergen, *Current*, No. 474 — *South*: Puckett, 322, 497, 498 (the color of the snake you fight in your dreams is the color of your enemy [Negro]) — *North Carolina*: Mooney, 101 — *South Carolina*: Bryant 11, 136, No. 6 — *Maryland*: Whitney-Bullock, No. 678 (if snakes in a dream resist you, it is a sign your enemy will slander you) — *Kentucky*: Carter, *Mountain*, 16 (secret enemies); Thomas, No. 2006 — *Tennessee*: Frazier, 45, No. 1; McGlasson, 22, No. 20 — *Georgia*: Moore, 305 (enemies at large) — *Louisiana*: Roberts, No. 815 — *Cape Breton*: Bergen, *Current*, No. 474 — *Ontario*: Wintemberg, Grey, No. 260 — *New England*: Johnson, *What They Say*, 37, 38 (meet an enemy) — *Massachusetts*: Edwards, 98 (an enemy undertaking to injure him [Armenian]) — *New York*: Gardner, No. 189 — *Pennsylvania*: Fogel, No. 283 (German); No. 282 (if you dream of snakes and relate your dream next day a quarrel will ensue [German]); Sener, 243 (enemy trying to harm you) — *Illinois*: Allison, No. 461; No. 475 (enemy plotting against you); Hyatt, No. 6376; No. 6377 (as many enemies as snakes seen in one's dreams); No. 6373 (if you reveal a dream in which a snake has been seen, you will quarrel with someone soon) — *Iowa*: Stout, No. 1135 — *Ozarks*: Randolph, 331 (to dream of snakes presages a battle with one's enemies) — *Texas*: Scott, 84 (one will encounter an old enemy; if in the dream the snake escapes, then the enemy is about to pursue); Turner, 159 — *Nebraska*: Cannell, 30, No. 38; No. 41 (a friend is betraying you); Pound, 169; also (a friend is betraying you); 170 (quarrel) — *Idaho*: Lore, 201 — *California*: Dresslar, 128, 192; 128 (unknown enemy); also (someone you think is

your friend is your enemy); also (an enemy that will harm one); also (you will quarrel with your friends). — HDA VII, 1145; Addy, 67; Udal, 245, 249; Puckett, 498 (citing R. H. Nassau, *Fetishism in West Africa*, p. 71 (The dream is regarded as being the real adventures of the dream-soul, and in Mashona-land a person is thought to be able to change himself into a serpent to avenge himself on some enemy)).

3615 Dream of a snake, and you may be sure an enemy is near.

Madge Colclough, Durham county. Cf. *California*: Dresslar, 128 (if you dream of snakes, it means that you have a foe; and the first person entering the house with a dress on like the snake's skin is the foe).

3616 If you dream of snakes, you have enemies. If the snake bites you, and you do not kill it in your dream, beware of some deceit in one of your friends.

Mabel Ballentine, Raleigh. Cf. *Nebraska*: Pound, 170 (if in your dream you kill the snake that has bitten you, you will conquer your enemies). — Storaker, *Mennesket*, No. 532.

3617 To dream of killing snakes means conquering enemies.

Green Collection; Julian P. Boyd; and Eunice Smith, Pantego, Beaufort county. *General*: Bergen, *Current*, No. 474 — *South*: Puckett, 498 — *South Carolina*: Bryant II, 136, No. 5 (to dream of a snake that you do not kill is a sign that you have an active enemy) — *Maryland*: Whitney-Bullock, No. 677 — *New York*: Gardner, No. 190 — *Illinois*: Hyatt, No. 6378; No. 6379 (if you do not kill the snake, the enemy will harm you); Norlin, 214, No. 92 (if you try to kill the snake, and it gets away, you are going to be attacked by an enemy) — *Iowa*: Stout, No. 1131 (to dream of a snake that you do not kill is a sign that you have an active enemy) — *Nebraska*: Pound, 169 (active enemy if snake seen in dream is not killed); also (if in a dream you kill a snake, you will become friends with your enemy) — *California*: Dresslar, 128, also (if the snake remains alive, the enemy will conquer). Cf. No. 3624.

3618 To see a snake and not kill it is a sign you have enemies.

Green Collection. *Maryland*: Whitney-Bullock, No. 1400 — *Maine*: Bergen, *Animal*, No. 353 (the next person you see after meeting a snake is an enemy).

3619 If you kill the first snake you see after January first, you will conquer your enemy during that year.

Anonymous. All references cited here are simply to killing snakes as a means of ridding oneself of enemies; there is no reference to the time of the year. Cf. Nos. 3620 ff. for reference to various times of the year. *General*: Knortz, 47 — *South Carolina*: Bryant II, 144, No. 13 — *Maryland*: Whitney-Bullock, No. 588, also (if you do not kill the snake the enemy will conquer you); No. 1400 — *New York*: Gardner, No. 178 — *Pennsylvania*: Shoemaker, 24 (kill a snake and your worst enemy is out of the way; let it escape and he will trouble you the rest of the year) — *Illinois*: Allison, No. 324; Hyatt, No. 16 — *Ozarks*: Randolph, *Ozark*, 17 (if you try to get the better of a snake and fail, it means that an enemy will somehow get the better of you) — *California*: Dresslar, 48. — Lean II, 32.

3620 If you kill the first snake you meet in the new year, you have gotten rid of an enemy.

Rebecca Willis (Texas). Cf. *Kentucky*: Thomas, No. 3712 (if you do not kill the first snake you see every year, you will not overcome your enemies) — *Tennessee*: Frazier, 45, No. 5 — *Nova Scotia*: Fauset, No. 130 — *California*: Dresslar, 49.

3621 If the first snake you see in the spring is dead, it is a sign that your enemies are all dead.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Kentucky*: Thomas, No. 3713 (it is a sign that all your enemies are conquered).

3622 If you kill the first snake you see in the spring of the year, you will conquer your enemies during that year.

Fred Stanley; Duo K. Smith, Houstonville, Iredell county; and two other informants from Forsyth and Alexander counties. *South*: Puckett, 322 (Negro) — *Maryland*: Whitney-Bullock, No. 587 (you will have no enemies that year) — *Kentucky*: Price, 33 — *Tennessee*: Frazier, 47, No. 21 — *Alabama*: Bergen, *Animal*, No. 356, also (if the snake gets away, you will be troubled with new enemies that year) — *Louisiana*: Roberts, No. 1464 — *Ontario*: Wintenberg, *Grey*, No. 38 (you will kill all your enemies that year) — *New York*: Bergen, *Animal*, No. 676 (Break your first brake, / Kill your first snake, / And you'll conquer all your enemies); Cutting, *Farm*, 64 (Break the first brake; / Kill the first snake; / Pick the first blow. / You will conquer your enemy / And kill your foe) — *Pennsylvania*: Shoemaker, 24 — *Ohio*: Bergen, *Animal*, No. 355 (Break your first break, / Kill your first snake, / And you will conquer your enemies); cf. also No. 676 — *Indiana*: Busse, 15, No. 16 — *Illinois*: Hyatt, No. 1628 (the first snake of the season); No. 1629 (kill a snake in May, and you will subdue your enemies for twelve months); Norlin, 210, No. 18 (if you do not kill the first snake you see in the spring, your enemies will get the best of you); Smith 11, 67, No. 4; Wheeler, 60 — *Iowa*: Stout, No. 1207 (your enemies will torment you if you don't kill the first snake you see in the spring) — *Ozarks*: Randolph, *Folk-Beliefs*, 92 (failure to kill the first snake seen in the spring means that a person's enemies will ruin him before the snow flies again) — *Texas*: Bogusch, 115 — *Nebraska*: Pound, 170 (your enemies will torment you if you do not kill the first snake of the season) — *Washington*: Tacoma, 17 (if the snake that you see first in the spring gets away, you will be troubled with new enemies that year). — Radford 11; cf. HDA VII, 1144.

3623 Kill the first blacksnake you see. You will be able to conquer your enemy the rest of the year. If you fail to kill it, your enemies will conquer you.

W. J. Hickman, Hudson, Caldwell county.

3624 If you dream of killing snakes, you have overcome your enemies.

Mrs. Norman Herring, Tomahawk, Sampson county; Julian P. Boyd; an anonymous informant; and Odus Rupe (Kentucky). Cf. *Georgia*: Moore, 305 (to dream of a dead snake signifies that your enemies are dead or powerless) — *Louisiana*: Roberts, No. 814 — *New England*: Johnson, *What They Say*, 37 (you will get the best of your enemy) — *Iowa*:

Stout, No. 1135 (you will kill your enemy) — *Texas*: Scott, 84 (Spanish) — *California*: Dresslar, 128. Cf. No. 3617, above.

RECREATION, SPORTS, GAMES

3625 Negroes believe that there is no harm in dancing, just so you do not cross your legs.

S. M. Davis, White Hall (Seven Springs), Wayne county. *Maryland*: Bullock, 9 — *Kentucky*: Thomas, No. 1003 (if you cross your feet while you are dancing, the devil will get you).

Athletics

3626 If an athletic team has a photograph taken before a game, defeat will follow.

J. Frederick Doering, Durham. *Kentucky*: Thomas, No. 3169 (baseball team) — *Ontario*: Doering-Doering 1, 62. Cf. No. 3639, below.

3627 No athlete will shave the day before a game, as it brings bad luck.

G. B. Caldwell, Jr., Monroe, Union county, and an anonymous informant. I have heard of this more than once in oral tradition and am therefore surprised to find no trace of it in the literature. — W. D. H. Cf. No. 3638, below.

3628 Spit in your hand to win at a game.

Green Collection. Rather than having magical significance, perhaps, spitting on the hands may be done to facilitate the grip on a bat, or otherwise increase the efficiency of a grip or the exertion of energy. This custom is widespread in the trades, where handles are spat upon—all the way from ax and shovel handles, to those of a hammer and smaller tools. The following two items are from the realm of prize fighting: *General*: Bergen, *Animal*, No. 70 (spitting on the fists before striking a blow is thought to make the blow heavier) — *Kentucky*: Thomas, No. 3225 (to spit on one's hands before a fight is lucky) — *New York*: Gardner, No. 70 (same as previous item). Cf. No. 3632, below. — Radford, 225.

3629 When betting on one's physical strength, a blacksnake's skin, tied around the waist, will make him sure to win.

R. T. Dunstan, Greensboro.

3630 If in a game the losing side gets half up it is good luck. They may win even yet.

R. B. Cochrane, Buncombe county.

Baseball, Football

3631 Wearing the same clothes before a game is lucky.

Ted Caldwell, Chapel Hill, Orange county. An Associated Press dispatch from New York on Oct. 2, 1951, quoted Leo Durocher, Giants manager, as saying that he not only intended to wear the same suit of

clothes until after the World Series, but also the same socks, shorts, and underwear. Behind this popular belief is the notion that a change of apparel brings a change of luck. It is for this reason no doubt that when gamblers lose at cards they change their clothes to turn their luck. Women bridge players are known to change their girdles and other intimate items of apparel for the same reason. Hyatt lists several examples of the tabu against changing uniforms or washing them (Nos. 8680 ff.); and these practices are to be taken in the same general sense as the ritual of changing street clothes. These Illinois baseball beliefs are also reported from *Louisiana* (Roberts, No. 1224) and *Iowa* (Stout, No. 1176).

3632 Spit in the palm of the hand for good luck in playing ball.

Lucille Massey, Durham county. Cf. *Illinois*: Hyatt, No. 8712 (a baseball player on going to the batter's box will spit on the ground and rub his foot in it for good luck in batting). Cf. No. 3628, above.

3633 If a baseball player sees a cross-eyed fellow, he pulls off his cap and spits in it.

Wade Wilson.

3634 On seeing a cross-eyed person, a baseball player must take off his hat and spit in it if he wants to get a base hit.

Clarence Wilkinson, Kay Blackwelder, and an anonymous informant. The following references to spitting on a bat do not mention the player's seeing a cross-eyed person: *Kentucky*: Thomas, No. 3162 — *Illinois*: Hyatt, No. 8711; Wheeler, 63.

3635 In playing baseball, a batter should always pick his bat up off the ground. He should never take one handed to him, or he will not get a hit.

Green Collection.

3636 It is bad luck for a batter to change bats during the game.

Lucille Massey, Durham county. Cf. *Kentucky*: Thomas, No. 3156 (bad luck to change bats after you have taken one in your hand); No. 3157 (to change bats after the second strike is unwise) — *Illinois*: Hyatt, No. 8705 (changing bats after you have taken one is bad luck).

3637 Bats crossed mean bad luck.

Clarence Wilkinson, Kay Blackwelder, and an anonymous informant. Cf. *Kentucky*: Thomas, No. 3152 (your luck will change); No. 3153 (in laying baseball bats down, do not cross them) — *Illinois*: Hyatt, No. 8706 (never cross your bat with [that of] another batter when on your way to home plate, or it will bring you bad luck).

3638 It is bad luck to shave the day before a football game.

Anonymous. Cf. No. 3627, above.

3639 A football player will never have his picture taken just before a game, as it means bad luck for the team.

G. B. Caldwell, Jr., Monroe, Union county. Cf. No. 3626, above.

3640 Having the same person tape you before a game is lucky.
Ted Caldwell, Chapel Hill, Orange county.

Cards

3641 Turn your head around to change the luck in a card game.
W. S. Lee, Jr., Monroe, Union county.

3642 When you are losing in a bridge game, turn your pockets wrong side out to change your luck.

Crockette Williams, eastern N. C. Cf. *Kentucky*: Fentress, 13 (change your luck at cards by changing something in your pockets); Thomas, No. 3241 (same as previous item).

3643 In poker, it is good luck to top a Negro wench.

Green Collection. Recovered in oral tradition from Alabama, Pennsylvania, and California. For a change of luck after cohabitation, see Thompson, N131.1.

3644 To change your luck, turn the table around one-fourth of the way.

Green Collection.

3645 If losing in a game, get up and go around the table to change your luck.

Green Collection. Cf. *Kentucky*: Thomas, No. 3231 (walk around the table three times) — *Louisiana*: Roberts, No. 1227 — *Illinois*: Hyatt, No. 8937; No. 8938 (three times).

3646 When a man is playing poker, it's bad luck for another man to place his foot on the rounds of the player's chair.

G. B. Caldwell, Jr., Monroe, Union county. *Illinois*: Hyatt, No. 8913 (to rest your foot on the chair of another player will cause you bad luck at cards).

3647 Walking around a chair when playing cards brings good luck.

G. B. Caldwell, Jr., Monroe, Union county. *General*: Beckwith, *College*, No. 44a — *South Carolina*: Bryant 11, 143, No. 61 — *Kentucky*: Fentress, 10 — *Ontario*: Doering-Doering 1, 62; Waugh, No. 468 (walk around the chair and sit down again); Wintemberg, *Toronto*, No. 49 — *New England*: Johnson, *What They Say*, 89 — *Indiana*: Brewster, *Beliefs*, No. 250 — *Illinois*: Hyatt, No. 8917, No. 8918 (put your hand on top of the chair and hold it there while you walk around the chair) — *Nebraska*: Cannell, 45, No. 40; *Nebraska Proverbs* 11, 7 — *California*: Dresslar, 52 — *Washington*: Tacoma, 18.

3648 Get up and walk around your chair to change your luck.
J. Frederick Doering, Durham, and Edward Dreyer (Louisiana).

3649 If you're unlucky in playing cards, you must get up and walk around your chair three times.

Kate S. Russell, Roxboro, Person county. *General*: Beckwith, *College*, No. 44b; Bergen, *Current*, No. 608; Knortz, 139 — *Maryland*: Whitney-Bullock, No. 1383 — *California*: Dresslar, 52.

3650 Picking up cards before they are all dealt means that you won't have anything in your hand.

Fred Stinson, Banner Elk, Avery county, and an anonymous informant. *Kentucky*: Thomas, No. 3251 — *Louisiana*: Roberts, No. 1230. Bad luck in both instances.

3651 Spill the cards—spill your luck.

J. Frederick Doering, Durham. Cf. *Kentucky*: Thomas, No. 3255 (if you drop a number of cards you will lose so many games) — *Louisiana*: Roberts, No. 1232 (dropping cards while you are dealing means bad luck and loss of the game) — *Ontario*: Doering-Doering I, 62 — *Illinois*: Hyatt, No. 8894 f.; No. 8874 (bad luck to drop a card while shuffling). — Radford, 191; HDA IV, 1019.

3652 When unlucky in playing cards, throw away the pack you are using for a new one.

Elsie Doxey, Currituck county. *Kentucky*: Thomas, No. 3245 — *Ontario*: Waugh, No. 468 — *Illinois*: Hyatt, No. 8905; No. 8780 (a good gambler never uses the same deck of cards twice); No. 8910 (a good player will not play a second game of cards with the same deck) — *Nebraska*: Cannell, 45, No. 41 (take a new deck, throwing the old one away).

3653 Blow on the cards when you are playing, if luck is against you, and it will soon change.

W. J. Hickman, Hudson, Caldwell county. Cf. Knortz, 139 (before dealing the cards one must blow on them) — *New England*: Johnson, *What They Say*, 89 — *Rhode Island and Massachusetts*: Bergen, *Current*, No. 611 (blowing on the deal) — *Indiana*: Busse, 20, No. 3 (blow on the deal without looking at it) — *Washington*: Tacoma, 18.

3654 When in doubt as to which card to play, wet your finger; the one that sticks to the finger is the one to play.

Elsie Doxey, Currituck county. *Ontario*: Waugh, No. 468.

3655 If you keep the hearts in your hand next to the clubs, you will have bad luck at cards.

Green Collection.

3656 "Some legend of bad luck seems to be connected with the knave of diamonds in a deck of cards, for I have heard hints of it several times.

Jack o' diamonds in my coffin
And the little cards a-layin' all around.

is a stanza from a mournful old banjo tune that is sung a great deal."

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

3657 Shuffle the cards and make a wish. Deal out thirteen cards and lay aside the aces that appear. Shuffle and deal three times, and if all four aces come, you will get your wish.

Lucille Cheek, Chatham county.

Gambling

3658 Professional crapsshooters among the Negroes will not "pass" while anyone is watching the game over their left shoulders.

Green Collection.

3659 Never go to a racetrack to bet on Monday or Saturday.
Green Collection.

3660 Tuesday and Friday are good days to go to a racetrack.
Green Collection. Cf. HDA II, 253 (lucky days).

3661 Hunchbacks often make a good living by standing near a racetrack and allowing those who bet to rub bills on their humps. This is thought to make them lucky.

Green Collection. *Kentucky*: Thomas, No. 3221. — HDA v, 636.

LYING, THIEVERY, LEGAL GUILT, MURDER, ETC.

Asseverations

3662 Sneezing after you say something proves that it is true.

J. Frederick Doering, Durham, and Rubye Fogel (New York). *General*: Knortz, 138; Patten, 139 (if someone tells you anything, and you sneeze afterward, what they told you is true) — *Kentucky*: Thomas, No. 1056 (if one sneezes in a group of people, what is being said will come true) — *Louisiana*: Roberts, No. 371 — *Massachusetts*: Wilson, *Syrian*, 136, No. 3 (if one person is relating something to another, and a child sneezes, it shows that he is spreading the truth) — *Pennsylvania*: Fogel, No. 363 (sneezing while thinking of something is a sign that it will come true [German]) — *Illinois*: Hyatt, No. 3121 — *Missouri*: Yoffie, 392 (Jewish) — *California*: Dresslar, 95. — Kanner, 569; HDA VII, 577.

3663 A well-known formula for assertion of truth is "I cross my heart."

Green Collection. *General*: Bergen *et al.*, 109 (crossing the throat and chin as well as the heart) — *Maryland*: Bergen, *Current*, No. 61 ("I cross my heart," accompanied by the sign of the cross) — *Ontario*: Waugh, No. 518 (crossing one's heart and spitting) — *Massachusetts*: Bergen, *Current*, No. 62 (sign of cross made on the chin or throat: "You won't tell?" "No." "Well, cross your throat."); No. 63 (wetting

finger and making a sign of the cross on the throat) — *Pennsylvania: Bergen, Current*, No. 61. — Napier, 87.

3664 "Cross my heart, and hope to die."

Green Collection. *Maine: Bergen, Current*, No. 64 (in asseveration, the proper method is to use the words, "Hope to die if I don't," the speaker drawing the forefinger across the throat from ear to ear) — *Maine and Massachusetts: Bergen, Current*, No. 65 (first boy: "Honor bright?"; second boy: "Hope to die." First boy: "Cut your throat?") Second boy draws finger across throat. This is the strongest possible form of the oath that can be taken by a boy).

3665 Perjury may be avoided by adding a statement "in the neck," or by putting one's fingers on the neck while asserting it.

Green Collection. Cf. Nos. 3663 f., above.

Lying

3666 If your eye itches, you will tell a lie.

Anonymous.

3667 A pimple on the nose indicates a falsehood told.

Green Collection. Cf. HDA v, 1450, and No. 3668 ff., below.

3668 It is a sign that you have told a falsehood when a pimple appears on your tongue.

Green Collection and an anonymous informant. References are to a "lie." *General: Beckwith, College*, No. 99 — *New York: Gardner*, No. 208 — *Illinois: Hyatt*, No. 3025. Cf. No. 887, above. — *Lean II*, 296; *Wessman*, 22.

3669 Blisters on the tongue are caused by telling fibs.

Louise Lucas, White Oak, Bladen county. *Pennsylvania: Hoffman II*, 28 (German). Cf. No. 3668, above. — Cf. HDA v, 1450; vi, 1215.

3670 Blisters on the tongue are a sure sign that you have told lies.

Mrs. Gertrude Allen Vaught, Alexander county. *Louisiana: Roberts*, No. 275 — *Indiana: Busse*, 24, No. 24 (fever blister) — *Illinois: Hyatt*, No. 3025 — *Missouri: McKinney*, 107 — *Nebraska: Cannell*, 34, No. 60 — *Washington: Tacoma*, 22. Cf. No. 887, above. — *Storaker, Mennesket*, Nos. 49 f.; *McCartney*, 144; HDA v, 1450; vi, 1215.

3671 A fever blister on the mouth means one has told a lie.

Green Collection.

3672 When one's tongue gets sore, it is a sign he has been telling lies.

R. T. Dunstan, Greensboro. Cf. *South: Puckett*, 458 (a bump on the tongue, called a "pip" is a "lie bump," indicates untruthfulness [Negro])

— *Tennessee*: Farr, *Superstitions*, No. 252 — *Louisiana*: Roberts, No. 276 — *Ontario*: Waugh, No. 162 — *Prince Edward Island, New York, and Ohio*: Bergen, *Current*, No. 1375 (lump on the tongue) — *New York*: Chamberlain, *Superstitions*, 145 (falsehood) — *Ohio*: Bergen, *Current*, No. 163 (lump on the tongue [enlarged papilla]) — *Indiana*: Brewster, *Beliefs*, No. 129 — *Illinois*: Hyatt, No. 3025. Cf. Nos. 887, 3668 ff., above. — McCartney, 144 f.; HDA v, 1450.

3673 In speaking, if one bites one's tongue, it is more than likely that the next statement would have been a falsehood.

Louise Lucas, White Oak, Bladen county. *General*: Bergen, *Current*, No. 1331; Knortz, 144 — *South Carolina*: Bryant I, 289. No 4; 290, No. 27 (bite yourself) — *Kentucky*: Thomas, No. 855 — *Louisiana*: Roberts, No. 277 (bite yourself) — *New York*: Chamberlain, *Superstitions*, 145 — *Illinois*: Hyatt, No. 3120 — *Iowa*: Stout, No. 282 (bite yourself). — Radford, 241.

3674 For a person to forget something he has started to tell indicates that it was false.

Jessie Hauser, Pfafftown, Forsyth county; two other informants from Orange and Alexander counties: and Rebecca Willis (Texas). *South Carolina*: Bryant II, 145, No. 20 — *Kentucky*: Thomas, No. 3935 — *Louisiana*: Roberts, No. 1552 — *Toronto*: Knortz, 100; Waugh, No. 481 — *Pennsylvania*: Fogel, No. 351 (German); Phillips, 166, No. 45 — *Illinois*: Allison, No. 400; Hyatt, No. 3122 — *Iowa*: Stout, No. 1252; No. 1334 (to forget the thread of a conversation) — *Ozarks*: Randolph, 328 — *New Mexico*: Espinosa, 418, No. 59 (Spanish) — *California*: Dresslar, 138; Lowrimore, No. 7. — Cf. HDA v, 1450.

3675 The number of times you can make your knuckles pop by pulling them represents the number of lies you've told that day.

Anonymous. Cf. *New England*: Johnson: *What They Say*, 62 (cracking finger joints). — HDA v, 1451.

3676 The number of times you can pop your fingers indicates the number of lies you have told during the week.

Green Collection. *Louisiana*: Roberts, No. 315 (pull each of your fingers; you have told a lie for every one that pops) — *Nebraska*: Cannell, 33, No. 50 (popping fingers).

3677 A white spot appearing on the nail is the sign the person has told a falsehood.

Ethel Hicks Buffaloe, Oxford, Granville county, and Sarah K. Watkins, Anson and Stanly counties. The word "number" indicates a belief that the number of white spots on the fingernails indicates the number of lies told. *Kentucky*: Fowler, No. 967a (number); Thomas, No. 967 — *Tennessee*: Carter, 3 (number) — *New England*: Johnson, *What They Say*, 49 (number) — *Maine and New York*: Bergen, *Current*, No. 1370 (number); No. 117 (nails of the left hand; number) — *Indiana*: Brewster, *Beliefs*, No. 128 — *Illinois*: Bergen, *Current*, No. 117 (left hand; number); Hyatt, No. 3393 (number) — *Iowa*: Stout, No. 268 (the number of lies told during the day) — *Ozarks*: Randolph, 66 — *Nebraska*: Cannell, 33, No. 32 (number); Erickson, 150, No. 8 — *New Mexico*: Espinosa, 417, No. 50 (number [Spanish]); Moya, 75, No.

13 (people who have white spots on their nails are liars [Spanish]) — *California*: Dresslar, 106 (number); Rumley, No. 4 (number) — *Washington*: Tacoma, 10, 20 (number). — Wessman, 33 f.; HDA v, 1450.

3678 White spots on the little finger indicate lies.

Mrs. Gertrude Allen Vaught, Alexander county.

3679 Negroes with dark pink fingernails are deceitful.

Constance Patten, Greensboro.

3680 If you trim your fingernails on Sunday, you will be accused of lying.

Alex Tugman, Todd, Ashe county. Cf. *Maryland*: Whitney-Bullock, No. 2146 (someone will tell a lie on you) — *Kentucky*: Shearin, 319 (someone will tell a lie on you during the following week).

3681 If you eat the end of a hog's tongue, you will always tell lies.

Anonymous. Cf. Wessman, 85 (the tip of a tongue; animal not named).

3682 If you drop a comb, someone has lied on you.

Anonymous. Cf. HDA iv, 944.

3683 To drop a comb while combing the hair causes someone to tell a falsehood on you.

Ella Parker, Mt. Gilead, Montgomery county, and Kate S. Russell, Roxboro, Person county. Cf. HDA iv, 944.

3684 Thread knotting up while you sew indicates that someone is telling a lie about you.

Green Collection. *New York*: Barnes, No. 61. — Cf. Storaker, *Mcnesket*, No. 978.

Thieves, Thievery

3685 A person unable to look the sun in the face is a thief.

Lucille Massey, Durham county.

3686 A person whose shoes run over at the heels will steal.

Anonymous. *South*: Puckett, 446 (Negro).

3687 People who sharpen tools at night will become thieves.

L. B. Brantley, Zebulon, Wake county.

3688 When dogs bark at night, look out for prowlers.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. HDA II, 202.

3689 When the wind blows a great deal from the east there are more crimes committed [than otherwise?].

Mrs. Gertrude Allen Vaught, Alexander county. The sinister associations with the east wind may derive from various uncomplimentary Old Testament references to winds coming from the east. Cf. Inwards, s.v. "wind."

Tests of Guilt

3690 To test the guilt or innocence of an accused person, put a rooster under a pot and let all suspects touch the pot. When a thief touches it, the rooster will crow.

Madge Colclough, Durham county. *South*: Puckett, 281 f. (Negro) — *Maryland*: Lee, 110 (Negro) — *Newfoundland*: Patterson, 290.

3691 To test the guilt or innocence of an accused person, place two chairs back to back, and rest a sifter between them lightly. Then say:

By Saint Peter, by Saint Paul,
By the Lord who made us all,
If . . . (supply name) did this,
Turn, sifter, turn and fall.

Madge Colclough, Durham county.

3692 Throw a person into the water, and if he sinks, his quality is bad; if he stays on top, he is good.

Eva Furr, Stanly county. Cf. Kittredge, *Witchcraft*, 233.

3693 To test the guilty: Throw the suspected person into the river; if he sinks he is not guilty; if he stays on the water he is guilty.

Merle Smith, Stanly county. Cf. Kittredge, *Witchcraft*, 233; HDA III, 1027 f.

3694 If the murderer touches the corpse of a murdered man, it will purge; therefore have a suspect touch the corpse.

Carl G. Knox, Leland, Brunswick county. *South*: Puckett, 88, 96 f. — *North Carolina*: Brown Collection, I, 639 — *Pennsylvania*: Phillips, 161, No. 24. — Baughman, D1318.5.2, *Pop. Sup.*, *Gent. Mag.*, 204.

3695 Wounds of a murdered man bleed in the presence of the murderer.

Green Collection. *North Carolina*: Brown Collection I, 639 f. (account of Wilmington, N. C. murder trial in 1875) — *New England*: Kittredge, *Farmer*, 74 f. (A.D. 1644, 1646, 1769) — *Pennsylvania*: Phillips, 161, No. 24 — *California*: Dresslar, 137. — HDA VI, 569; Napier, 85; Thompson, D1318.5.2. Cf. Child, Ballad No. 68, "Young Hunting." Cf. Wimberly, 79 f., where references to early epic literature are given.

3696 To test the guilt or innocence of an accused person, bring the person into the presence of blood. If his face turns white, he is guilty.

Eunice Smith, Pantego, Beaufort county.

Murder, Hanging

3697 A young lawyer will not plead a murder case for his first one.

Nina McInnis, and an anonymous informant.

3698 If a man's nose bleeds after he is dead, it is a sign that he has been murdered.

Constance Patten, Greensboro. Cf. *Kentucky*: Thomas, No. 745 (if a corpse's nose bleeds, it is a sign that the murderer is in the room).

3699 Bloodstains from a murdered man will never come out of the floor.

R. T. Dunstan, Greensboro, and Mabel Ballentine, Raleigh. *South*: Puckett, 97 (Negro) — *Kentucky*: Thomas, No. 3864 — *Illinois*: Hyatt, No. 10406 (part of a longer ghost story). — HDA VI, 572; Thompson, E422.1.11.5.1. Thiselton-Dyer, *Pages*, 114 ff.; Storaker, *Mennesket*, No. 117.

3700 In Wayne county, many cases of human blood from a dying wounded person cannot be scrubbed up or planed up, as the wood absorbs it.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *New York*: Jones, 251 (a blood stain which cannot be cleared away is the trademark of a ghost) — *Pennsylvania*: Brinton, 184 — *Michigan*: Dorson, 176. — Thiselton-Dyer, *Pages*, 114 ff.; Storaker, *Mennesket*, No. 117; Foster, 50.

3701 When a person is murdered, he should be buried with his face down, or he is likely to make trouble for the person who murdered him.

Rebecca Willis (Texas). *South*: Puckett, 96 (the murderer will not be able to leave the locality [Negro]) — *Dominican Republic*: Andrade, 429 (the corpse is placed face downward where he was found dead; this will aid in capturing the culprit).

3702 If a person has been murdered, bury the body head downwards, and the murderer won't be able to leave the locality.

Constance Patten, Greensboro. *South*: Puckett, 96 (Negro).

3703 If a man has short fingers, it is a sign that he is a murderer.

Anonymous.

3704 If a tombstone crumbles, it is a sign that the person who is buried beneath it has killed someone.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. HDA III, 1055.

3705 If you have a mole on your neck, you will be hanged.

Kate S. Russell, Roxboro, Person county, and three other informants from McDowell, Orange, and Durham counties. Cf. Knortz, 126 (a birthmark on the neck; also between the eyebrows) — *Maryland*: Bergen, *Current*, No. 148 (a mole on the eyebrow) — *Louisiana*: Roberts, No. 345 — *Kentucky*: Thomas, No. 917 — *Ontario*: Wintenberg, *Oxford*, No. 13 (three moles in a row on one's neck) — *Massachusetts*: Bergen: *Current*, No. 151 — *Illinois*: Norlin, 201, No. 2. — Cf. HDA VI, 704.

V

TRAVEL, COMMUNICATION

GENERAL

3706 Dream of confusion and you will go on a journey.

Robert E. Long, Roxboro, Person county.

3707 If you sneeze on Friday, you will take a journey.

Eleanor Baker, Creston, Ashe county, and an anonymous informant. Cf. *Maryland*: Whitney-Bullock, No. 813A (five's [five sneezes] going away) — *Illinois*: Hyatt, No. 3300 (to sneeze six times is the indication of a journey).

3708 If a person has a spot of smut on his face, and can touch it, it is a sign that he will take a trip.

Reverend W. S. Smith, Cornelius, Mecklenburg county, and W. G. Smith. Cf. *Kentucky*: Thomas, No. 783 (if you touch the beauty spot on your face, you will go abroad).

3709 The direction from which you hear the first owl halloo in the spring is a sign that you will travel that way most of the year.

W. J. Hickman, Hudson, Caldwell county.

3710 If you have white spots on your little finger, it indicates that you have a journey to make.

Kate S. Russell, Roxboro, Person county. *General*: Patten, 140 — *Maryland*: Whitney-Bullock, No. 775 — *Kentucky*: Thomas, No. 966 — *Louisiana*: Roberts, No. 316 — *Ontario*: Waugh, No. 156; Wintenberg, Grey, No. 101 — *New England*: Johnson, *What They Say*, 48 f. — *New York*: Barnes, No. 84 — *Ohio*: Bergen, *Current*, No. 119 — *Illinois*: Allison, No. 384; Hyatt, No. 3396 — *Nebraska*: Cannell, 33, No. 34. — Lean 11, 292.

3711 If your foot itches, it is a sign you will travel.

Clara Hearne, Roanoke Rapids, Halifax county. *Kentucky*: Price, 34 (right foot; journey) — *Ontario*: Waugh, No. 155 (bottoms of the feet) — *Massachusetts*: Edwards, 98 (Armenian) — *Illinois*: Hyatt, No. 3450 (long journey); No. 3452 (right sole of the foot; a pleasure journey) — *Iowa*: Stout, No. 315 (travel at home) — *Nebraska*: *Nebraska Proverbs* 1, 9 — *California*: Dresslar, 104. — Napier, 137 (strange journey); Storaker, *Mennesket* No. 220; Wessman, 35; HDA IV, 794.

3712 If your foot itches, you are going to tread (walk) on strange (new) ground.

Minnie Stamps Gosney, Raleigh, Lorelei Hansom, Antoinette Beasley, Monroe, Union county, and nine other informants from widely separated

counties. *South*: Puckett, 451 (the foot must be clean [Negro]) — *South Carolina*: Bryant I, 290, No. 19 (strange land) — *Tennessee*: Farr, *Riddles*, No. 254 — *Ontario*: Wintemberg, *Grey*, No. 104 — *Maine*: Decrow, 318 (land) — *Illinois*: Allison, No. 399 (soil); Hyatt, No. 3447 (land); Norlin, 211, No. 43 (land) — *Nebraska*: Cannell, 33, No. 26 — *California*: Dresslar, 104; also (land). — Addy, 100; Radford, 154.

3713 If the bottom of your foot itches, it is the sign that you will walk in strange places before you die.

Burns, and eight other informants from widely separated localities. In none of the following items is there reference to travel "before you die." *South*: Richardson, 248 (tread upon strange soil) — *Kentucky*: Thomas, No. 984 (step on strange ground) — *Louisiana*: Roberts, No. 332 (strange ground) — *Nova Scotia*: Fauset, No. 200; No. 201 (strange land to the right or left) — *New England*: Johnson, *What They Say*, 61 (lands) — *Massachusetts*: Bergen, *Current*, No. 1321 (ground) — *Pennsylvania*: Fogel, No. 335 (ground [Gern.an]) — *Illinois*: Hyatt, No. 3448 (ground); Smith III, 45 (foreign land [Negro]); Wheeler, 61 (ground) — *Washington*: Tacoma, 16 (strange lands) — *California*: Dresslar, 104 (ground). — Addy, 100 (on ground which nobody has ever trodden before); Lean II, 285; Storaker, *Mennesket*, No. 217 (unfamiliar paths). Cf. HDA IV, 794.

3714 If your right foot itches, you are to walk on strange ground.

Elsie Dooxey, Currituck county. *Maryland*: Whitney-Bullock, No. 789 — *Kentucky*: Thomas, No. 983 — *Tennessee*: Frazier, 47, No. 9 (strange territory) — *Indiana*: Busse, 25, No. 35 — *Illinois*: Hyatt, No. 3449. Cf. No. 3715, below.

3715 If the bottom of the right foot itches, it is sign of stepping on strange land (unfamiliar ground).

Julian P. Boyd; Susie Spurgeon Jordan, Brevard, Transylvania county; and two other informants from Wilson and Watauga counties. *South*: Wiltse, *Superstitions*, 134 (soon) — *Louisiana*: Roberts, No. 330 (one will change ground for the better) — *Texas*: Turner, 164 (strange land). Cf. No. 3714, above.

3716 If your right foot itches, you'll ride in a buggy.

Kate S. Russell, Roxboro, Person county.

3717 If your left foot itches, it is a sign you will ride behind a strange horse.

Julian P. Boyd. Cf. HDA IV, 794.

3718 If a pin is lying straight across your path, you are going for a buggy ride.

Green Collection. *General*: Beckwith, *College*, No. 78 (a pin on the floor or sidewalk, side to, means a ride, but you must pick the pin up and stick it into wood) — *Kentucky*: Thomas, No. 2029 (side toward you; buggy-riding the next day) — *Maine*: Decrow, 319 (side to; ride) — *Illinois*: Hyatt, No. 3768, side toward you; No. 3769 (finding

a pin indicates that you will take a ride that day in the direction toward which the pin points); No. 3772 (pick a pin up sideways and you will take a buggy ride); Norlin, 215, No. 106 (pick up a pin sideways).

Time of Departure

3719 Plan a trip for a certain day, and that day will be a "bad" day.

Anonymous.

3720 It is a sign of good luck to start a journey on Tuesday.

Lucille Massey, Durham county. *General*: Knortz, 112 (trip) — *Massachusetts*: Wilson, *Syrian*, 136, No. 10 (it will be a failure [Syrian]) — *Texas*: TFSP II, 84 (peons never start a journey on Tuesday [Spanish]) — *California*: Dresslar, 73. — Moya, 117.

3721 Never start a journey on Friday.

Robert E. Long, Roxboro, Person county. *General*: Knortz, 110 — *Tennessee*: Frazier, 40 No. 11 — *Georgia*: Moore, 306 — *Ontario*: Waugh, No. 54 — *New England*: Johnson, *What They Say*, 94 (many people would not think of starting a journey on the "Hangman's Day" [Friday]) — *Pennsylvania*: Fogel, No. 1365 (German) — *Illinois*: Allison, No. 183 — *Oregon*: Hand, No. 12. Cf. No. 3462, above. — Addy, 114; HDA VII, 638.

3722 Don't start a journey on Friday, or you'll have bad luck on the way (before you reach your destination).

Mamie Mansfield, Durham county; Minnie Bryan Farrior, Duplin county; and two other informants from Granville and Lenoir counties. *South*: Puckett, 403 (Negro) — *South Carolina*: J. Mason Brewer, *Humorous Folk Tales of the South Carolina Negro* (Orangeburg, S. C., 1945), 51 — *Maryland*: Whitney-Bullock, No. 2176 — *Kentucky*: Thomas, No. 2754 — *Louisiana*: Roberts, No. 1089; Williamson, No. 5 — *Florida*: Hauptmann 18 (Spanish) — *Ontario*: Wintemberg, Grey, No. 217 — *New York*: Bergen, *Current*, No. 612; Gardner, No. 371 — *Pennsylvania*: Bergen, *Current*, No. 612; Hoffman, II, 31 — *Indiana*: Brewster, *Beliefs*, No. 67 — *Illinois*: Hyatt, No. 8360; Norlin, 212, No. 59; Smith II, 65, No. 5; Wheeler, 60 — *Nebraska*: *Nebraska Proverbs* II, 8.

3723 Never start anywhere on Friday, because you will never get there, and probably will have some terrible misfortune besides.

Laurice Gwinn Chambliss, Wilson, Wilson county. Cf. *Maryland*: Whitney-Bullock, No. 2196 (if you are in a new place on Friday, don't go out that day or something will happen) — *Massachusetts*: Wilson, *Syrian*, 136 (failure [Syrian]) — *Illinois*: Hyatt, No. 8362 (never return) — *Iowa*: Stout, No. 1106 (accident) — *California*: Dresslar, 74, 190 (evil will come). — Cf. HDA VIII, 1436.

3724 "I have an aunt who will not ride on a train on Friday."

G. W. Allen (New York). Cf. Knortz, 111 (railroads have fewer passengers on Friday than on other days; this is true for America as well as for Europe). — Cf. HDA III, 71.

3725 It is a sign of good luck to start a journey on Saturday.

Lucille Massey, Durham county. Cf. *Louisiana*: Roberts, No. 1093 (if you start a journey on Saturday, it won't be for long) — *Illinois*: Hyatt, No. 8361.

3726 It is bad luck to start a journey, by way of the train, on Sunday.

Lucille Massey, Durham county. *General*: Kittredge, *Farmer*, 238 — *Maryland*: Whitney-Bullock, No. 2141 (a Sunday trip is dangerous, unless it is for the relief of a sick person, or to go to a funeral) — *Kentucky*: Thomas, No. 2731 (you will be gone a long time). — Taylor, *FFC* 113, p. 62.

3727 It is bad luck to start on a journey on the thirteenth of the month.

Kate S. Russell, Roxboro, Person county. *South Carolina*: Bryant II, 142, No. 20 (Friday the thirteenth) — *Kentucky*: Thomas, No. 2754 — *Louisiana*: Roberts, No. 1119 (never leave for a long journey on the thirteenth of the month) — *Florida*: Hauptman, 18 f. (Friday the thirteenth) — *Illinois*: Hyatt, No. 8364 — *Iowa*: Stout, No. 1070 (Friday the thirteenth) — *Nebraska*: Cannell, 23, No. 58. — HDA VIII, 1433, 1438.

Auspices, Happenings

3728 If you start on a journey you will have good luck if the first thing you do happens well.

Anonymous.

3729 If you set out on a journey, you will have bad luck if the first thing you do turns out wrongly.

Anonymous.

3730 It is bad luck to bid a person goodbye twice.

Elsie Doxey, Currituck county. *Maryland*: Whitney-Bullock, No. 1060 (you will never meet again) — *Alabama*: Bergen, *Current*, No. 1305 (never say "good-by" more than once) — *Louisiana*: Roberts, No. 1209 — *Ontario*: Wintemberg, *Oxford*, No. 48 — *California*: Dresslar, 89 (if you turn around and look back after telling a person "good-by," you will have bad luck).

3731 For good luck, on leaving home, let someone throw an old shoe at the one departing.

Reverend L. D. Hayman, Hyde and Dare counties. Cf. *Maryland*: Whitney-Bullock, No. 229 (throw old things). For the custom of throwing old shoes at the bride for good luck, see No. 4858, below; shoes are also thrown at fishermen for good luck (No. 7801, below).

3732 It is bad luck to watch a friend till he is out of sight.

Mamie Mansfield, Durham county, and Zilpah Frisbie, Marion, McDowell county. Only in the Wintemberg reference is "friend" used. *General*: Beckwith, *College*, No. 17a — *Tennessee*: Farr, *Riddles*,

No. 78; McGlasson, 21, No. 13 — *Nova Scotia*: Fauset, No. 35 — *Ontario*: Wintemberg, Grey, No. 272 — *Pennsylvania*: Fogel, No. 445 (German) — *Indiana*: Brewster, *Beliefs*, No. 59 — *Illinois*: Hyatt, No. 8265 (If you watch a person out of sight, / They will be back before night); No. 8267 (to avoid giving a departing visitor bad luck, whirl around on your heel and walk back into the house just as soon as he starts away) — *Iowa*: Stout, No. 1238 — *Texas*: Bogusch, 121 — *Nebraska*: Cannell, 24, No. 75 — *California*: Dresslar, 89 (misfortune will befall him). — Radford, 247, 251; Udal, 287; HDA vi, 768.

3733 It is bad luck to watch a departing friend out of sight, as you may never see him again.

Mrs. Gertrude Allen Vaught, Alexander county, and the Green Collection. *General*: Beckwith, *College*, No. 17b; Bergen, *Current*, No. 1304 (turn your eyes away while the friend is still visible, that he or she may return); Knortz, 143; Patten, 139 — *South*: Puckett, 432 — *Maryland*: Whitney-Bullock, No. 1059 — *Kentucky*: Price, 37; Thomas, No. 3062 — *Tennessee*: Frazier, 41, No. 32 (if you watch your kin folks out of sight, the next time you see them they will have blood on them) — *Ontario*: Waugh, No. 475 — *New England*: Johnson, *What They Say*, 70 — *Maine*: Decrow, 319 — *New York*: Chamberlain, *Superstitions*, 146; JAFI 11 (1889), 148, No. 12 — *Pennsylvania*: Shoemaker, 5 (you will never meet again under the same circumstances) — *Indiana*: Busse, 26, No. 23 — *Ozarks*: Randolph, 58 — *California*: Mills, 45. — Lean 11, 156.

3734 Never watch a train out of sight if it has a friend on it. Green Collection.

3735 If you sit on a trunk, it is bad luck.

Anonymous. *Kentucky*: Thomas, No. 1629 — *Tennessee*: Farr, *Riddles*, No. 91 — *Illinois*: Hyatt, No. 7572 — *Ozarks*: Randolph, 66 — *Texas*: Turner, 156.

3736 Never sit on a trunk, or you will be disappointed.

Helen Fraser Smith. *South*: Puckett, 410 (it brings disappointment and will draw all your luck away [Negro]) — *Tennessee*: Frazier, 46, No. 1 — *Mississippi*: Hudson, 150.

3737 If you carry a black suitcase on a trip, it is bad luck.

Anonymous.

3738 It is bad luck to pack anything wet when traveling.

J. Frederick Doering, Durham. *Kentucky*: Thomas, No. 3061 — *Ontario*: Doering-Doering 1, 62 — *Illinois*: Hyatt, No. 8354 (wet clothes in one's traveling bag or trunk).

3739 If you cross a bridge which you have never crossed before, make a wish, and it will come true.

Lucille Massey, Durham county, and Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 167 (new bridge) — *Tennessee*: Rogers, *Wish*, 40, No. 18.2 (when starting across a bridge, make a wish, keeping your eyes closed and holding your breath until the other end is

reached, and your wish will come true) — *Illinois*: Hyatt, No. 6480 (new bridge); No. 6476 (as the boat goes through the draw bridge, make a wish; this is frequently done on excursion boats out of Quincy); No. 6481 (wish when crossing a railroad bridge, and if you do not speak until the bridge has been crossed, you will get the wish) — *Washington*: Tacoma, 24 (new bridge).

3740 If you wish three wishes as you go through a covered bridge, and if nobody makes a noise while you go through, they'll all come true.

J. Schaffner. Cf. No. 3739, above.

3741 To walk up to a stile is good luck.

Anonymous.

3742 "Me and you won't have no good road to travel, if we go across a crooked stile to git in hit."

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. My guess as to the meaning would be "We won't have easy going." — P. F. B.

3743 To dream of climbing a hill is good luck

Anonymous. *Illinois*: Hyatt, No. 6208. — HDA 1, 1056.

3744 To dream of descending a hill is bad luck.

Anonymous. *Illinois*: Hyatt, No. 6209. — HDA 1, 1056.

3745 It is bad luck to change from one side of the road to the other when walking.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *New York*: Gardner, No. 119 (change from one side of the street to another).

3746 To change sides when walking with a companion is bad luck.

Crockette Williams, eastern N. C.

3747 If one starts to go some place and his right eye itches before he gets there, he will have bad luck.

Mrs. Gertrude Allen Vaught, Alexander county.

3748 If in walking your right ankle turns, you will have a pleasant surprise.

Rebecca Willis (Texas).

3749 Disappointment awaits you, if in walking you turn your left ankle.

Rebecca Willis (Texas).



3750 It is bad luck to strike your foot on a stone.

Elizabeth Sutton, Durham county. Cf. *New England*, Johnson, *What They Say*, 91 (if it is a stone you have fallen over, go back and touch it) — *Illinois*: Hyatt, No. 8335 (unlucky to stumble over a stone); No. 8336 (to avert bad luck when you have stumbled over a stone, go back and kick it out of the way) — *Washington*: Tacoma, 19 (go back and touch the stone). — Cf. HDA III, 232.

3751 If you are going somewhere and stump your right foot, good luck is indicated.

Green Collection. *South*: Puckett, 452 (Negro) — *Maryland*: Whitney-Bullock, No. 205; No. 788 (you will be surprised) — *New York*: Gardner, No. 214 (if upon entering a house a person stubs his right foot, he is welcome) — *Ohio*: Bergen, *Current*, No. 1324 (welcome). Cf. No. 618, above, and No. 3752, below.

3752 If you stump your right toe when you start anywhere, it will bring you good luck.

Mr. Fairly. *South*: Richardson, 248 — *Nova Scotia*: Fauset, No. 34 (good luck to strike your right toe when going home; bad luck in going away from home [Negro]) — *Illinois*: Wheeler, 61 — *California*: Dresslar, 99, 111 (also: welcome sign when calling at a strange place). Cf. No. 622, above.

3753 Stumbling on the sidewalk is a bad sign.

Anonymous. Cf. *General*: Beckwith, *College*, No. 40 (if you stumble on the street curb or over any other object, go back and walk over it properly to avert bad luck) — *New York*: Chamberlain, *Folk-Lore*, 336 — *Illinois*: Hyatt, No. 8333 (on stumbling in a street or road, hold your fingers crossed until you meet a person who passes without looking at you; unless you do this, someone in your family will have bad luck within a few days). — Storaker, *Mennesket*, No. 349 (road).

3754 It is bad luck to dream of falling.

Mrs. Gertrude Allen Vaught, Alexander county. *Illinois*: Hyatt, No. 6138; No. 6139 (to dream of someone [else's] falling). — HDA II, 1160.

Returning

3755 Going out a window without returning insures bad luck.

Webb Ward. Cf. No. 3004, above.

3756 If you start any place, it is terrible luck to turn back.

Julian P. Boyd, and five other informants from widely separated localities. Unless otherwise stated all references are to "bad luck" or "unlucky." *South*: Duncan, 236, No. 13 — *South Carolina*: Bryant II, 142, No. 25 — *Tennessee*: Frazier, 39, No. 2; McGlasson, 20, No. 2 — *Quebec*: Bergen, *Current*, 1273 — *Ontario*: Waugh, No. 196 — *Pennsylvania*: Sener, 241 — *Illinois*: Hyatt, No. 8420; Norlin, 214, No. 98 — *Nebraska*: Erickson, 149, No. 5 (never return to a place after starting) — *California*: Dresslar, 87 (bad luck all day), 193 — *Oregon*: Hand, No. 2 — *Washington*: Tacoma, 18. — Radford, 156, 245; McCartney, 147 f.; Storaker, *Mennesket*, No. 1135; HDA VIII, 1325.

3757 You will be disappointed if you start anywhere and turn back.

Marjorie Rae, Craven county. *Ontario*: Wintemberg, *Oxford*, No. 45 — *Illinois*: Hyatt, No. 8372 (returning for something forgotten) — *California*: Dresslar, 87.

3758 It is bad luck to start on a journey and turn back, for any cause, before completing the trip.

Alex Tugman, Todd, Ashe county, and five other informants from widely separated localities. *California*: Dresslar, 87 (bad luck before you return). — HDA I, 418.

3759 If one starts anywhere and has to turn around and go back more than once, that person will never reach his destination.

Esther F. Royster, Henderson, Vance county. Cf. *Ontario*: Doering-Doering I, 62 — *Illinois*: Hyatt, No. 8422; No. 8421.

3760 It is bad luck to start anywhere and forget something.

W. J. Hickman, Hudson, Caldwell county. Cf. No. 3761, below.

3761 It is unlucky to re-enter the house for a forgotten object.

Lucille Massey, and five other informants from widely separated localities. *General*: Patten, 139 — *Kentucky*: Thomas, No. 3052 — *Tennessee*: Redfield, No. 335 — *Prince Edward Island*: Bergen: *Current*, No. 656 — *New England*: Johnson, *What They Say*, 89 — *Pennsylvania*: Fogel, No. 431 (German); Phillips, 168, No. 85 (if one forgets a glove, handkerchief, or other article by accident on leaving a room, it is unlucky to return for it); Shoemaker, 12 — *Illinois*: Allison, No. 372; No. 544 (better to go without than to return for an article); Hyatt, Nos. 8370 f. — *Missouri*: McKinney, 106 — *Ozarks*: Randolph, *Folk-Beliefs*, 91; Wilson, *Folk-Beliefs*, 160 — *Texas*: Bogusch, 120 — *California*: Dresslar, 88, 192 — *Oregon*: Hand, No. 21. — Addy, 97; Lean II, 172; Udall, 280; Storaker, *Mennesket*, Nos. 1131 f., 1136; HDA VII, 640.

3762 If you leave home with the intention of going somewhere, and forget something that you particularly needed on your trip and have to go back after it, you are sure to have bad luck.

E. B. Spivey, Jr., Trotville, Gates county.

3763 In going on a trip, never turn around to go back to the house after any forgotten object. Let a person in the house bring you the object.

Mamie Mansfield, Durham county, and Zilpah Frisbie, Marion, McDowell county. Cf. *Maryland*: Whitney-Bullock, No. 1408 (have someone hand the article to you out the window) — *New England*: Johnson, *What They Say*, 89 f. (holler half an hour for someone to fetch it, rather than go back) — *Iowa*: Bergen, *Current*, No. 660 (have it brought out) — *California*: Mills, 45 (someone must hand you the missing article through a window or another door). — McCartney, 147.

3764 When a person starts out visiting, or going to church, and thinks of something that he has to return to the house after getting in the yard, a mad dog will meet him, or some other bad luck will happen if he does not make a cross with his right foot, and spit in the middle of it.

Fannie Vann, Clinton, Sampson county; J. E. Kanipe; and an anonymous informant. *Kentucky*: Bergen, *Current*, No. 662 (make a cross mark and spit in it); Price, 37 (cross) — *Louisiana*: Williamson, No. 25 (cross mark) — *Alabama*: Bergen, *Current*, No. 662 (spit in a cross mark); Woodall, 325 (make a cross mark on the ground and pull a strand of hair out of your head and throw it the way you were going) — *Illinois*: Hyatt, No. 8380 (make a cross with your left foot, count twelve, and then sit down and make a wish); No. 8389 (sit down and cross your two index fingers) — *Iowa*: Stout, No. 1197 (make a cross on the door) — *California*: Dresslar, 88 (cross); (cross and a wish). — McCartney, 147.

3765 If something is forgotten when starting on a journey, the person may return backwards for it, and thus prevent bad luck.

Susie Spurgeon Jordan, Brevard, Transylvania county. *Nova Scotia*: Fauset, No. 270 (walk nine steps backward) — *Illinois*: Hyatt, No. 8375 (ten steps); No. 8374 (take nine steps backward and spit over your left shoulder) — *Ozarks*: Randolph, 59 (walk backward out of the house while counting "ten, nine, eight, seven, six, five, four, three, two, one, Amen!").

3766 If you start to go somewhere, and have to go back, it is good luck if you do not sit down.

Anonymous. Cf. No. 3767, below.

3767 Another charm against the same bad luck is to sit down a short while after returning to the place from which you first started.

Mrs. Gertrude Allen Vaught, Alexander county, and an anonymous informant. *General*: Knortz, 44 — *South*: Puckett, 424 (Negro) — *South Carolina*: Bryant II, 143, No. 49 — *Virginia*: Bergen, *Current*, No. 657 — *Kentucky*: Carter, *Mountain*, 17; Price, 37; Thomas, No. 3055 — *Tennessee*: Carter, 6 — *Louisiana*: Roberts, No. 1183 — *Quebec*: Marie-Ursule, 164, No. 61 (French) — *Ontario*: Waugh, No. 466; Wintemberg, *French-Canadian*, 362, No. 5 (a few minutes [French]) — *New England*: Bergen, *Current*, No. 659 (a minute); Johnson, *What They Say*, 91 — *New York*: Bergen, *Current*, 658 — *Pennsylvania*: Fogel, No. 432 (German); Phillips, 166, No. 54 — *Indiana*: Brewster, *Beliefs*, 65 (a few seconds); Brewster *Specimens*, 368; Tullis, No. 12 — *Illinois*: Hyatt, No. 8387; No. 8395 (sit down, then get up and walk around the chair three times); Norlin 214, No. 99; Wheeler, 60 — *Iowa*: Stout, No. 1185 — *Nebraska*: Cannell, 44, No. 7; No. 10 (sitting down on the stairs); *Nebraska Proverbs* II, 8 — *California*: Dresslar, 88; Lowrimore, No. 4 (a few minutes). — Lean II, 172; HDA VIII, 1325.

3768 It is bad luck to turn back after starting out. If it is absolutely necessary to return for something forgotten, sit down long enough to count eight.

Green Collection. *Maryland*: Bullock, 9 (count seven and then sit down); *Whitney-Bullock*, No. 1396 (seven) — *Ontario*: Waugh, No. 200 (seven) — *Illinois*: Hyatt, No. 8399 (three); No. 8400 (six); No. 8402 (seven); No. 8403 (seven backward); No. 8405 (count nine; then get up and turn around three times) — *Ozarks*: Randolph, *Ozark*, 19 (count five, spit on the floor three times).

3769 If you forget something, and go back to get it, sit down and count ten before you have bad luck.

Julian P. Boyd; Zilpah Frisbie, Marion, McDowell county; Mamie Mansfield, Durham county; and an anonymous informant. *General*: Knortz, 123 (sit down on a rock and count to thirteen) — *Maryland*: Whitney-Bullock, No. 1342 (stop and count ten) — *Nova Scotia*: Creighton, 22, No. 93 — *Ontario*: Wintemberg, *Grey*, No. 277 — *Indiana*: Busse, 19, No. 8 — *Illinois*: Hyatt, No. 8408; Nos. 8411 ff.; No. 8416 (thirteen); No. 8417 (fifteen); No. 8419 (one hundred); Norlin, 214, No. 99a — *Iowa*: Stout, No. 1293 — *Ozarks*: Randolph, *Folk Beliefs*, 91 — *California*: 88; 88 (thirteen).

3770 If you leave a room and return suddenly for something, make a cross mark and spit in it.

Green Collection. Cf. *Iowa*: Stout, No. 1197 (cross on the door).

3771 When you start some place and have to return, it is a sign of bad luck. A charm to prevent the bad luck is to make a cross mark and spit into it.

Mrs. Gertrude Allen Vaught, Alexander county; Jethro Harris, Northampton county; and Constance Patten, Greensboro. "A Negro won't turn back until he's made a cross and spit into it." *Maryland*: Lee, 110 (Negro) — *Kentucky*: Bergen, *Current*, No. 662; Thomas, No. 3057 — *Tennessee*: McGlasson, 21, No. 24 (make a cross with your toe, etc.) — *Alabama*: Bergen, *Current*, No. 662 — *California*: Dresslar, 88.

3772 If you start anywhere and forget something for which you have to go back, draw a cross on the ground to keep off bad luck.

Edna Beasley, Louisburg, Franklin county, and four other informants from central counties. Cf. *Kentucky*: Price, 37 — *Louisiana*: Williamson, No. 25.

3773 In order to dispel any bad luck coming from the fact that you have turned around, make a cross on the ground and spit on it.

Zilpah Frisbie, Marion, McDowell county; an anonymous informant; and E. R. Albergotti (South Carolina). *Kentucky*: Bergen, *Current*, No. 1272 (make the sign of the cross in the dust with the heel, and spit in the cross) — *Alabama*: Bergen, *Animal*, No. 83 — *Arkansas*: Bergen, *Current*, No. 1272 (same as Kentucky item, but reported as Negro belief) — *California*: Dresslar, 187. — McCartney, 147.

3774 If one should start on a journey and wish to return before reaching the journey's end, one should make a cross mark in the earth, and spit in the cross to prevent bad luck.

R. L. Brown, and twelve other informants from widely separated localities. Cf. No. 3773, above.

3775 It is bad luck to start anywhere and turn back for something unless you make a cross mark in the middle of the road and spit in it.

Fannie Vann, Clinton, Sampson county, and W. Q. Grigg, Cleveland county. *South*: Puckett, 424 (also prescribed that one move backward all the way [Negro]) — Wiltse, *Superstitions*, 133 (after complying with the conditions, he must leave the house the second time by a different door, thus destroying all conditions which brought the bad luck) — *South Carolina*: Bryant II, 142, No. 31; 146, No. 56 (return to the house moving backward after having made the cross and spit in it, etc.) — *Kentucky*: Shearin, 321 — *Tennessee*: Frazier, 40, No. 15 — *Georgia*: Steiner, No. 15 (when a Negro is going from you, and you call him, making it necessary for him to retrace his steps, he will make a cross "X" in the path and spit on it for good luck [Negro]) — *Illinois*: Hyatt, No. 8381 — *Ozarks*: Randolph, 58 f. (in addition, some old timers insist that the cross be marked on the doorstep) — *Texas*: Turner, 156.

Meeting and Passing Persons

3776 If you dream of a wreck, you will meet up with an old friend.

Elsie Lambert. Cf. *South*: Puckett, 503 (accident).

3777 To meet a person walking in the road is bad luck. To throw off the spell, one must make a cross and expectorate in it.

Jack Dunn, and an anonymous informant.

3778 Do not let anyone pass on your left side, because it means bad luck.

Anonymous.

3779 If you stumble when walking down the street, it is a sign that you are going to meet a lady.

J. Frederick Doering, Durham.

3780 It is a sign of good luck to meet a person who squints.

Rebecca Willis (Texas). Addy, 97; Lean II, 20. (It is generally unlucky.)

3781 It is bad luck to meet a cross-eyed person when starting out on a journey.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and two other informants from eastern and central counties. "Journey" is mentioned in only the Dresslar reference. *South*: Puckett, 460 (Negro); *ibid.* (woman)

— *Louisiana*: Roberts, No. 260 (woman); No. 267 (very bad luck) — *Rhode Island*: Bergen, *Animal*, No. 130 — *Pennsylvania*: Fogel, No. 456 (man [German]); No. 457 (woman [German]); Phillips, 165, No. 24 — *Illinois*: Hyatt, No. 3235 (a "cockeyed" person) — *Ozarks*: Randolph, *Folk-Beliefs*, 91 (man) — *California*: Dresslar, 107; Mills, 45. — Lean II, 20; Radford, 94.

3782 It is unlucky to meet a cross-eyed person early in the morning.

Kate S. Russell, Roxboro, Person county. *South*: Puckett, 460 (cross-eyed woman Monday morning; bad luck all week [Negro]) — *Maryland*: Whitney-Bullock, No. 189 (woman); No. 754 (disappointment) — *Kentucky*: Thomas, No. 834 (woman, bad luck that day) — *Louisiana*: Roberts, No. 262 — *Ontario*: Waugh, No. 145; No. 151 (also good luck to some) — *Illinois*: Hyatt, No. 3226 (woman) — *Texas*: Bergen, *Animal*, No. 131.

3783 If you pass a cross-eyed person on the street, you must turn around three times, or your eyes will cross or become sore.

Green Collection. There is no mention of the effect on the eyes in the two references. *South*: Puckett, 460 (Negro) — *Maryland*: Whitney-Bullock, No. 1387.

3784 When you meet a cross-eyed person, take off your hat and spit in it; then put it back on, and continue on your way. This will keep off bad luck.

Ellerbe Powe, Jr., Durham county. *South*: Puckett, 460 — *Maryland*: Bullock, 8; Whitney-Bullock, No. 1336 — *Illinois*: Hyatt, No. 3232 ("If I should see a cross-eyed person, even in church, I would take off my hat and spit into it not to have bad luck"); No. 3233 (if you meet a cross-eyed Jew) — *Ozarks*: Randolph, *Ozark*, 19 (spit into your hat or bonnet when you meet a cross-eyed stranger) — *California*: Dresslar, 107.

3785 Looking at a cross-eyed person means very much bad luck. To break the charm, take your cap off and spit in it.

James V. House, Davis county, and an anonymous informant. Cf. No. 3784, above.

3786 It is good luck to start some place and meet a man first. Mrs. Gertrude Allen Vaught, Alexander county. *Kentucky*: Thomas, No. 3041. — HDA I, 422.

3787 If a woman starts some place and meets a man as the first person encountered, he will bring her good luck.

Green Collection. *South*: Wiltse, *Superstitions*, 133 — *Ontario*: Wintemberg, *Grey*, No. 274 (in the morning).

3788 You will experience good fortune if you meet a man first on New Year's morning.

Marie Harper, Durham county. Cf. *Maryland*: Whitney-Bullock, No. 2225 (good luck to pass a man on New Year's morning). Cf. No. 3889, below. — HDA I, 420.

3789 If the first person you meet on New Year's morning is a woman, you will have bad luck.

Marie Harper, Durham county. Cf. *Maryland*: Whitney-Bullock, No. 2225 (passing). Cf. No. 3890, below. — HDA II, 1750.

3790 To start anywhere and meet a woman is bad luck. To counteract the ill fortune, ask her for a pin.

Elizabeth Janet Cromartie, Garland, Sampson county, and I. T. Poole, Burke county. Averting the bad luck by asking for a pin is not mentioned in any of the following references. *South*: Duncan, 236, No. 5 — Puckett, 461 (first thing Monday morning [Negro]); also (Negroes considered it bad luck to meet a [black] woman the first thing Monday morning); Wiltse, *Superstitions*, 133 (if a woman meets a woman, she should at once turn back, for she will not have good luck with her mission) — *Maryland*: Bullock, 10; also (first on Monday morning); Whitney-Bullock, No. 185 — *Kentucky*: Thomas, No. 3041 — *Tennessee*: O'Dell, *Superstitions*, 5 (return and make the journey another day) — *Washington*: Tacoma, 18. — Radford, 261; Storaker, *Mennesket*, No. 330.

3791 Make a cross and spit in it, if you start somewhere and meet a woman.

Elizabeth Janet Cromartie, Garland, Sampson county. Cf. Storaker, *Mennesket*, No. 336 (spit across the road); HDA I, 415, 418.

3792 If a lady motorist drives by, pull your hair, and you will have good luck.

J. Frederick Doering, Durham.

3793 If a man meets a woman while he is going to work, it is bad luck.

Anonymous. *Maryland*: Whitney-Bullock, No. 195.

3794 It is bad luck to meet an old woman when starting out on a journey.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. *General*: Patten, 140 — *Maryland*: Bullock, 10; Whitney-Bullock, No. 181 — *Ontario*: Waugh, No. 219 — *Pennsylvania*: Fogel, No. 482 — *Iowa*: Stout, No. 1191 (turn around and spit three times or you will have bad luck). — Addy, 95; Storaker, *Mennesket*, No. 339; HDA I, 422.

3795 It is bad to meet a red-headed woman when starting out on a journey.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and Mrs. Gertrude Allen Vaught, Alexander county. *Ontario*: Knortz, 99; Waugh, 200. — Cf. HDA I, 421.

3796 If you meet a red-headed lady Monday morning, you will have bad luck all week.

Lucille Cheek, Chatham county. *General*: Knortz, 112 — *California*: Dresslar, 73.

3797 If you meet a red-headed girl with curly hair in the early morning you will have good luck.

Lucille Massey, Durham county.

3798 If you meet a red-headed girl with straight hair in the early morning, you will have bad luck.

Lucille Massey, Durham county. There is no mention of straight hair in any of the following references. *Kentucky*: Thomas, Nos. 834, 3117 — *Ontario*: Waugh, No. 146 (unlucky for a woman to meet a red-haired woman in the morning). — Addy, 95.

3799 It is bad luck to meet a colored person when you start off on a journey. To avoid bad luck, the best thing to do is to go back home.

R. S. Russell, and Kate S. Russell, Roxboro, Person county. Turning back home is mentioned only in the third Thomas reference. *Kentucky*: Thomas, No. 833 (cross-eyed Negro); No. 2751 (Negro woman Monday morning); No. 2753 (turn back after meeting a Negro woman on Monday morning); No. 3924 (cross your fingers when you see a one-legged Negro); No. 3118 (red-haired Negro) — *Louisiana*: Roberts, No. 1196 (red-headed Negro) — *Pennsylvania*: Phillips, 169, No. 102 (in the morning) — *New Mexico*: Moya, 40 (on meeting a colored person in the street, wet the fingers of your right hand and hit them with the palm of your left hand for good luck [Spanish]).

3800 If a hearse passes you while you are on a journey, you will have bad luck before you get home.

Anonymous. Cf. *Iowa*: Stout, No. 1233 — *California*: Dresslar, 122 (it will be used for you soon); 123 (death in the family). — Cf. HDA 1, 421.

Meeting and Passing Animals

3801 When, on a journey, an animal passes from the left side in front of you, you will have bad luck unless the animal is chased back, or a conjure word is used on the animal.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

3802 When setting out on a journey, if a long-tailed animal should cross your path, you will have good fortune.

Roby Arrowhead.

3803 If a short-tailed animal crosses one's path when starting on a trip, the person will have bad luck.

Roby Arrowhead.

3804 Whenever you see a white horse, look for a red-headed woman to pass.

Green Collection. Cf. *General*: Beckwith, *College*, No. 180b (wish on a white horse, and if you can count seven red-headed girls that day your wish will come true) — *South*: Puckett, 476 (Negro) — *Mary-*

land: Whitney-Bullock, No. 758 (order of appearance reversed) — *Kentucky*: Thomas, No. 3425 (good luck) — *Louisiana*: Roberts, No. 1283 (good luck to see both at the same time); No. 1195 (if you see a red-headed woman, you will have bad luck unless you also see a white horse) — *Ontario*: Waugh, No. 118 (lucky) — *Pennsylvania*: Bayard, 57; Phillips, 168, No. 75 (reversed) — *Indiana*: Brewster, *Beliefs*, No. 114 — *Illinois*: Hyatt, No. 2266 (good luck); No. 2269 (reversed); No. 2270 (bad luck if you do not see a white horse after meeting a red-headed woman); No. 2271 (if you see three white horses, you will meet a red-haired girl); No. 6538 (count seven white horses and you will meet a red-haired woman; then make a wish) — *Nebraska*: Cannell, 26, No. 19 — *California*: Dresslar, 42. Cf. No. 4091, below.

Dogs

3805 When you start somewhere, and a black dog crosses the road in front of you, you will have bad luck.

Rosa Efird, Stanly county. References are to ordinary dogs, not black. *Pennsylvania*: Fogel, No. 417 (a dog passing you) — *Illinois*: Hyatt, No. 2066. — HDA iv, 471.

3806 A dog crossing one's path from the left to the right is a sign of good luck.

Lucille Massey, Durham county. Cf. HDA iv, 471.

3807 A dog crossing one's path from the right to the left is a sign of bad luck.

Lucille Massey, Durham county.

Cats

3808 If a black cat crosses your path from right to left, it is a sign of good luck.

Zilpah Frisbie, Marion, McDowell county. *South*: Pucket 469 (Negro). (Generally bad luck. — W. D. H.) — Cf. Radford, 40.

3809 If a cat crosses the road in front of you, you will have good luck.

Autie Bell Lambert, Stanly county. *Pennsylvania*: Fogel, No. 417 (passing you) — *Illinois*: Allison, No. 302 (light colored cat) — *Iowa*: Stout, No. 648 (three cats). Cf. No. 3812, below.

3810 If you meet a black cat it is the sign of good luck.

Lucille Cheek, Chatham county. Cf. *Illinois*: Hyatt, No. 1930 (good luck if the black cat continues across your path); No. 1931 (if a black cat runs across your path and then retraces its steps in front of you, it is bringing good luck to you); No. 1963 ("They say, if a black cat crosses your trail it is bad luck, but I say it is good luck."); No. 1964 (if a black cat runs less than four feet in front of you, you will not be unlucky) — *Nebraska*: Cannell, 26, No. 3 (good luck if the black cat crosses back again) — *California*: Dresslar, 35; also (your wish will come true). — HDA vii, 1450.

3811 If a black cat with white paws crosses one's path, it is a sign of good luck.

J. Frederick Doering, Durham. *Ontario*: Doering, *Customs*, 152; Doering-Doering 1, 62.

3812 If a white cat crosses your path, it is a sign of good luck.

Anonymous. *Maryland*: Whitney-Bullock, No. 29 (pure white) — *Illinois*: Hyatt, No. 1970 — *Iowa*: Stout, No. 677 — *Ozarks*: Randolph, *Ozark*, 20 — *Texas*: Bogusch, 116 — *Nebraska*: Cannell, 26, No. 4. — Cf. HDA IV, 1111.

3813 If you meet a black cat in the road, you will have bad luck.

Pearle Webb, Pineola, Avery county. *South*: Puckett, 468 (Negro) — *Maryland*: Whitney-Bullock, No. 24 (early in the morning) — *Tennessee*: O'Dell, *Superstitions*, 4 — *Pennsylvania*: Fogel, No. 402 (late at night [German]) — *Illinois*: Hyatt, No. 1976 (late at night) — *California*: Dresslar, 34. — Black, *Folk-Medicine*, 116; McCartney, 148; Wuttke, 200.

3814 Some evil is predicted if a black cat crosses in front of one.

Geneva Batton, Whiteville, Columbus county, and fifty-two other informants. *General*: Beckwith, *College*, No. 34a — *Maryland*: Whitney-Bullock, No. 25 (disappointment) — *Kentucky*: Carter, *Mountain*, 14 — *Tennessee*: Carter, 1; Frazier, 41, No. 34 (especially true of Negroes); McGlasson, 20, No. 1 — *Mississippi*: Hudson, 149, No. 3 — *Florida*: Hauptmann, 14, No. 1 — *Upper Canada*: Bergen, *Animal*, No. 170 — *Nova Scotia*: Fauset, No. 15; No. 13 (do not let a black cat cross your path) — *Ontario*: Doering, *Customs*, 152 — *Pennsylvania*: Fogel, No. 443 — *Illinois*: Hyatt, No. 1932; No. 1933 (seven years of bad luck); No. 1930 (bad luck if the cat turns back before crossing your path); No. 6025 (in a dream); Norlin, 210, No. 30 — *Ozarks*: Randolph, 75 ("I'd just as soon there wouldn't be no cat runnin' acrost the road ahead of me," said an old man near Elsey, Missouri, in 1944) — *Texas*: Lake, 148 — *Nebraska*: Cannell, 26, No. 3; Erickson, 150, No. 12; *Nebraska Proverbs* 11, 7 — *Oregon*: Hand, No. 54 — *Washington*: Tacoma, 10, 16, 30.

3815 If a black cat passes you when you are on a journey, you will have trouble before you get home.

Anonymous. *Maryland*: Whitney-Bullock, No. 27 (bad luck; worse if you are on a journey); No. 562 (unsuccessful in anything undertaken on the journey) — *Illinois*: Hyatt, No. 1935 (bad luck before the journey is over); No. 1961 (an accident before you reach home); No. 1965 (disappointment at the end of your journey) — *Ozarks*: Randolph, 75 (crossing ahead of a traveler).

3816 If a black cat crosses the road in the morning, it means bad luck.

Sadie Smith. *Maryland*: Whitney-Bullock, No. 24 (meeting a black cat early in the morning) — *Nova Scotia*: Fauset, No. 12 (report on man who lost eighty dollars because a black cat ran in front of him in the morning [Negro]). — HDA IV, 1109.

3817 If a black cat runs across the road in front of you at night, it is a sign of bad luck.

Carrie Lee Logum. Cf. *Pennsylvania*: Fogel, No. 402 (meeting a black cat late at night) — *Illinois*: Hyatt, No. 1976 (meeting) — *California*: Dresslar, 35.

3818 If a black cat crosses the road on Friday, you will have bad luck before you reach your destination.

R. N. Hanner, Sanford, Lee county, and the Green Collection. "Dr. Blair, who is interested in Union County folklore, believes in only one superstition. He always turns back if a black cat crosses his path on Friday" (*Monroe Journal*, Jan. 4, 1920). J. A. Martin, Jr., Superintendent of Public Welfare for Cumberland county, observed the following the other day. He saw a dorky let a black cat out of the sack on the side of the road, throw the sack aside and drive on to the store. When they met at the store, Mr. Martin said, "Jim, do you know what you did? I saw you let a black cat out of a bag from your cart on the right hand side of the road just now, and it ran under the cart to the left hand side of the road, and it was Friday morning, before sunrise. Don't you know that's bad luck?" He said the Negro looked scared to death and said, "Lord, Cap., I never thought of it being Friday. C'mon Jim, let's find that cat." When Mr. Martin passed them later about a half a mile up the road, they had left their little Ford and were in the woods hunting for the cat.

3819 A black cat crossing the road from right to left promises bad luck.

Blalock Dudley, Julian P. Boyd, and anonymous informant, and two informants from Iredell and Beaufort counties. *Maryland*: Whitney-Bullock, No. 26 — *Kentucky*: Thomas, No. 3271 — *Louisiana*: Roberts, No. 1236 — *Illinois*: Hyatt, No. 1929 (running straight ahead and then veering to the left). Cf. Nos. 3808, 3818, above.

3820 If a black cat crosses your path from left to right, it means bad luck.

Zilpah Frisbie, Marion, McDowell county. *South*: Puckett, 469 (Negro) — *Maryland*: Whitney-Bullock, No. 26 — *Kentucky*: Thomas, No. 3270 — *Louisiana*: Roberts, No. 1235.

Counteractants

3821 If a black cat runs across your path, you must turn around and go back.

Clara Hearne, Roanoke Rapids, Halifax county. *Kentucky*: Fentress, 11 f. (after a wreck, one of the survivors on regaining consciousness observed that a black cat was seen to cross the road ten minutes earlier, and that the accident could have been avoided if the driver had turned back) — *Pennsylvania*: Fogel, No. 463 (German) — *Illinois*: Hyatt, No. 1937 (turn around and continue your journey by some other way) — *Ozarks*: Randolph, 75 — *Texas*: Bogusch, 116; Turner, 156 (turn back or go around him) — *Kansas*: Bergen, *Animal*, 169 — *New Mexico*: Baylor, 146, No. 16 (go back until the cat gets to the end of the road [Spanish]). Cf. No. 3835, below.

3822 It is bad luck if a black cat crosses your path. Turn back before it is too late.

Edith Walker, Watauga county.

3823 When a black cat crosses the road in front of you, it is bad luck unless you turn back to your starting place.

Odus Rupe (Kentucky). *South*: Richardson, 246 (return home immediately) — *Maryland*: Whitney-Bullock, No. 1377 (go back and start afresh); No. 27 (best to go home and take food before starting again or wait until another day) — *Pennsylvania*: Sener, 241 (start over again) — *Illinois*: Allison, 301 (turn back home for luck); Hyatt, No. 1938 (return home and begin the trip again); No. 1939 (go back home and sit down a half an hour before starting out again); No. 1974 (return home and start again) — *Nebraska*: Cannell, 44, No. 2 (turn back and wait for another day).

3824 If a black cat crosses one's path, he'll have to walk—even if it's several blocks—to go around the cat, or he'll have bad luck.

Kate S. Russell, Roxboro, Person county. Cf. *South*: Puckett, 469 (Negro) — *Illinois*: Hyatt, No. 1936 (make a detour around the block); No. 1960 (around the block) — *Ozarks*: Randolph, 75 (many Ozark people detour to avoid crossing a black cat's trail) — *Nebraska*: Cannell, 44, No. 5 (you must catch the cat to avoid bad luck).

3825 It is bad luck for a cat to run across the road in front of anyone. One must turn around three times before going further.

James Hawfield, Union county, and S. G. Hawfield, Concord, Cabarrus county. *Maryland*: Whitney-Bullock, Nos. 1388 f. — *Kentucky*: Thomas, No. 3275; No. 3274 (turn around three times and spit on your little finger) — *Illinois*: Hyatt, No. 1951; No. 1952 (turn around three times and spit); No. 1953 (turn around three times and spit on the ground while making each turn).

3826 If a cat crosses your path when you have started to go some place, you must turn around and go another way, because something awful will happen to you if you do not.

Katherine Bernard Jones, Raleigh. Cf. *Iowa*: Stout, No. 613 (if you go back in front of the cat, there will be no bad luck). Cf. Nos. 3821, 3824, above.

3827 If a black cat runs across the road in front of you, sit down to counteract the charm.

Mrs. Gertrude Allen Vaught, Alexander county.

3828 To break the charm of the black cat, make a cross mark and spit in it; then you may continue.

Ellerbe Powe, Jr., Durham county. *South*: Puckett, 469 (Negro); Richardson, 246 (make a plus sign where she crosses and spit on it) — *Mississippi*: Hudson, 149, No. 3. — HDA IV, 1109.

3829 Cross the first and second fingers to avoid bad luck after a black cat crosses your path.

Green Collection.

3830 To prevent bad luck as the result of having a cat cross the road in front of your automobile, make a cross mark on the windshield.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *South*: Puckett, 469 (One Negro from Kentucky, while riding in an automobile down the main business street of Cleveland, Ohio, made a crossmark and drove all the way around the block to avoid meeting a black cat ahead).

3831 Knock on wood when a black cat crosses the road. That will keep you from having bad luck.

Clara Norris, Boone, Watauga county; Matilda Beal (Tennessee); and an anonymous informant. *Nebraska*: Cannell, 44, No. 1 (if a black cat crosses in front of a moving car, knock on wood to avoid a puncture or blowout).

3832 To ward off bad luck by having a black cat cross your path, you must tear a piece of paper and throw it over your right shoulder.

Kate S. Russell, Roxboro, Person county.

3833 To ward off bad luck by a black cat crossing your path, tear some paper and throw it over your left shoulder.

Mamie Mansfield, Durham county; Mildred Peterson, Bladen county; and an anonymous informant.

3834 To ward off bad luck by having a black cat cross your path, you must tear your clothes.

Kate S. Russell, Roxboro, Person county. Cf. *Kentucky*: Thomas, No. 3272 (pull out a thread and throw it from you—on the left or right side, according to the animal's position) — *Ozarks*: Randolph, 244 (this procedure is prescribed for a rabbit crossing one's path). Cf. No. 3874, below.

3835 When a black cat crosses one's path, a Negro must turn back, but a white can continue after turning his hat around.

F. C. Brown, Durham. *Louisiana*: Roberts, No. 1238 — *Ozarks*: Randolph, 75. Cf. No. 3821, above.

3836 To avoid bad luck after a black cat crosses in front of you, put your hat on backwards.

Green Collection.

3837 It is bad luck to see a cat run across the road while you are driving a car, unless you turn your hat around.

Mrs. Gertrude Allen Vaught, Alexander county; Cozette Coble, Stanly county; G. B. Caldwell, Jr., Monroe, Union county; and an anonymous informant.

3838 If a black cat crosses the road, you will have bad luck, unless you turn your hat wrong side out.

W. J. Hickman, Caldwell county.

3839 To avoid bad luck after a black cat crosses your path, spit in your hat.

Green Collection, and W. J. Stanford, Wake county. *Kentucky*: Thomas, No. 3273 (cap) — *Illinois*: Hyatt, No. 1956 (black cat not specified).

3840 If a black cat crosses your path, and you do not turn your pocket wrong side out, you will have bad luck.

Minnie Stamps Gosney, Raleigh, and an anonymous informant. Cf. No. 3871 f., below.

3841 When a cat crosses your road, turn your pockets wrong side out and walk backwards.

W. H. Smith.

3842 It is bad luck for a black cat to cross your path. To break the spell, a man must turn up the left leg of his trousers.

Mildred Peterson, Bladen county, and Mamie Mansfield, Durham county. Cf. No. 3873, below.

3843 To avoid bad luck after a black cat crosses your path, turn your trouser cuffs around to the back.

Green Collection.

3844 It is bad luck for a black cat to cross the road in front of a woman. She must turn up her left sleeve to avoid the ill fortune.

Zilpah Frisbie, McDowell county. Cf. No. 5661, below.

3845 To break the bad luck after a black cat crosses your path, take off your shoes and, with the finger wet with sputum, make a cross mark on the bottom of each sole.

Green Collection. Cf. *Illinois*: Hyatt, No. 1958 (spit on your shoes); No. 1955 (spit and rub your foot through it).

Rabbits, Hares

3846 It is good luck for a rabbit to cross your path.

Antoinette Beasley, Monroe, Union county; Louise Bennett, Middleburg, Vance county; and Mrs. Gertrude Allen Vaught, Alexander county. *General*: Beckwith, *College*, 49 — *South*: Puckett, 473 (crossing behind one [Negro]) — *Georgia*: Steiner, No. 17 (behind) — *Iowa*: Stout, No. 644 — *Ozarks*: Randolph, *Ozark*, 20 — *California*: Dresslar, 44; also (behind). — Cf. HDA III, 1514.

3847 If a rabbit crosses your path to the right, it is a sign of good luck.

Lucille Cheek, Chatham county; the Green Collection; and Norman Herring, Tomahawk, Sampson county. *South*: Puckett, 472 f. — *Kentucky*: Thomas, No. 3463 — *Tennessee*: Frazier, 40, No. 4 — *Alabama*, *Pennsylvania*, and *Ohio*: Bergen, *Animal*, No. 234 — *Texas*: Turner, 156. — Cf. HDA III, 1516.

3848 If a rabbit crosses the road from right to left in front of a person traveling, it is a sign of good luck and a safe journey.

S. M. Davis, White Hall (Seven Springs), Wayne county. *General*: Knortz, 133 (hare) — *Kentucky*: Price, 36 — *Nova Scotia*: Fauset, No. 10.

3849 It is bad luck for a hare to cross the path on which you are walking.

Jethro Harris, Northampton county. *General*: Patten, 140 — *Maryland*: Whitney-Bullock, No. 73 f. (meet) — *Pennsylvania*: Knortz, 133 (crossing from left to right) — *California*: Dresslar, 43. — Beaumont and Fletcher, *Wild Goose Chase*, IV, 1, (And do not cross me like a hare thus, 'tis as ominous); Foster, 129 f.; Kittredge, *Witchcraft*, 179; 45 (meeting); Napier, 117; Radford, 143 HDA III, 1514.

3850 It is bad luck for a rabbit to cross the path in front of you.

Mildred Sinclair, Carthage, Moore county, and ten other informants. *South*: Puckett, 473 (road [Negro]) — *North Carolina*: Hoke, 115 (road) — *Kentucky*: Thomas, No. 3459 — *Tennessee*: Redfield, No. 313 (road) — *Louisiana*: Roberts, No. 1299 (road) — *Mississippi*: Hudson, 149, No. 3 (road) — *Nova Scotia*: Fauset, No. 7 — *Pennsylvania*: Fogel, No. 464 (German) — *Indiana*: Busse, 19, No. 23 (road) — *Illinois*: Hyatt, No. 1873 — *California*: Dresslar, 44. — Storaker, *Mennesket*, No. 330; HDA VI, 962.

3851 If a rabbit crosses the road which you are traveling, you will have bad luck before you get to where you are going.

Merle Smith, Stanly county. Cf. *Alabama* and *New Hampshire*: Bergen, *Animal*, No. 233 (bad luck on the journey).

3852 If a rabbit crosses the road when you are out driving, you will have bad luck.

Minnie Bryan Farrior, Duplin county. Cf. *Maryland*: Whitney-Bullock, No. 72 (bad luck at your destination).

3853 It is bad luck to see a rabbit run across the road at night.

Wade Wilson, Clarence Wilkinson, Kay Blackwelder, Elsie Lambert, and an anonymous informant. Cf. *Kentucky*: Thomas, No. 3276 (two rabbits crossing the road at night: good luck).

3854 It is bad luck for a rabbit to cross the road in front of a moving company.

Green Collection.

3855 If a rabbit runs across the road from the right to the left, you will have bad luck before you reach your destination.

R. N. Hanner, Sanford, Lee county; Mrs. Norman Herring, Tomahawk, Sampson county; and G. B. Caldwell, Jr., Monroe, Union county. *South*: Puckett, 472 f. (Negro) — *Kentucky*: Thomas, No. 3461 — *Tennessee*: Frazier, 40, No. 4 — *Alabama, Pennsylvania, and Ohio*: Bergen, *Animal*, No. 234 — *Illinois*: Hyatt, No. 1876 — *Texas*: Turner, 156 — *Washington*: Tacoma, 28. — HDA III, 1516.

3856 When a rabbit crosses the road to the left at night, it means bad luck.

G. B. Caldwell, Jr., Monroe, Union county.

3857 If a rabbit crosses the road in front of a person traveling, it indicates an accident, provided he goes from left to right.

S. M. Davis, White Hall (Seven Springs), Wayne county.

3858 If a rabbit crosses the road from the left to right at night, it is bad luck.

Laurice Gwinn Chambliss, Wilson county. There is no reference to night in either of the two items. Cf. *Kentucky*: Price, 36 — *Nova Scotia*: Fauset, No. 9.

3859 If a rabbit or anything of the kind should cross the path you are traveling, going to the right, it will give you bad luck.

Roy Brogden, near Calypso, Duplin county. Cf. No. 3858, above.

3860 If a rabbit crosses the road from the left, it is bad luck, but the bad luck may be taken away by another rabbit crossing from the right.

Laurice Gwinn Chambliss, Wilson, Wilson county.

Counteractants

3861 If a rabbit crosses your path, you must turn around and go back in order to live and do well.

Katherine Bernard Jones, Raleigh, and Fannie Vann, Clinton, Sampson county. Cf. *General*: Knortz, 65 (repair home at once) — *Maryland*: Whitney-Bullock, No. 27 (go home and take food before starting again, or wait until another day) — *Kentucky*: Thomas, No. 3460 (the traveler must go back and start over) — *Pennsylvania*: Fogel, No. 475 (you had better return or an accident will befall you [German]) — *Illinois*: Hyatt, No. 1874 (go home and begin the journey again) — *California*: Dresslar, 44 (go back and start again). — McCartney, 148.

3862 When a rabbit crosses the road in front of you, you must make a cross and spit in it.

Mr. Fairly. *South*: Bergen, *Animal*, No. 82; Puckett, 473 (Negro) — *Kentucky*: Thomas, No. 3465 (at a point where the rabbit crossed) — *Tennessee*: Frazier, 40, No. 5 (to break the evil charm) — *Georgia*: Steiner, No. 17 (cross yourself, or make an "X" in the road and spit

in it, walking backward over the place where the rabbit crossed) — *Florida* and *Texas*: Bergen, *Animal*, No. 236 (make the mark with the foot) — *Alabama*: Woodall, 325 (make a cross mark and take three steps backward and turn around to your right and spit on the ground) — *Mississippi*: Hudson, 149, No. 3. — Cf. HDA III, 1516.

3863 When a rabbit crosses the road while you are out driving, if you spit before it crosses, you will have good luck.

Minnie Bryan Farrior, Duplin county. Cf. *Illinois*: Hyatt, No. 1875 — *New Mexico*: Baylor, 146, No. 15 (you'd better spit, or your tire will blow out [Spanish]).

3864 If a rabbit runs across the road in front of you, there is bad luck ahead, unless you lean back and spit over your head.

William B. Covington, Scotland county, and an anonymous informant. Cf. *Tennessee*: Redfield, No. 343 (spit behind you).

3865 If a rabbit runs across the road, you will have bad luck unless you spit over your left shoulder.

Macie Morgan, Stanly county. *South*: Puckett, 474 (Negro). Cf. No. 3864, above.

3866 If a rabbit runs across the road, you will have bad luck if you do not spit over your left shoulder and turn your hat around.

Ruth Morgan, Stanly county. Cf. Nos. 3862 ff., above, 3867, below.

3867 If a rabbit runs across the road in front of a car, you must spit into your hat to avert bad luck.

Constance Patten, Greensboro. Cf. *Tennessee*: Farr, *Riddles*, No. 219 (pull off your hat, spit into it, and make a wish) — *Mississippi*: Hudson, 150, No. 2 (pull off your hat, spit in it, and then put it on backward).

3868 If you see a rabbit crossing your path, take your hat off and turn it around, so you will not have some misfortune.

Alma Irene Stone, Meredith College, Wake county. Cf. *South*: Puckett, 473 (make a cross and put your hat on the left side of your head); also (turn your hat upside down for a time [Negro]).

3869 If a rabbit crosses your path to the left, you must turn your hat around three times to break the spell of bad luck.

Lucille Cheek, Chatham county. Cf. HDA III, 1516.

3870 If a rabbit runs in front of you, wear your hat hind part before to break the spell of bad luck.

Minnie Stamps Gosney, Raleigh, and LaVelle Ellington (Georgia). Cf. *South*: Duncan, 236, No. 9 (wear your hat with the back part in front); Puckett, 473 (put your hat on backward [Negro]).

3871 If one is going along the road and a rabbit crosses the road in front of him, he must turn his pockets wrong side out before he crosses that place.

W. Q. Grigg, Cleveland county, and the Green Collection. Cf. No. 3840, above.

3872 If a rabbit crosses your path going to the left, unless you turn your pockets wrong side out, and turn your hat around, you will have bad luck.

Kate S. Russell, Roxboro, Person county.

3873 If a rabbit crosses your path going to the left, it is bad luck. To avoid this bad luck turn your trouser legs up.

Robert E. Long, Roxboro, Person county. Cf. No. 3842, above.

3874 When a rabbit crosses the road in front of you, it means bad luck unless you pull a thread out of some of your clothing and throw it down.

Carl G. Knox, Leland, Brunswick county. *South*: Puckett, 474 (pull a thread from your coat and drop it where the rabbit crosses [Negro]) — *Kentucky*: Thomas, No. 3272 (pull the thread out and throw it to the right or to the left according to the animal's position). Cf. No. 3834, above.

Squirrels

3875 Squirrels bring good luck to the traveler.

Green Collection. HDA I, 425; II, 657. Cf. Nos. 3876, 3878 f., below.

3876 It is good luck to have a squirrel cross the road in front of you.

Mrs. Norman Herring, Tomahawk, Sampson county, and six other informants from widely separated localities. *South*: Puckett, 476 (Negro) — *Maryland*: Whitney-Bullock, No. 78 — *Kentucky*: Thomas, No. 3489 — *Tennessee*: Farr, *Riddles*, No. 95 — *Alabama*: Bergen, *Animal*, No. 246 — *Mississippi*: Hudson, 150, No. 5 — *Nova Scotia*: Fauset, No. 8. — Lean II, 196.

3877 It is an ill omen for a squirrel to cross the road before you going toward the left.

Alex Tugman, Todd, Ashe county. *Kentucky*: Price, 36 — *New England*: Johnson, *What They Say*, 94 — *Massachusetts, Connecticut*, and *Ohio*: Bergen, *Animal*, No. 247 — *California*: Dresslar, 50.

3878 If a squirrel runs across your path to your right, it is a sign of good luck.

Anonymous. *Kentucky*: Price, 36 — *Massachusetts, Connecticut*, and *Ohio*: Bergen, *Animal*, No. 247 — *California*: Dresslar, 50.

3879 For a squirrel to cross the road in front of a buggy is considered a good omen.

The Monroe *Journal*, Jan. 4, 1920.

Snakes

3880 If you have started somewhere, and see a snake, you will have good luck.

L. B. Brantley, Zebulon, Wake county. Cf. Storaker, *Mennesket*, No. 339; HDA VII, 1144.

3881 Never go on when a snake crosses your path. It is very bad luck.

Green Collection. *Louisiana*: Roberts, No. 1453; No. 1456 (you will not succeed) — *Illinois*: Hyatt, No. 1637 — *Nebraska*: Pound, 169; also (rattlesnake). — HDA VII, 1144.

VISITS, VISITING

3882 A shooting star's a sign of unexpected company.

Lucille Massey, Durham county.

Christmas, New Year's

3883 Entertaining a stranger in the house on Christmas Eve is a sign of much happiness for the coming year.

Emmy Lou Morton (West Virginia).

3884 If you make a visit on New Year's Day, you will visit every day in the year.

Valeria J. Howard, Sampson county, and Minnie Bryan Farrior, Duplin county. Cf. *South*: Puckett, 351 (go off on New Year's Day and you will be going all year [Negro]) — *Illinois*: Hyatt, No. 8232 (a woman coming to your house first thing on New Year's Day means that you will have a visitor every day in the year) — *Ozarks*: Randolph, 78 f. (unexpected visitor January first indicates many unexpected callers throughout the year).

3885 If you have company on New Year's Day, you will have company every day of the year.

Ralph Chesson, Washington county, and Valeria Johnson Howard, Roseboro, Sampson county. Cf. No. 3884, above.

3886 If a man comes to your house at New Year's, you'll have good luck.

Kate S. Russell, Roxboro, Person county, and seven other informants from eastern and central counties. *South*: Puckett, 460 f. (Negro) — *South Carolina*: Bryant II, 142, No. 32 — *Maryland*: Bullock, 10 (young men sent around early New Year's morning to offset unlucky "first-footing" of women callers that day); Whitney-Bullock, No. 2221 (long and detailed discussion) — *Kentucky*: Thomas, No. 2781 — *Tennessee*: McGlasson, 20, No. 13 — *Louisiana*: Roberts, No. 1097 — *Alabama*:

Bergen, *Animal*, No. 136 (good luck all year) — *Pennsylvania*: Fogel, No. 399 (all year [German]) — *Illinois*: Hyatt, No. 8235; No. 8234 ("This New Year's Day I went over and told my neighbor to send her son over to my house the first thing so I would have good luck all this year") — *Ozarks*: Randolph, 79 — *Nebraska*: Cannell, 38, No. 16 — *California*: Dresslar, 76 — *Washington*: Tacoma, 18. Cf. No. 3788, above. — Napier, 160; HDA 1, 420.

3887 It is good luck for a black-headed man to visit on New Year's Day.

Allie Ann Pearce, Colerain, Bertie county. *South*: Puckett, 460 f. (Negro) — *Maryland*: Whitney-Bullock, No. 2221 (some Marylanders still consider the Negro necessary as a "first-foot," and believe "the blacker the man, the better the luck"; others insist merely on a dark-haired man) — *Kentucky*: Thomas, No. 2784 — *Illinois*: Hyatt, No. 8233 (dark complexioned man crossing the threshold soon after midnight on New Year's Eve) — *California*: Dresslar, 76 (a dark man bearing a green branch). — Addy, 107; *Notes and Queries*, 5th Ser., vol. 12, pp. 18 f.

3888 To insure good luck throughout the year, let a man with red hair be the first to enter the house on New Year's Day. If a man with red hair cannot be obtained, any man will do—even a boy is better than someone of the other sex.

Anonymous. Cf. *Kentucky*: Thomas, No. 2785 (a fair-haired man). (Red-headed persons are almost invariably considered unlucky "first-footers"—W. D. H.) — *Notes and Queries*, 2nd Ser., vol. 2, pp. 325 f.

3889 If a man enters a home ahead of the ladies in a group on New Year's Day, the people in that house will have good fortune during that year.

J. Frederick Doering, Durham.

3890 If a woman comes to see you on the first day of the year, before a man, you will have bad luck.

Alma Irene Stone, Meredith College, Wake county, and ten other informants. In none of the following references is it specified that the woman calls before a man; simply, she is designated as the first caller. *South*: Puckett, 461 (Negro); also (bad luck with your chickens) — *South Carolina*: Bryant II, 142, No. 32 — *Maryland*: Bergen, *Animal*, No. 137; Bullock, 10 — *Kentucky*: Thomas, No. 2782 — *Louisiana*: Roberts, No. 1098 — *Alabama*: Bergen, *Animal*, No. 136 — *Pennsylvania*: Fogel, No. 399 (German) — *Indiana*: Brewster, *Beliefs*, No. 130 (the person visited will be poor) — *Illinois*: Hyatt, No. 8229 No. 8230 (bad luck all year) — *Ozarks*: Randolph, 79 — *Texas*: Bergen, *Animal*, No. 137 — *Nebraska*: Cannell, 24, No. 83 — *California*: Dresslar, 76 — *Washington*: Tacoma, 18. Cf. No. 3789, above. — Henderson, 55 f.; Leather, 90; Radford, 74, 261; Storaker, *Mennesket*, No. 1060; HDA 1, 420 f.

3891 Beware of a red-headed woman visiting you on New Year's Day.

F. C. Brown, Durham. "Mr. Landis got his wife to lock the door." — F. C. B. *General*: Patten, 140 (person) — *Kentucky*: Thomas, No. 2787

(person). — Foster, 48; *Notes and Queries*, 3rd Ser., vol. 1 (1862), p. 223 (persons); 12th Ser., vol. 2 (1916), p. 196.

3892 It is all right for a dark-headed woman to visit you on New Year's Day.

Anonymous. Cf. *General*: Patten, 140 (black-haired persons are rewarded with liquor and small gratuities for "taking in the New Year" to principal houses in their respective neighborhoods) — *Kentucky*: Thomas, No. 2786.

3893 If a lazy woman comes to your house on New Year's, it means bad luck.

G. B. Caldwell, Jr., Monroe, Union county.

Days of the Week

3894 If you have company on Monday, you will have company all the week.

Allie Ann Pearce, Colerain, Bertie county, and three other informants from eastern and central counties. *General*: Bergen, *Current*, No. 744 — *South Carolina*: Bryant 11, 144, No. 4 — *Maryland*: Whitney-Bullock, No. 2165 — *Kentucky*: Thomas, No. 2739 — *Louisiana*: Roberts, No. 1074 — *Ontario*: Wintenberg, *Grey*, No. 216 (many visitors on Monday, so it will be every day in the week) — *New England*: Johnson, *What They Say*, 135 — *Indiana*: Busse, 26, No. 22 — *Illinois*: Allison, No. 178; Hyatt, No. 8213; Norlin, 212, No. 62; Wheeler, 60 (company on Monday, company all week) — *Iowa*: Stout, Nos. 1084, 1097 — *California*: Dresslar, 72; 73 (visitors) — *Washington*: Tacoma, 17. — HDA 1, 1174.

3895 Have company Monday morning before breakfast, and you will have company all the week.

Julian P. Boyd.

3896 If you go visiting on Monday, you will go every day in the week.

Green Collection. *South Carolina*: Bryant 11, 144, No. 5 — *Kentucky*: Thomas, No. 2740 — *Louisiana*: Roberts, No. 1075 — *New England*: Johnson, *What They Say*, 62 — *Illinois*: Hyatt, No. 8359; Norlin, 212, No. 63 (if you go some place on Monday, etc.) — *California*: Dresslar, 72 (go calling).

Welcome, Unwelcome Visits

3897 If your left foot itches, you are going where you are not wanted.

Lucille Cheek, Chatham county. *South*: Puckett, 451 — *Kentucky*: Price, 34; Thomas, No. 982 — *Alabama*: Bergen, *Current*, No. 1354 — *Ontario*: Wintenberg, *Toronto*, No. 22 — *New York*: Bergen, *Current*, No. 1353 — *Illinois*: Hyatt, No. 3453 — *Texas*: Turner, 164 (bottom of the left foot) — *California*: Mills, 43. — HDA 111, 228.

3898 If you stump your left toe when you are going to make a call, it shows that you're not welcome.

Rebecca Willis (Texas). Cf. *General*: Knortz, 143 (large toe) — *South*: Puckett, 452 (Negro) — *Maryland*: Whitney-Bullock, No. 787 (left foot) — *Kentucky*: Thomas, No. 993 (toe) — *Tennessee*: Farr, *Riddles*, No. 237 (toe); *Superstitions*, No. 238 (toe) — *Louisiana*: Roberts, No. 324 (left foot) — *Connecticut*: Bergen, *Current*, No. 1327 (toe) — *Massachusetts* and *Ohio*: Bergen, *Current*, No. 1328 — *Illinois*: Hyatt, No. 8331 (toe). — HDA I, 1175.

3899 If, while going to make a visit, one sees sheep, the visitor will not be welcome.

Dorothy Kanoy, Fayetteville, Cumberland county. Cf. HDA I, 1175.

3900 If you go visiting, and fall in the door, you are not welcome.

Anonymous. Cf. *South*: Puckett, 445 (stumbling at the steps [Negro]) — *Ontario*: Waugh, No. 159 (stumbling or tripping with left foot in going into the house) — *New York*: Gardner, No. 213 (stumbling with left foot in front of the house) — *California*: Dresslar, 99 (stumbling while going up the steps). — Storaker, *Mennesket*, No. 351.

3901 To get rid of an unwelcome visitor, stand a broom behind the door.

Edward Dreyer (Louisiana). Cf. *South*: Puckett, 317 f. (broom upside down [Negro]) — *Louisiana*: Roberts, No. 571 — *Florida*: Hauptmann, 13, No. 7 (inverted broom; still more effective if salt is sprinkled on it) — *Dominican Republic*: Andrade, 429 (inverted) — *Mexico*: Janvier, 350 (Spanish). — Knortz, 37 (Austria); Cf. HDA I, 1136.

3902 To get rid of an unwelcome visitor, put pepper under the chair on which he sits.

Edward Dreyer (Louisiana). Cf. *South*: Puckett, 272 (black pepper on the stove); also (red pepper strewn in the visitor's tracks).

3903 If you have many visitors and they stay too long, place a pinch of salt under the chair of each and they will soon leave.

L. B. Brantley, Zebulon, Wake county. Cf. *Mexico*: Janvier, 350 (three grains of salt) — *Philippines*: Meeker, 289.

3904 To get rid of an unwelcome guest, sprinkle salt in his tracks, and sweep the salt in the direction in which he went.

Constance Patten, Greensboro. *South*: Puckett, 238 — *Kentucky*: Thomas, No. 1818. (There is no mention of sweeping in either reference.)

3905 If you throw salt after a stranger leaving your house, he will never return.

Rebecca Willis (Texas). *South*: Puckett, 272 — *Maryland*: Bullock, 11; Whitney-Bullock, No. 1356 (throw salt behind them and they will

not stay, and when leaving, they will not return) — *Kentucky*: Thomas, No. 1817 (someone who has done a bad deed; will never return). — HDA VIII, 1144.

Bodily Signs: Eyes, Eyebrows

3906 If your right eye itches, someone is coming.

Clara Norris, Boone, Watauga county, Matilda Ann Beal, and an anonymous informant. Cf. *Tennessee*: McGlasson, 23, No. 10 (eyes) — *New Mexico*: Moya, 75, No. 9 (your eye [Spanish]). — Cf. HDA IV, 793.

3907 If your right eye itches, you are going to see a stranger.

Elsie Doxey, Currituck county. Cf. *Labrador*: Bergen, *Current*, No. 778 (if your eye quivers).

3908 If your right eye itches, a man is coming to see you.

Caroline Biggers, Monroe, Union county.

3909 A woman is coming to see you if your left eye itches.

Caroline Biggers, Monroe, Union county.

3910 If your right eyebrow itches, you will look on a stranger.

Green Collection. Cf. *California*: Dresslar, 101 (if your eye itches, you will see a stranger) — *Washington*: Tacoma, 27 (itching eyebrow: company).

Nose

3911 If you get a soiled spot on your skin while working, someone calls attention to it, and you touch it, you will go visiting the following day.

R. B. Cochrane, Buncombe county.

3912 If your nose itches, someone (company) is coming to see you.

Ruth Holt, Graham, Alamance county; the Green Collection; and twenty other informants. *General*: Beckwith: *College*, No. 84b; Bergen, *Current*, No. 781 (visitors); Duncan, 237, No. 2 — *South Carolina*: Bryant I, 290, No. 10 — *Maryland*: Lee, 111; Whitney-Bullock, No. 799 — *Kentucky*: Price, 34 — *Tennessee*: McGlasson, 23, No. 1; No. 3 (Sec. V) (visitors); No. 3 (Sec. VI) (nose itching early in the morning); Redfield, No. 367 — *Louisiana*: Roberts, No. 244; Williamson, No. 26 — *Ontario*: Wintemberg, *Toronto*, No. 19 (if your nose itches before breakfast, you will see someone before dinner; if before dinner, you will see someone before supper; if before supper, you will see someone before bedtime) — *New York*: Bergen, *Current*, No. 782 — *Indiana*: Brewster, *Beliefs*, No. 111 (callers); Busse, 25, No. 1 — *Illinois*: Allison, No. 375; Hyatt, Nos. 3260, 3269; Norlin, 211, No. 34 — *Iowa*: Stout, No. 284 (Scotch) — *Missouri*: McKinney, 106 (visitors) — *Texas*: Bogusch, 117 — *Nebraska*: Cannell, 32, No. 18; Erickson, 150, No. 12 — *California*: Dresslar, 102; also (visitor); 191 (visitor). — Storaker, *Mennesket*, No. 229 (strangers); Wessman, 21; HDA IV, 793.

3913 If one's nose itches, an unexpected person is coming.

Irene Thompson, Mt. Airy, Surry county. *Ozarks*: Randolph, 54 (unexpected company) — *California*: Dresslar, 102. — HDA iv, 793.

3914 If the end of your nose itches, someone will come walking.

Green Collection. Cf. *South*: Puckett, 499 (company [Negro]).

3915 If your nose itches, someone will come before night.

Anonymous. Cf. *Ontario*: Wintemberg, *Toronto*, No. 19 (before bedtime, if your nose itches before supper).

3916 If your nose itchin' is high up in the nose, somebody will come in a top buggy.

Green Collection.

3917 If your nose itches on the right side, a man is coming.

Kate S. Russell, Roxboro, Person county; Edna Beasley, Louisburg, Franklin county; Holt E. Griffeth, Tipton Hill, Mitchell county; and an anonymous informant. *South*: Puckett, 450 (right nostril [Negro]) — *Maryland*: Whitney-Bullock, No. 800 — *Kentucky*: Thomas, No. 790 — *Tennessee*: McGlasson, 23, No. 6; O'Dell, *Superstitions*, 5; Redfield, No. 368 — *New York*: Bergen, *Current*, No. 782 — *Illinois*: Hyatt, No. 3263; No. 3267 (an unknown man will visit you the next day); Smith III, No. 22 (Negro) — *Ozarks*: Randolph, 54 — *Idaho*: Lore, 203 (scratch your nose on the right side). — Wessman, 21.

3918 When the left side of your nose itches, a woman is coming.

Holt E. Griffeth, Tipton Hill, Mitchell county; two informants from Person and Franklin counties; and an anonymous informant. *South*: Puckett, 450 (left nostril [Negro]) — *Maryland*: Whitney-Bullock, No. 800 — *Kentucky*: Thomas, No. 790 — *Tennessee*: McGlasson, 23, No. 5 (lady); O'Dell, *Superstitions*, 5; Redfield, No. 368a — *New York*: Bergen, *Current*, No. 782 — *Illinois*: Hyatt, No. 3268 (unknown woman caller the following day) — *Ozarks*: Randolph, 54. — Wessman, 21.

3919 If your nose itches on both sides, expect a man and a woman.

Elsie Doxey, Currituck county.

3920 If your nose itches in the middle, a whole family is coming to see you—just look out.

Marie Harper, Durham county. *Iowa*: Stout, No. 319 (in the middle).

3921 If your nose itches, someone is coming with a hole in his breeches.

Carl G. Knox, Leland, Brunswick county, and Lucille Cheek, Chatham county. "Milk and peaches" not contained in references except in the two where variations are given. *Kentucky*: Thomas, No. 793 — *Tennessee*: Frazier, 44, No. 2 (Oh, my nose, my nose itches, / somebody's, etc.) — *Illinois*: Hyatt, No. 3261; No. 3262 (Cream and peaches, my

nose itches, etc.) — *Missouri*: McKinney, 106 (My nose itches, I smell peaches, Somebody's etc.) — *Ozarks*: Randolph, 54 (If your nose itches, if your nose itches, etc.) — *Nebraska*: Cannell, 32, No. 21 (same as previous item, but without repeating the condition).

3922 My nose itches
 Milk and peaches
 Somebody comin'
 With a hole in his britches.

Green Collection.

3923 If the tip end of your nose itches, it is the sign that a crowd of visitors is coming.

Anonymous.

3924 If your nose itches inside, a Negro will come.

Kate S. Russell, Roxboro, Person county. Cf. *Kentucky*: Thomas, No. 791 (nose itching on the end).

3925 If you sneeze on Tuesday, you will meet up with an old friend on Wednesday.

Autie Bell Lambert, Stanly county. Cf. *Nebraska*: Cannell, 32, No. 19 (if your nose itches, you will meet a friend).

3926 If your nose itches, you are going to kiss a fool.

Dorothy M. Brown. *General*: Beckwith, *College*, No. 84a — *Kentucky*: Thomas, No. 795 — *Louisiana*: Roberts, No. 247 — *Prince Edward Island*: Bergen, *Current*, No. 1358 — *Ontario*: Doering, *Customs*, 151; Waugh, No. 157; Wintemberg, *Grey*, No. 91 (you will be kissed by a fool); Wintemberg, *Toronto*, No. 18 — *Maine*: Decrow, 318; *Massachusetts*: Bergen *Current*, Nos. 784, 1359 — *Indiana*: Brewster, *Beliefs*, No. 112 (the owner will be kissed by a fool) — *Illinois*: Hyatt, No. 3257; Norlin, 211, No. 34 — *Iowa*: Stout, No. 286 (end of the nose; you will be kissed, etc. [Norwegian]) — *Nebraska*: Cannell, 32, No. 17; *Nebraska Proverbs* 1, 9 — *California*: Dresslar, 102. — Addy, 100.

Elbows, Hands, Feet

3927 If your elbow itches, you are going to talk with a fool.

Anonymous.

3928 An itching of the hand indicates that you are going to shake hands with a stranger.

Grace Barbee, Stanly county, and J. T. Carpenter, Durham county. *Kentucky*: Price, 34 — *Tennessee*: Redfield, No. 371 — *New Mexico*: Espinosa, 417, No. 48 (if one has an itching in the right hand, a stranger is about to be introduced). — Wessman, 26 f.

3929 If your palm itches, it is a sign that you are going to shake hands with a stranger.

Ruth Holt, Graham, Alamance county, Clarence Wilkinson, Kay Blackwelder, Edna Whitley, and two other informants from central counties. Cf. No. 3928, above, and No. 3931, below. — Cf. HDA IV, 793.

3930 If your right hand itches, you are going to meet a stranger.

Maysie Rae, Craven county, and Dixie V. Lamm, Lucama, Wilson county. *Pennsylvania*: Shoemaker, 18 — *Illinois*: Hyatt, No. 3362 (palm of the right hand) — *California*: Lowrimore, 178 (right palm).

3931 If the palm of your right hand itches, you will soon shake hands with a stranger.

Louise Bennett, Middleburg, Vance county, and eleven other informants. *South*: Wiltse, *Superstitions*, 134 — *Maryland*: Whitney-Bullock, No. 793 (a stranger you have not seen for some time) — *Louisiana*: Roberts, No. 308 — *Ozarks*: Randolph, 54 (if a woman's right hand itches, she will soon shake hands with an unexpected guest) — *California*: Dresslar, 100 — *Oregon*: Hand, No. 100.

3932 If your left hand itches, you will shake hands with a stranger.

Lucille Cheek, Chatham county. Cf. *Georgia*: Steiner, No. 74 (left palm) — *Louisiana*: Williamson, No. 31. — Cf. HDA IV, 794.

3933 If the bottom of the left foot itches, a stranger is coming to see the person.

Susie Spurgeon Jordan, Brevard, Transylvania county.

Animals: Cats, Dogs

3934 A cat washing her face indicates that somebody is coming.

The Green Collection; J. Schaffner; and Elizabeth Sutton, Durham county. "Drat that cat," said Granny one Sunday afternoon. "She's washing again. That means more company." *General*: Knortz, 64 (fine weather and then a vis't) — *South Carolina*: Bryant II, 245, No. 26 (the company will come to see the first person looked at by the cat) — *Maryland*: Whitney-Bullock, No. 553 (company) — *Kentucky*: Thomas, No. 3303 (if the cat washes its face in the house) — *Louisiana*: Roberts, No. 1250 (the company will come to see the first person looked at by the cat) — *Ontario*: Wintemberg, *German* I, 48; II, 94; Wintemberg, *Grey*, No. 45; Wintemberg, *Waterloo*, 6 — *Massachusetts*, *New York*, *Pennsylvania*, and *Ohio*: Bergen, *Animal*, No. 184 — *New York*: Gardner, No. 172 (company) — *Pennsylvania*: Fogel, No. 328 (German); Hoffman II, 24 — *Indiana*: Busse, 25, No. 2 (company) — *Illinois*: Allison, No. 242; Hyatt, No. 1926 (if a cat cleans its face in the house); Wheeler, 59 — *Iowa*: Stout, No. 699 (if a cat sits and looks at you as it washes its face, etc.) — *Missouri*: Yoffie, 387 (Jewish) — *Texas*: Bogusch, 116 — *Nebraska*: Cannell, 26, No. 9; *Nebraska Proverbs* I, 9 — *New Mexico*: Baylor, 147, No. 48 (Spanish) — *California*: Dresslar, 36; also (a cat washing when she has not been eating); Mills, 43 — *Washington*: Tacoma, II, 19. — Lean I, 306; Meeker, 209; HDA IV, 1107.

3935 When a cat rubs his paws over his ears when washing, visitors are coming.

Elsie Doxey, Currituck county. *Quebec*: Marie-Ursule, 169, No. 240 (French) — *Ontario*: Wauqui, No. 135 — *New England*: Johnson, *What They Say*, 133 — *Pennsylvania*: Fogel, No. 329 (German). — HDA IV, 1107.

3936 The barking of a dog is the sign of someone approaching.

Lucille Cleek, Chatham county. Cf. *New England*: Bergen, *Animal*, No. 202 (the Passamaquoddy Indians think that the fact of a dog barking in the night is a sign of a stranger coming next day).

3937 If a dog howls, a stranger is coming from the direction in which his head is turned.

Julian P. Boyd. Cf. *Tennessee*: McGlasson, 23, No. 8 (visitors).

Roosters

3938 If a rooster comes to the door, and faces the house, a stranger is coming.

Julian P. Boyd. Cf. HDA I, 1173.

3939 For a rooster to crow is the sign of someone coming.

Virginia Bowers, Stanly county, and seven other informants. *Pennsylvania*: Hoffman II, 24 (cock) — *California*: Dresslar, 31; also (incessantly). — Radford, 83 (cock).

3940 The crowing of a rooster indicates that some boy is coming.

Eva Furr, Stanly county.

3941 Count the times the rooster crows, and subtract one from it. This will give the number in the family that is coming, if it is not over ten.

Merle Smith, Stanly county.

3942 If a rooster crows early in (during) the day, a visitor is coming.

Constance Patten, Greenboro, and Mrs. Gertrude Allen Vaught, Alexander county. *Maryland*: Whitney-Bullock, No. 648 (in the day) — *Illinois*: Hyatt, No. 1776 (early in the morning) — *California*: Dresslar, 32 (in the morning).

3943 If a rooster crows from a height, it is a sign that someone is coming.

Lida Page, Nelson, Durham county. Cf. *Louisiana*: Roberts, No. 1398 (crowing on the gallery).

3944 If a rooster flies up on the fence and crows, someone is coming.

Mrs. Gertrude Allen Vaught, Alexander county. *Kentucky*: Thomas, No. 3577 — *Illinois*: Hyatt, No. 1792 (prepare for the arrival of a caller, etc.) — *Iowa*: Stout, No. 1317 (on the fence before the house) — *California*: Dresslar, 32 (on the fence or on a board), also (on the gatepost).

3945 If a rooster comes in front of your house and crows once, it means that company is coming.

G. B. Caldwell, Jr., Monroe, Union county.

3946 A rooster crowing in the back yard indicates company in the home.

Anonymous. Cf. *Connecticut*: Bergen, *Animal*, No. 258 (front yard).

3947 If a rooster crows loud and long around the door, a stranger (company) is coming.

Mamie Mansfield, Durham county; Jessie Hauser, Pfafftown, Forsyth county; and nine other informants. Except where indicated, no reference is made to the number of times or duration of the crowing. Only in the second *Maryland* reference is a "stranger" specified; otherwise the designation is "company," "visitor," or simply "someone." *General*: Knortz, 135 — *South Carolina*: Bryant II, 145, No. 23 — *Maryland*: Whitney-Bullock, No. 651; No. 653 (on the threshold); No. 650A (in the front door; a carriage full of visitors) — *Kentucky*: Carter, *Mountain*, 17 (more than once near the same door); Thomas, No. 3558 (before the door early in the day); No. 3563 (cock; guest) — *Tennessee*: Carter, 6 (twice in succession very near the same doorway); McGlasson, 23, No. 4 — *Georgia*: Steiner, No. 41 (before a door) — *Louisiana*: Roberts, No. 1387; Williamson, No. 13 (front door) — *New York*: Barnes, No. 49 (in front of the door) — *Pennsylvania*: Owens, 120 (in the door); Sener, 243 — *Indiana*: Tullis, No. 13 — *Illinois*: Allison, No. 367 (company soon); Hyatt, No. 1784 (in front of your door); Nos. 1785 f. (guests); Norlin 210, No. 20 (before the door) — *California*: Dresslar, 31, 190; Lowrimore, No. 8. — Radford, 83, 193 (cock); Udall, 237; Meeker, 289.

3948 If a rooster crows standing with his head toward the house, a stranger is coming.

Mrs. Gertrude Allen Vaught, Alexander county. *Tennessee*: Massey, 57 — *Alabama*: Bergen, *Animal*, No. 262. — Addy, 66 (cock); HDA III, 1326.

3949 If a rooster comes to the door early in the morning, someone is coming.

Sadie Smith.

3950 If the chicken-rooster crows at the front door, you are sure to have a stranger call.

E. B. Spivey, Jr., Trottsville, Gates county. Cf. *South*: Puckett, 485 (rooster).

3951 If a rooster crows before the door, somebody is coming before the end of that day.

Lida Page, Durham county. Cf. *Illinois*: Hyatt, No. 1782 (in your door).

3952 If a rooster crows in front of your door, and if you will see which way his tail is turned when he crows, company will come from that direction.

Kate S. Russell, Roxboro, Person county. *Kentucky*: Thomas, No. 3565 — *Texas*: Turner, 163.

3953 Someone is coming if a rooster stands in the doorway of a house and crows out.

An anonymous informant, Carrie Lee Logum, and four other informants from widely separated localities. Cf. *Illinois*: Hyatt, No. 1790 (if a rooster enters the house and begins to crow while you are taking him out, you will have company that day). — Napier, 114 (cock).

3954 If a rooster crows in the doorway, a male visitor is indicated.

Green Collection. Cf. *General*: Knortz, 63 (crows during the day facing the door) — *California*: Dresslar, 32 (rooster's head toward the door).

3955 A chicken in the doorway crowing means that a stranger is coming.

Anonymous. Cf. *Virginia*: Bergen, *Animal*, No. 263 (chicken crowing in the doorway facing toward the room).

3956 If a cock gets on the porch, and turns his head away from the house, a stranger is coming.

Anonymous. Cf. *South*: Puckett, 485 (rooster with his head in the house [Negro]) — *Alabama*: Bergen, *Animal*, No. 261 (crowing on the porch).

3957 A rooster crowing on the porch is a sign of company coming.

Lois Johnson, Thomasville, Davidson county, and an anonymous informant. *Illinois*: Hyatt, No. 1779 — *Iowa*: Stout, No. 610 (Norwegian).

3958 When the rooster comes and crows on the back doorstep, it is a sign that company is coming.

Lucille Cheek, Chatham county, and the Green Collection. "Doorstep," not "back doorstep," unless otherwise indicated. *South Carolina*: Bryant II, 145, No. 22 — *Nova Scotia*: Fauset, No. 155 (a cock crowing on the door stoop) — *Ontario*: Wintemberg, *Grey*, No. 40 (cock) — *Maine*: Decrow, 319 — *New York*: Gardner, No. 181 (back doorstone) — *Nebraska*: Cannell, 27, No. 28 (at your back door) — *Texas*: Bogusch, 116 (behind the back door) — *California*: Dresslar, 32 (before breakfast). — Addy, 99; (cock).

3959 If a rooster crows on the back doorstep, company will come before the next day.

Caroline Biggers, Monroe, Union county. Cf. *Iowa*: Stout, No. 675 (soon).

3960 A rooster "crowing in" (with his head in the kitchen door) means some stranger will come.

Green Collection. "Kit'chen" is not indicated in any of the following references. Cf. *South*: Puckett, 445 — *North Carolina*: Mooney, 100 (crowing in at the door) — *Kentucky*: Thomas, No. 3564 (expect a stranger the next day) — *Pennsylvania*: Fogel, No. 337 (a cock crowing into the room [German]); Rupp, 263, No. 49 (crowing on the threshold into the room [German]) — *Illinois*: Hyatt, No. 1783 (crowing in the door) — *Texas*: Beguich, 117 (crowing through a door) — *California*: Dresslar, 32 (crowing at the back door). — Cf. HDA III, 1326.

3961 If the rooster crows at the kitchen door, a stranger is coming to eat.

Zilpah Frisbie, Marion, McDowell county. Cf. *South*: Richardson, 246 (rooster crowing at the door in the daytime indicates someone is coming hungry) — *Kentucky*: Fowler, No. 3558a (if a cock crows before the kitchen door while you are preparing a meal, you will have a guest for that meal).

3962 If two hens start fighting, you will have a stranger as a guest.

Green Collection. Cf. *South*: Puckett, 487 (two hens fighting after sundown indicate a visitor [Negro]); 503 (a dream of roosters and hens fighting indicates the visit of a man and a woman [Negro]) — *Louisiana*: Roberts, No. 1394 (the company will wear clothes the color of the fighting hens) — *Alabama*: Bergen, *Animal*, No. 270 — *California*: Dresslar, 33 (two enemies as company). — Meeker, 289 (visitors from another town) — Fielde, 798.

3963 If two hens fight, two ladies (women) will call that day.

Elsie Doxey, Currituck county; Mrs. Gertrude Allen Vaught, Alexander county; and two other informants from Brunswick and Person counties. *Kentucky*: Price, 3581 (fighting in the door); No. 3582 (if two old hens are fighting, two old women are coming soon); No. 3580 (if one hen is dark and the other light, one woman will wear dark and the other light clothes) — *Tennessee*: McGlasson, 23, No. 7 — *Alabama*: Bergen, *Animal*, No. 271 — *Pennsylvania*: Hoffman II, 24 (German) — *Illinois*: Hyatt, No. 1796; No. 1797 (old hens; old women); Norlin, 210, No. 21 — *Ozarks*: Randolph, 54 — *Kansas*: Bergen, *Current*, No. 271 — *California*: Dresslar, 33.

3964 If you see two hens fighting in the yard, two strange women are coming, and "they'll be strumpets."

Green Collection.

3965 If two roosters fight, two men are coming.

Carl G. Knox, Leland, Brunswick county. *Kentucky*: Thomas, No. 3579 (a man) — *Illinois*: Allison, No. 369 (company); Hyatt, No. 1798 (a man); Norlin, 210, No. 21 — *Ozarks*: Randolph, 54 (two young men).

3966 If you see a bird's shadow before you see the bird, an unexpected friend is coming.

Mrs. Norman Herring, Tomahawk, Sampson county.

Birds: Buzzards

3967 If you see a buzzard, you will see someone you have never seen.

Zilpah Frisbie, Marion, McDowell county, and an anonymous informant.

3968 When you see a low buzzard, you will see someone you are not expecting to see.

Eloise Boyce, Ansonville, Anson county, and an anonymous informant.

3969 If a buzzard flies close to the ground, some of your close kin is coming.

Kate S. Russell, Roxboro, Person county.

3970 If you see the shadow of a buzzard, someone will come unexpectedly.

Fannie Vann, Clinton, Sampson county; an anonymous informant; and three other informants from Buncombe, Durham, and Sampson counties. *South*: Puckett, 490 (Negro) — *Alabama*: Bergen, *Animal*, No. 255.

3971 If you see the shadow of a buzzard without seeing the bird, a stranger will come in less than an hour.

Bessie Lou Mull, Shelby, Cleveland county.

3972 If a buzzard's shadow passes over the house, strangers will come that day.

Green Collection.

3973 If a buzzard throws a shadow in the house, it is a sign a stranger is coming.

Green Collection.

3974 When a lonesome buzzard flies over your home, it is a sign that you will have visitors within a few minutes.

Eleanor Baker, Creston, Ashe county, and an anonymous informant. Cf. *Maryland* and *Alabama*: Bergen, *Animal*, No. 250 (see a lone buzzard and you'll see someone that you did not expect).

3975 Don't leave home after a buzzard has flown over the house; somebody is coming that you want to see.

Joseph E. Kanipe, Buncombe county, and Annie Hamlin, Durham.

3976 If you see a buzzard flying around alone, you will see someone you are not expecting to see.

Green Collection.

3977 See one buzzard, and don't see two,
 See someone that wants to see you;
 See two buzzards, and don't see three,
 See someone that wants to see me;
 See three buzzards, and don't see four,
 See someone I don't know;
 See four buzzards, and don't see five,
 See someone that's just alive;
 See five, and don't see six,
 See someone in a bad fix;
 See six, and don't see seven,
 See someone that will go to heaven;
 See seven, and don't see eight,
 See someone that will come late;
 See eight, and don't see nine,
 See someone that's away behind;
 See nine, and don't see ten,
 See someone that can't come in.

Kate S. Russell, Roxboro, Person county.

3978 "See one buzzard—don't see two, see somebody you're not expecting to. Flap, buzzard, flap!" and if the buzzard flaps, you will see the person.

Ruth Holt, Graham, Alamance county; Bessie Lou Mull, Shelby, Cleveland county; the Green Collection; and an anonymous informant.

Redbirds

3979 If you see a redbird, you are going to see someone you aren't expecting.

Carrie Lee Logum, and Hazel Cannon. *Kentucky*: Thomas, No. 3643 (a redbird or Kentucky cardinal flying in front of the door) — *Tennessee*: Redfield, No. 197 — *Louisiana*: Roberts, No. 1319 (company that you have not seen for a long time) — *Wisconsin*: Brown, *Birds*, 8 (a cardinal flying past the door) — *Illinois*: Allison, No. 353; Hyatt, No. 1555 (in the yard) — *Texas*: Turner, 162.

3980 If a redbird crosses your path, you will see a stranger.

Anonymous. Cf. *South*: Puckett, 491 (seeing a redbird) — *Tennessee*: McGlasson, 23, No. 13 (visitors).

3981 If a redbird flies across the road in front of a person, the person is going to see someone whom he is not expecting to see. If a wish is made before the bird gets out of sight, it will come true.

Susie Spurgeon Jordan, Brevard, Transylvania county.

3982 See a redbird, throw a kiss, and you'll see someone you hadn't expected to see.

Kate S. Russell, Roxboro, Person county.

3983 On seeing a redbird, if you say, "See a redbird, not see two; see someone you are not expecting to," you will see someone unexpectedly.

Lucille Massey, Durham county. Cf. *Tennessee*: Redfield, No. 198 (if you see a redbird, spit toward it, and if it flies up you'll see someone you are not expecting) — *Illinois*: Hyatt, No. 6586 (as soon as you see a redbird, say: "Redbird, redbird, / If you will be true, / I will see someone soon, / I am not expecting to." Then wish to see this person and your wish will be fulfilled).

3984 See a redbird, turn around three times, and you will see a person not seen in a long time.

Green Collection.

3985 If a person sees a redbird and says three times, "I am going to see somebody I don't expect to see before the sun goes down," he will, before the sun goes down, see someone he does not expect to see.

Penelope Nichols, Rocky Mount, Nash county; Mamie Mansfield, Durham county; Mildred Peterson, Bladen county; and an anonymous informant.

Butterflies, Spiders

3986 If a butterfly comes into the house, it signifies that a stranger is coming to visit.

Joseph E. Kanipe, Asheville; Fannie Vann, Clinton, Sampson county; and an anonymous informant. *Illinois*: Hyatt, No. 1336 — *Washington*: Tacoma, 17 (if a butterfly comes into the dining room, a stranger will come to dine soon). — Cf. HDA VII, 1250.

3987 A spider web in the front door means company.

Green Collection. Cf. *Washington*: Tacoma, 11 (find a spider web, and company will come during the day).

3988 If a spider spins a web near the door, a stranger is coming.

Kate S. Russell, Roxboro, Person county. Cf. *Kentucky*: Thomas, No. 3742 (a spider crawling up the door) — *Illinois*: Hyatt, No. 1425 (crawling up the door).

3989 If a spider spins a web over your door, it is a sign that a stranger is coming within three days.

Anonymous.

3990 To see a spider hanging before you is a sign that you are going to meet a stranger.

Carl G. Knox, Leland, Brunswick county. Cf. HDA VIII, 272.

3991 A spider spinning down heralds a stranger.

Mrs. Norman Herring, Tomahawk, Sampson county. Cf. *South: Puckett*, 492 ("web downward") — *Maryland: Bergen, Animal*, No. 386.

3992 If a spider spins a web down before a person, it is a sign that company is coming.

Lizzie May Smith, Hamlet, Richmond county, and Dorothy McDowell Vann, Raleigh. *Maryland: Bullock*, 11 (spider web brushing one's face); Whitney-Bullock, No. 602 (if a spider web brushes across your face in the daytime, it is a sign that a stranger is following you and wishes to see you) — *New England: Johnson, Superstitions*, 166 — *Pennsylvania: Fogel*, No. 288 (a spider coming toward you in the morning [German]); No. 384 (spider coming toward you or getting on you) — *Illinois: Hyatt*, No. 1418 (guests); No. 1417 (a spider coming toward you in the evening); No. 1420 (a spider spinning in front of your face); Norlin, 210, No. 14 (a spider coming down on a web in front of you); Wheeler, 59 (a spider dropping down on his web in front of you) — *Iowa: Stout*, No. 1212 (someone coming dressed in the color of the spider).

3993 If a spider spins down before you, a stranger is coming dressed in a suit the color of the spider.

J. T. Carpenter, Durham county.

3994 If a spider spins a web down from the wall, it is a sign that strangers are coming.

Anonymous.

3995 If you see a spider spinning his web down to the floor, it means that somebody is coming.

Dixie V. Lamm, Lucama, Wilson county. *Maryland: Whitney-Bullock*, No. 597 (a spider swinging between the ceiling and the floor).

3996 If a spider spinning his web comes down to the floor and goes back up, a stranger will sit there.

Anonymous.

3997 If a spider spins a web near the table, someone is going to take a meal with you.

Kate S. Russell, Roxboro, Person county.

3998 If a person kills a spider, it is the sign company is coming.
Mamie Mansfield, Durham county. Cf. *Kentucky*: Thomas, No. 3740
(by killing a spider on your bed, you prevent the coming of a stranger).

Lizards

3999 If a lizard crosses the road in front of you, a stranger is coming.

Bessie Lou Mull, Shelby, Cleveland county. Cf. Meeker, 289 (if a lizard chirps near the door, visitors are coming).

Domestic Portents

4000 To burn the bread indicates that the preacher is coming.
Green Collection.

4001 If you sneeze at the table, you may expect a stranger.

Sarah K. Watkins, Anson and Stanly counties. Cf. *Kentucky*: Shearin, 320 (to sneeze before breakfast signifies that one will see a person that day whom he has not seen the day before) — *Tennessee*: McGlasson, 24, No. 3 (sneeze before breakfast, somebody coming) — *Massachusetts*: Bergen, *Current*, No. 785 — *Pennsylvania*: Phillips, 165, No. 19 (sneeze three times before breakfast, etc.) — *Washington*: Tacoma, 22 (sneeze while eating). Cf. Nos. 4033 f., below. — Storaker, *Mennesket*, No. 190 (guests).

4002 Sneeze before you eat,
 Company before you sleep.

Anonymous. Cf. *General*: Bergen, *Current*, No. 788 (as many times as you sneeze before breakfast, so many calls will you have before tea or bedtime) — *Kentucky*: Thomas, No. 1046 (visitors before you sleep) — *Tennessee*: Redfield, No. 365 — *Massachusetts*: Bergen, *Current*, No. 786 (sneeze before breakfast, caller before night) — *Illinois*: Hyatt, No. 3286 (visitors) — *California*: Dresslar, 95 (stranger before you sleep); Mills, 43 — *New England*: (the following verses show a pleasing variation: "Sneeze between twelve and one, / Sure sign somebody'll come. / Sneeze between one and two, / Come to see you. / Sneeze between three and four, / Somebody's at the door." Johnson, *What They Say*, 135) — *Illinois*: Hyatt, No. 3287 (Sneeze before breakfast, / Company before supper). Cf. Nos. 4033 f., below.

Cutlery, Dishes

4003 Continually dropping things means someone will visit you.
Rube Fogel (New York). HDA II, 1160.

4004 If you drop a knife, a stranger is coming.

Anonymous. Cf. *Pennsylvania*: Phillips, 169, No. 97 (a knife falling on the floor and sticking upright). — Addy, 99; Udal, 280; cf. HDA VI, 196.

4005 If, when washing dishes, someone drops a knife, it is a sign that a man is coming to see him that day.

B. L. Umberger, Jr., Concord, Cabarrus county, and seven other informants. In none of the items cited is reference made to washing dishes. *General*: Beckwith, *College*, No. 71b; Knortz, 38 — *South Carolina*: Bryant II, 145, No. 25 — *Kentucky*: Fowler, No. 1765a — *Tennessee*: Redfield, No. 360 — *Quebec*: Marie-Ursule, 169, No. 237 (French) — *Nova Scotia*: Creighton, 19, No. 59 — *Ontario*: Doering-Doering I, 62 — *Pennsylvania*: Grumbine, 285 — *Indiana*: Brewster, *Beliefs*, No. 126 — *Illinois*: Hyatt, No. 7623 — *Iowa*: Stout, Nos. 363, 366, 368 (a knife falling and pointing toward one) — *Missouri*: McKinney, 106 — *Nebraska*: Erickson, 152 — *New Mexico*: Moya, 76, No. 26 — *California*: Dresslar, 56, 192 — *Washington*: Tacoma, 18.

4006 If you drop a fork, a gentleman is going to call.

Jessie Hauser, Pfafftown, Forsyth county; the Green Collection; and two other informants from Caldwell and Vance counties. *Maryland*: Bullock, 11 — *Alabama*: Bergen, *Current*, No. 762 — *Ontario*: Waugh, No. 227 — *New York*: Gardner, No. 281 — *Illinois*: Hyatt, No. 7660 (a fork dropped on "wash day") — *California*: Dresslar, 57. — HDA II, 1160.

4007 If you drop a knife, a woman is coming.

Esther F. Royster, Henderson, Vance county, and two other informants from central and western counties. *General*: Beckwith, *College*, No. 71c — *South*: Duncan, 237, No. 1; Puckett, 440 (Negro) — *Maryland*: Bullock, 11 (lady); Whitney-Bullock, No. 969 — *Kentucky*: Thomas, No. 1765 — *Tennessee*: Frazier, 44, No. 4 — *Alabama*: Bergen, *Current*, No. 762 (a lady will come during the evening) — *Ontario*: Waugh, No. 227 (lady) — *Massachusetts*: Newell, 243 (the first visitor will be a lady) — *New York*: Bergen, *Current*, No. 764 (lady); Gardner, No. 282 (a lady caller) — *Pennsylvania*: Bergen, *Current*, No. 763; Fogel, No. 379 (German); Owens, 120; Shoemaker, 8 (lady) — *Indiana*: Busse, 25, No. 6 — *Illinois*: Allison, No. 259; Hyatt, No. 7632; Norlin, 213, 71 — *Iowa*: Stout, No. 367; No. 365 (Norwegian) — *Ozarks*: Randolph, 53 — *Nebraska*: *Nebraska Proverbs*, I, 9 — *California*: Dresslar, 57, 192; 57 (lady). — HDA II, 1160.

4008 To drop a knife while eating is a sign some lady is coming.

W. J. Hickman, Hudson, Caldwell county. Cf. *Ontario*: Waugh, No. 243 (at the table) — *Pennsylvania*: Bergen, *Current*, No. 761 (at the table); Hoffman II, 24 (at the table [German]).

4009 Drop a fork while at the table, and a woman is coming to visit you.

Reverend W. S. Smith, Cornelius, Mecklenburg county, and six other informants. In only the second (Knortz) reference is mention made of the fork's falling while "at the table." *General*: Beckwith, *College*, No. 71b; Knortz, 38, 138 — *South Carolina*: Bryant II, 145, No. 25 — *Kentucky*: Fowler, No. 1767a (accidentally) — *Tennessee*: Redfield, No. 360 — *Louisiana*: Roberts, No. 708 — *Quebec*: Marie-Ursule, 169, No. 238 (French) — *Ontario*: Doering-Doering I, 62 — *Pennsylvania*: Grumbine, 285 (female visitor) — *Indiana*: Brewster, *Beliefs*, No. 125

— *Illinois*: Hyatt, No. 7654; Wheeler, 59 (female visitor) — *Iowa*: Stout, Nos. 363, 366 — *Missouri*: McKinney, 106 — *Nebraska*: Erickson, 152, No. 3 — *New Mexico*: Moya, 76, No. 26 (lady [Spanish]) — *California*: Dresslar, 56 f. (lady), 192 — *Washington*: Tacoma, 18. — Radford, 106, 158, 216.

4010 If you drop a spoon, a lady is coming.

Elsie Doxey, Currituck county. *Louisiana*: Roberts, No. 708 (woman) — *Ontario*: Waugh, No. 227 — *Illinois*: Hyatt, No. 7677 (the dropping of a large spoon or tablespoon will bring a woman to your house).

4011 If you drop a spoon, someone is coming soon.

Anonymous. Unless otherwise stated, "company" is indicated in the following items. *General*: Beckwith, *College*, No. 71d (stranger) — *South*: Puckett, 440 (a dropped spoon vies with the doorbell as an announcer of company [Negro]) — *Maryland*: Whitney-Bullock, No. 968 — *New York*: Barnes, No. 48 (Drop a spoon, company soon) — *Illinois*: Hyatt, No. 7670; No. 7671 (Drop a spoon, company soon); No. 7672 (If you drop a spoon, / You're sure to have company soon) — *California*: Dresslar, 55, 57; 56 (if you spill the spoons, etc.), 193. — HDA II, 1044.

4012 Drop a spoon—a child is coming to see you.

Ruth Holt, Graham, Alamance county, and an anonymous informant. *General*: Beckwith, *College*, No. 71b; Knortz, 38 (if a woman drops a spoon, etc.) — *South Carolina*: Bryant II, 145, No. 25 — *Maryland*: Whitney-Bullock, No. 989 — *Kentucky*: Thomas, No. 1769 (accidentally) — *Tennessee*: Redfield, No. 360 — *Louisiana*: Roberts, No. 705 (small spoon) — *Nova Scotia*: Creighton, 19, No. 59 — *Ontario*: Doering-Doering I, 62 — *Illinois*: Allison, No. 260; Norlin, 213, No. 82 — *Ozarks*: Wilson, *Folk Beliefs*, 159 (hungry child) — *Nebraska*: Cannell, 38, No. 2 (a child is coming from the direction in which the spoon points); Erickson, 152, No. 3; *Nebraska Proverbs* I, 9 — *New Mexico*: Moya, 76, No. 26 (Spanish) — *California*: Dresslar, 55 f.

4013 If you drop a spoon, it is a sign a fool is coming.

Kate S. Russell, Roxboro, Person county. *General*: Knortz, 138 — *Pennsylvania*: Bergen, *Current*, No. 763 — *Illinois*: Hyatt, No. 7685 (if a teaspoon or small spoon falls, a little fool is coming to see you); No. 7684 (big spoon; big fool) — *Iowa*: Stout, No. 365 (Norwegian). — Addy, 101.

4014 If you forget to wash a dish, you will have visitors.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering I, 62.

Dishcloths, Towels

4015 If you drop a dishcloth, a stranger is coming.

Mrs. Gertrude Allen Vaught, Alexander county, and nine other informants. *General*: Beckwith, *College*, No. 72 — *Nova Scotia*: Creighton, 22, No. 96; Fauset, No. 235 — *Ontario*: Waugh, No. 245 — *Ozarks*: Randolph, 53 (dish towel).

4016 When a dishcloth is dropped, someone will pay a visit that day.

Harry G. Hall, Marion, McDowell county. "Dishcloth" and dishrag" are used without distinction. *South*: Puckett, 440 (Negro) — *Kentucky*: Fowler, No. 306a; Price, 34 (caller) — *Tennessee*: McGlasson, 23, No. 2; No. 1 (if you drop a dishtowel on the flour board, etc.) — *Georgia*: Moore, 306 — *Nova Scotia*: Fauset, No. 234 — *New Brunswick*: Bergen, *Current*, No. 746 (if you almost drop a dishcloth and catch it before it falls, etc.) — *Ontario*: Waugh, No. 232 (if a woman drops a dishcloth, etc.); Wintemberg, *Grey*, No. 245 — *Pennsylvania*: Owens, 120 — *Illinois*: Hyatt, No. 8003 (someone who is not "dressed up" will come) — *Missouri*: McKinney, 106 — *California*: Dresslar, 66 (the number of cracks the dishrag covers indicates the number of people coming); Rumley, No. 5 — *Washington*: Tacoma, 17 (caller).

4017 If a lady drops a dishrag, she is going to have company.

J. Schaffner, and an anonymous informant. "Believe—" started Granny. "Oh, you rascal—you've dropped the dishcloth! If I didn't believe by the silverware, I certainly do now. Dropping the dishcloth is a sure sign of company coming." In none of the following references is the dropping of the dishcloth by "a lady" specified; "dishtowel" is distinguished from "dishcloth" and "dishrag." *General*: Bergen, *Current*, No. 745 — *Maryland*: Whitney-Bullock, No. 968 — *Louisiana*: Roberts, No. 732 (soon); No. 733 (Dishrag on the floor, / Company at the door); No. 737 (a dishtowel falling open) — *New England*: Johnson, *What They Say*, 134 (company that day) — *New York*: Barnes, No. 51; Chamberlain, *Superstitions*, 145 (dishtowel); Gardner, No. 260 — *Illinois*: Allison, No. 388 (drop your dishcloth to bring company); Hyatt, No. 7995; Norlin, 212, No. 70; Wheeler, 59 — *Iowa*: Stout, No. 1226; No. 1230 (if you drop a dishrag and it leaves a mark, etc.) — *Texas*: Bogusch, 117 — *New Mexico*: Baylor, 147, No. 49 (dishtowel [Spanish]) — *California*: Dresslar, 65, 190; 66 (if you drop a dishrag in the morning, you will surely have company before the day is finished) — *Oregon*: Hand, No. 1 — *Washington*: Tacoma, 28.

4018 If you drop a dishrag on the floor, and it stays together, the visitor will be a man.

Edith Walker, Watauga county. *South Carolina*: Bryant II, 145, No. 24 (wads up) — *Kentucky*: Thomas, No. 1785 — *Nova Scotia*: Fauset, No. 237 (drops in a roll) — *Cape Breton and Maine*: Bergen, *Current*, No. 748 (falls in a heap) — *Illinois*: Hyatt, No. 8001 — *Iowa*: Stout, No. 1280 (stays in a bail) — *California*: Dresslar, 65 (gentleman).

4019 If you drop a dishrag on the floor, and it spreads out, a woman will come.

Edith Walker, Watauga county. *South Carolina*: Bryant II, 145, No. 24 — *Kentucky*: Thomas, No. 1784 — *Cape Breton and Maine*: Bergen, *Current*, No. 748 — *Illinois*: Hyatt, No. 8002 — *Iowa*: Stout, No. 1280 (lady).

4020 Drop a dishrag, a waterman is coming.

Anonymous. The exact meaning of "waterman" could not be ascertained, even from experts on Carolina and "mountain" speech. Although there is no supporting evidence from the dropping of dishrags as indicators

of rain or wet weather, the reference is probably to Aquarius, the "waterman" of popular speech. The case for such a reading would be strengthened, to be sure, if a "wet dishrag" were mentioned.

4021 To drop a dishrag while washing dishes is a sign that a bad person will come.

W. J. Hickman, Caldwell county.

4022 If you drop a dishtowel, you are going to have unexpected company.

Julian P. Boyd; W. H. Smith; and Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Florida*: Hauptmann, 29 (wet towel) — *Illinois*: Hyatt, No. 7998 (when a dishmop drops, it means unexpected guests).

4023 If you drop a tea towel, it is a sign a visitor will come.

J. Frederick Doering, Durham. *Kentucky*: Thomas, No. 1793 — *Ontario*: Doering-Doering 1, 62.

4024 If you drop a dry cloth, a neat person will come.

Kate S. Russell, Roxboro, Person county. Cf. *Tennessee*: Redfield, No. 359 (a dishrag falling in a heap). Cf. No. 4025, below.

4025 If you drop a rag and it is dry, the next person who comes to see you will be neat.

Mamie Mansfield, Durham county. Cf. No. 4024, above.

4026 If you drop a dishrag which is almost dry, a person who is nice and clean is coming.

Anonymous.

4027 If you drop a wet rag, the next person who comes to see you will be slouchy and untidy.

Zilpah Frisbie, Marion, McDowell county. Treated here are references to "untidy" only; references to "slouchy" are to be found under No. 4028. In none of the following references is a "wet" rag or dishrag indicated. *Tennessee*: Redfield, No. 359 (a dishrag all spread out) — *Nebraska*: Cannell, 38, No. 9; *Nebraska Proverbs* 1, 9 (a dishtowel falling on the floor).

4028 If a woman drops a dishcloth, a greater slouch than herself will come.

Elsie Doxey, Currituck county. *Kentucky*: Thomas, No. 1789 (worse) — *Ontario*: Waugh, No. 232 — *New York*: Gardner, No. 259 (a worse slut than the one who dropped it) — *Indiana*: Brewster, *Beliefs*, No. 101 (if a dishrag falls in a wad, someone dirtier is coming); Busse, 26, No. 25 (someone dirtier than you); Tullis, No. 1 (someone dirtier than you); Hyatt, No. 8005 (someone dirtier and slouchier than you); No. 8008 (if a fallen dishrag leaves a wet spot on the floor, someone dirtier than you is coming; and he will wet on the floor); Norlin, 213, No. 70a (someone dirtier than you) — *Iowa*: Stout, No. 1192 (dirtier) — *Missouri*: McKinney, 106 (a visitor as dirty as the person dropping the rag) — *Nebraska*: Cannell, 38, No. 8 (a bigger slouch than you is com-

ing before the day is over); No. 7 (a dirtier housekeeper than you); Ericson, 152, No. 4 (dirtier) — *Idaho*: Lore, 203 (dirtier) — *California*: Dresslar, 66 (dirtier) — *Oregon*: Hand, No. 25 (dishtowel; a worse housekeeper than yourself).

4029 If you drop a dishrag on the floor, a slouch is coming.

Mrs. Gertrude Allen Vaught, Alexander county. *Kentucky*: Thomas, No. 1789 — *California*: Dresslar, 66 (if the dishrag falls "spread out," etc.)

4030 If you drop a dishtowel, someone sloppy will come to visit you.

Emmy Lou Morton (West Virginia). Unless otherwise indicated, all references are to "slovenly"; all readings are likewise "dishcloth" or "dishrag." *Maryland*: Bullock, 11; Whitney-Bullock, No. 969 — *Tennessee*: Frazier, 44, No. 5 — *Pennsylvania*: Fogel, No. 353 (if you drop a dishcloth, it is a sign that a slovenly person is coming or leaving, or, in case nobody turns up, you are the sloven yourself) — *Iowa*: Stout, No. 1301 (a filthy woman).

4031 Drop a dishtowel, one slop is here, and another is coming. Eileen Doering (New York).

4032 If you drop a wet dishtowel, it is a sign a slouch is coming.

Kate S. Russell, Roxboro, Person county. Cf. No. 4029, above.

Food, Meals

4033 If you sneeze at the table, someone is coming before the next meal.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. Nos. 4001 f., above, and No. 4034, below.

4034 If one sneezes at the table, he will have company for the next meal.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Kentucky*: Thomas, No. 1051 (there will be one more or one fewer at the next meal) — *Louisiana*: Roberts, No. 369 — *Illinois*: Hyatt, No. 3293 (one more person for the next meal). — Cf. HDA vi, 1079.

4035 If you take something to eat when you already have some of the same on your plate, somebody will come hungry.

Esther F. Royster, Henderson, Vance county, and Mrs. Nilla Lancaster, Goldsboro, Wayne county. *South Carolina*: Bryant 11, 145, 27 — *Maryland*: Whitney-Bullock, No. 920 — *Quebec*: Bergen, *Current*, No. 771 (if you forget that you have food on your plate, and take some more, a stranger will come before you eat another meal) — *Ontario*: Waugh, No. 225 — *New York*: Chamberlain, *Superstitions*, 145 (if a double allowance of food be given at meals, someone will arrive hungry) — *Pennsylvania*: Brinton, 185; Fogel, No. 315 (German); Hoffman 11, 24 (German) — *Illinois*: Hyatt, Nos. 7811 f.; Wheeler, 60 — *Iowa*: Stout, No. 360 (someone hungrier than you is coming) — *Ozarks*: Randolph,

53 (someone hungry for the particular article of food) — *California*: Dresslar, 11; 12 (helping yourself to more food not knowing you have some, etc.). — HDA II, 1045.

4036 If you take a second helping of anything before you have finished the first, someone is coming hungry.

Julian P. Boyd. *North Carolina: Folk-Lore*, XLIX (1938), 167 (hungry for the particular article) — *Illinois*: Allison, No. 279.

4037 If one takes a biscuit while he has a biscuit on his plate, it is a sign that someone is coming hungry.

Carl G. Knox, Leland, Brunswick county; Julian P. Boyd; and two other informants from Durham and Orange counties.

4038 Taking bread when there is some already on the plate means that someone will be coming hungry.

Holt E. Griffeth, Tipton Hill, Mitchell county, and seven other informants. *South*: Duncan, 237, No. 4; Puckett, 441 (Negro) — *Tennessee*: Frazier, 44, No. 6 — *Ontario*: Wintenberg, *German* II, 93 (German); Wintenberg, *Grey*, No. 252 — *Maine, New York*, and *Pennsylvania*: Bergen, *Current*, No. 736 — *Indiana*: Tullis, No. 28 — *Illinois*: Allison, No. 427; Hyatt, No. 7759 (a hungry friend); No. 7758 (if you take two pieces of bread at a help) — *Iowa*: Stout, No. 360 (someone hungrier than you) — *Texas*: Turner, 163 (two pieces of bread at a time) — *Nebraska*: Cannell, 38, No. 13; *Nebraska Proverbs* I, 9 — *California*: Dresslar, 11 f.; 12 (someone will come asking for food) — *Washington*: Tacoma, 28. — HDA I, 1647.

4039 If one takes butter at the table when one already has some, a hungry visitor will come.

J. Frederick Doering, Durham. *Nebraska*: Cannell, 38, No. 12 — *California*: Dresslar, 12 — *Washington*: Tacoma, 28. — HDA I, 1647.

4040 If the head of the family takes butter while having butter, someone is coming.

Cf. No. 4039, above.

4041 If no food is left after supper, someone will come before breakfast and want something to eat.

Anonymous. Cf. *Illinois*: Allison, No. 247 (if all the food on the table is eaten, someone will come hungry).

4042 To leave the table without folding up your napkin indicates that there is someone coming hungry to the house.

Ruth Hoit, Graham, Alamance county, and an anonymous informant.

4043 If a dishcloth is dropped, it is a sign that a hungry stranger is coming.

Lois Johnson, Thomasville, Davidson county, and six other informants. "Stranger" is not specified in any of the following references, although

the "someone" almost invariably carries the connotation of an unexpected or strange person. *South*: Puckett, 439 f. (Negro) — *Maryland*: Lee, 110 (while washing dishes [Negro]) — *Tennessee*: Frazier (dishrag falling open, someone coming to eat with you); McGlasson 23, No. 15; O'Dell, *Superstitions*, 5 — *Georgia*: Steiner, No. 32 (cook dropping dishrag) — *Alabama*: Bergen, *Current*, No. 747 — *Louisiana*: Roberts, No. 736 (a dishtowel rolled up); Williamson, No. 28 — *Illinois*: Hyatt, No. 8011 — *Iowa*: Stout, No. 1345 (someone hungrier than you are) — *California*: Dresslar, 65; also (coming to dine); Mills, 44 (dishcloth dropping when in use, company for dinner).

4044 If you drop a silver knife, a stranger will come to dinner.

Julian P. Boyd. A "silver" knife is not mentioned in any of the following references, but such is usually implied in contexts of this kind; neither is "stranger"; cf. remarks on this point in No. 4043, above. *Maryland*: Whitney-Bullock, No. 975 (someone coming hungry) — *Illinois*: Hyatt, No. 7618 (someone hungry); No. 7635 (hungry woman) — *Iowa*: Stout, No. 376 (a hungry friend is on his way to your house) — *Ozarks*: Wilson, *Folk Beliefs*, 159 (a hungry woman visitor) — *California*: Dresslar, 57 (someone coming for dinner). — Cf. HDA II, 1160.

4045 If you drop the dishcloth, you will have company for the next meal.

Julian P. Boyd. Cf. *Kentucky*: Thomas, No. 1782 (if the dishcloth opens when it falls, the guest will arrive for the next meal) — *Illinois*: Hyatt, No. 8012 (a hungry guest before the next meal).

Various Beliefs

4046 If scissors fall and stick up in the floor, it is a sign that somebody is coming.

Anonymous. Reported from *North Carolina*, *Virginia*, *Kentucky*, and *Alabama*. *General*: Beckwith, *College*, No. 70 — *North Carolina*: Hoke, 115 (guests) — *Kentucky*: Price, 37 — *Louisiana*: Roberts, No. 725 (company) — *Ontario*: Wintemberg, *Grey*, No. 242 — *New England*: Backus I, 501 (company); Johnson, *What They Say*, 133 (company) — *New York*: Bergen, *Current*, No. 757 (company) — Chamberlain, *Superstitions*, 146 (guests) — *Pennsylvania*: Fogel, No. 364 (German) — *Illinois*: Hyatt, No. 3730; Wheeler, 59. — Cf. HDA I, 1173.

4047 If scissors are dropped, someone is coming from the direction they point.

Elsie Doxey, Currituck county. *Ontario*: Waugh, No. 235 — *Massachusetts*: Bergen, *Current*, No. 758 (from the direction in which scissors lean when stuck in the floor after dropping) — *New York*: Gardner, No. 239 (from the direction where the handles of shears lie) — *Illinois*: Wheeler, 59 (if dropped scissors stick on one point in the floor, the other point indicates the direction, etc.) — *California*: Dresslar, 58 (the point not stuck in the floor indicates, etc.).

4048 A stranger is coming if chairs are placed accidentally back to back.

Elsie Doxey, Currituck county. The two Canadian items refer to "strangers"; "company" is indicated, unless otherwise stated. *Mary-*

land: Whitney-Bullock, No. 958 — *Kentucky*: Thomas, No. 1637 — *Nova Scotia*: Fauset, No. 233 — *Ontario*: Waugh, No. 229 — *New England*: Johnson, *What They Say*, 134 — *Massachusetts*: Bergen, *Current*, No. 740 (visitor); No. 741 (one chair in front of another means a stranger) — *New York*: Gardner, No. 264 — *Indiana*: Busse, 36, No. 21 — *Illinois*: Hyatt, No. 7493; Wheeler, 59 — *Iowa*: Stout, Nos. 397, 414; No. 399 (the backs of three chairs) — *California*: Dresslar, 52 (a visitor); also (company for the family), also (unexpected company).

4049 A child sweeping a room means visitors.

Elizabeth Sutton, Durham county, and Kate S. Russell, Roxboro, Person county. *Louisiana*: Williamson, No. 3 (a stranger will come) — *Illinois*: Hyatt, No. 2815 (baby sweeping); No. 8084 — *Washington*: Tacoma, 23.

4050 If a child goes and gets the broom, and starts sweeping voluntarily, you will have company.

Green Collection. *South*: Puckett, 444 (if a very young child, without being told, picks up a broom and starts sweeping the house, you might as well prepare for a visitor, the idea apparently being that an innocent child can see things in the future that grown-ups can not, and knows that the house must be tidied up for the company [Negro]) — *Maryland*: Whitney-Bullock, No. 1938 (stranger will come).

4051 Dropping a comb indicates that someone is coming.

Lucille Perrin, and an anonymous informant. *South*: Puckett, 440 (while combing your hair [Negro]) — *Kentucky*: Thomas, No. 2072 — *Louisiana*: Roberts, No. 859 (company) — *Indiana*: Busse, 25, No. 3 — *Illinois*: Hyatt, No. 3008 (while combing your hair).

4052 If you drop the comb, a man is coming.

Mrs. Norman Herring, Tomahawk, Sampson county. *Louisiana*: Roberts, No. 858 (Comb on the floor, / Man at the door).

4053 If you drop the brush, a woman is coming.

Mrs. Norman Herring, Tomahawk, Sampson county.

4054 If you enter a house by a different door from that which you came out, you will have visitors.

J. Frederick Doering, Durham. All references are to "company." *Kentucky*: Thomas, No. 1653 — *New England*: Johnson, *What They Say*, 134 (company before the day is out) — *New York*: Bergen, *Current*, No. 750; Gardner, No. 215 — *Pennsylvania*: Shoemaker, 11 — *Ohio*: Bergen, *Current*, No. 750 — *Indiana*: Brewster, *Beliefs*, No. 123 (other company will follow); Busse, 25, No. 5; Tullis, No. 6 — *Illinois*: Hyatt, No. 8255; Norlin, 213, No. 72; Wheeler, 59 — *Iowa*: Stout, No. 1344 (when calling, go in one door and out another, and you will bring more company [Scottish]) — *Ozarks*: Randolph, 53 f. (children "fetch company" by running in the door and jumping out the window if the cabin has only one door) — *Nebraska*: Cannell, 38, No. 6 (Go in the front door and out the back, / And you will bring company to the shack); *Nebraska Proverbs* 1, 9 — *Oregon*: Hand, No. 4 — *California*: Dresslar, 91 (visitor).

4055 When you go to see anyone, always leave by the same door that you entered, so as to leave good luck with the neighbor.

Laurice Gwinn Chambliss, Wilson, Wilson county; W. H. Smith; and two other informants from Transylvania and Pitt counties.

4056 When one visits a neighbor, it is best to leave by the same door that one entered, so as to leave good luck with the neighbor.

Louise F. Watkins, Goldsboro, Wayne county. Cf. HDA III, 76.

4057 When one is on a visit, leaves, and forgets something, one will return for another visit.

Green Collection.

4058 If a rooster crows standing in the doorway, it means that someone is leaving.

Eva Furr, Stanly county. Cf. *Alabama*: Bergen, *Animal*, No. 262 (if a rooster crows with his tail toward the house, someone is going away).

4059 A rooster crowing out the kitchen door (with his back turned on somebody) means that someone is leaving.

Green Collection.

4060 If you sneeze after retiring at night, it is a sign that the number of people in the house will be increased by one the next night.

Green Collection.

4061 If you sneeze before you get out of bed, someone is coming.

Constance Patten, Greensboro. Cf. *South*: Puckett, 454 (early in the morning) — *Quebec*: Marie-Ursule, 169, No. 239 (sneezing upon getting up [French]) — *Pennsylvania*: Fogel, No. 313 (German).

4062 To dream of drinking corn whiskey means one is going on a visit.

R. T. Dunstan, Greensboro.

Fire, Fireplace, Smoke

4063 When fire sparkles, there will be visitors.

L. B. Brantley, Zebulon, Wake county. Cf. Meeker, 289 (when fire "laughs", i.e., sparkles, visitors are coming). — HDA I, 1173.

4064 If fire pops out near you, it's a sign someone wants to see you.

Kate S. Russell, Roxboro, Person county. Cf. *Louisiana*: Roberts, No. 531 (fire burns with a hiss). — HDA VI, 1196.

4065 If a chunk of fire falls on the hearth, it is a sign someone is coming.

Kate S. Russell, Roxboro, Person county; O. W. Blacknall, Kittrell, Vance county; Jessie Hauser, Pfafftown, Forsyth county; and an anonymous informant. *South*: Puckett, 443 (Negro); also (when a stick burns through into a long and short piece, the piece that falls out onto the floor indicates whether a long or short person is coming) — *North Carolina*: Hoke, 115 (guest) — *Maryland*: Whitney-Bullock, No. 912 (if a log of wood in burning falls with one piece on each side of the andirons, it is a sign that two people are coming to see you separately, but if they fall on the same side, they are coming together) — *Kentucky*: Thomas, No. 1557 (stranger) — *Georgia*: Steiner, No. 39 — *California*: Dresslar, 16 (listed from *North Carolina*).

4066 If you pick up a chunk of fire that falls on the hearth, and name it, company will come.

Kate S. Russell, Roxboro, Person county.

4067 When a chunk of wood falls off the fire on the hearth, it means that you will have company.

Louise Bennett, Middleburg, Vance county, and two other informants from Durham county. *South*: Puckett, 443 (a log falling off the fire [Negro]) — *Louisiana*: Roberts, No. 530 (a log breaking apart and rolling out of the hearth) — *Tennessee*: Redfield, No. 357 (if a burning stick falls out of the fire, you will have guests before the day is over). — HDA 1, 1173.

4068 If a piece of wood rolls down from the fire, one may spit on it, and wish for someone to come, and that person will come. The rolling down is the sign that someone is coming.

Lida Page, Nelson, Durham county, and the Green Collection.

4069 If a chunk of fire falls, company is coming. If you don't want company, spit on the fire.

Mildred Peterson, Bladen county, and two other informants from Durham county. — Udal, 278.

4070 If a chunk of fire falls, company is coming before it burns up, unless you spit on it.

Zilpah Frisbie, Marion, McDowell county, and Mamie Mansfield, Durham county.

4071 If a coal drops in the grate while you are watching the fire, someone will call within an hour.

Mildred Peterson, Bladen county. *Pennsylvania*: Owens, 120; Phillips, 169, No. 96 (when the coal jumps out of the fire, it is the sign of a stranger).

4072 If you put a grub on the fire, company will come before it burns up.

Kate S. Russell, Roxboro, Person county.

4073 If sparks burn in the back of the chimney, it's a sign that someone is coming.

W. J. Hickman, Hudson, Caldwell county, and Julian P. Boyd. Cf. *Kentucky*: Thomas, No. 1564 (if sparks pop out of the fire, company is coming) — *Cape Breton*: Bergen, *Current*, No. 792 (a sudden shower of sparks from the fire betokens visitors) — *Illinois*: Hyatt, No. 7888 (a spark flying from the fire). Cf. No. 4074, below.

4074 When soot catches fire in the back of the fireplace, it's a sure sign somebody's coming.

Julia E. Self (Virginia). *North Carolina*: Bruton, *Beliefs*, No. 39.

4075 When the bottom of a pot burns, there will be visitors.

L. B. Brantley, Zebulon, Wake county. Cf. Meeker, 289.

4076 If the tongs fall down, a man is coming.

Lucille Massey, Durham county, and Zilpah Frisbie, Marion, McDowell county. Cf. HDA II, 1162.

4077 If the shovel falls on the hearth, a woman is coming.

Mamie Mansfield, Durham county, and Zilpah Frisbie, Marion, McDowell county.

4078 Never go to see a person when the smoke is going straight up out of the chimney, because they are mad.

Annie Hamlin, Durham.

NEWS

4079 Dream of the dead, and you'll hear from the living.

J. Schaffner. *General*: Bergen, *Current*, 504 — *South*: Puckett, 498 (Negro) — *South Carolina*: Bryant, II, 136, No. 3 — *Maryland*: Whitney-Bullock, No. 702 (you'll have news from the living) — *Kentucky*: Price, 37; Thomas, No. 1924 — *Newfoundland*: Bergen, *Current*, No. 500 — *Prince Edward Island*: Bergen, *Current*, No. 504 — *Nova Scotia*: Fauset, No. 167 (hear of the living [Negro]); Creighton, 20, No. 81 (of the living) — *Ontario*: Wintemberg, *Grey*, No. 262 — *New England*: Johnson, *What They Say*, 37 (i.e., from a near relative of the deceased) — *Maine*: Decrow, 318 — *New York*: Gardner, No. 193 — *Pennsylvania*: Shoemaker, II (hear of the living) — *Indiana*: Brewster, *Beliefs*, No. 246 — *Illinois*: Hyatt, No. 6088; Norlin, 203, No. 11 (hear of the living); Smith II, 65, No. 21 — *Iowa*: Stout, No. 1160; No. 1140 (of the living) — *Nebraska*: Cannell, 29, No. 8; *Nebraska Proverbs* I, 9 — *California*: Dresslar, 125, 193; 125 (to dream of someone who is dead and then see them living, you will hear from a far-away friend) — *Washington*: Tacoma, 21.

4080 An itching of the ear indicates that you will hear some news.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Reported from *Virginia*. HDA IV, 793; VI, 1215; Wessman, 18.

4081 When a dog is barking, expect something new.

Macie Morgan, Stanly county.

4082 If a rooster crows at sunset, it means hasty news.

Ralph Chesson, Washington county. Cf. *South*: Puckett, 486 (after sundown) — *Georgia*: Steiner, No. 42 (when the rooster first goes to roost) — *Alabama*: Bergen, *Animal*, No. 267 (crowing on the roost at sundown).

4083 When a rooster crows before midnight, hasty news will soon come into the neighborhood.

Anonymous. Cf. *Maryland*: Whitney-Bullock, No. 644 (before nine o'clock at night) — *Kentucky*: Thomas, No. 3585 (certain time in the night; hurried news) — *Alabama*: Bergen, *Animal*, No. 266 (early part of the night).

4084 If a rooster crows at sunset it means tasty [*sic*] news.

Ralph Chesson, Washington county. Cf. No. 4082, above.

4085 Chickens crowing after sunset mean hasty news.

R. T. Dunstan, Greensboro. Cf. *California*: Dresslar, 32 (chickens crowing early in the morning).

Good News

4086 A buzzing in one's ear is a sign that one will hear good news.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering 1, 62. — Cf. HDA vi, 1215.

4087 Expect good news when your right ear itches.

Elsie Doxey, Currituck county. *South*: Wiltse, *Superstitions*, 134 — *Maine*: Decrow, 319 (bell in the right ear) — *Massachusetts*: Edwards, 98 (ringing [Armenian]) — *Indiana*: Tullis, No. 10 (ringing) — *Illinois*: Hyatt, No. 3175 (ringing; pleasant news) — *Iowa*: Stout, No. 259 (ringing) — *California*: Dresslar, 103 (burning). — Wessman, 19; also (ringing); cf. HDA iv, 793.

4088 If your left ear itches, you will hear good news.

Roby Arrowhead. *Tennessee*: O'Dell, *Superstitions*, 5 (something good) — *Iowa*: Stout, No. 307 (burning or ringing). — Cf. HDA iv, 793.

4089 If your right eye itches, you will hear good news.

Martha Wall, Wallburg, Davidson county. *Louisiana*: Roberts, No. 255 (jumping) — *Nova Scotia*: Fauset, No. 188 (glad news [Negro]) — *Illinois*: Hyatt, No. 3212. — Wessman, 17; cf. HDA iv, 793.

4090 If the left eye itches, one will hear good news.

F. C. Brown, Durham, and an anonymous informant. *Louisiana*: Roberts, No. 258 (pleasant news) — *Ozarks*: Randolph, 54 ("good news is a-comin'"). — Cf. HDA iv, 793.

4091 If you pass a red-headed girl and a white horse, that is a fine combination, and you will soon meet with good news.

Elizabeth Sutton, Durham county. Cf. No. 3804, above.

4092 If a bird lights on your window, it is a sign of good news.

Martha Wall, Wallburg, Davidson county. Cf. *Cape Breton*: Bergen, *Animal*, No. 331 (bird coming into the house) — *New York*: Travis, 200 f. (if a bird flies to your window or under the porch, etc.).

4093 It is a sign you will hear good news if you see a white butterfly.

Rebecca Willis (Texas). Cf. HDA VII, 1250.

Bad News

4094 You will hear bad news if your right ear itches.

Roby Arrowhead. *Tennessee*: O'Dell, *Superstitions*, 5 — *Iowa*: Stout, No. 307 (burning or ringing). — Cf. HDA IV, 793.

4095 If your left ear itches, you are going to hear ill news.

Elsie Doxey, Currituck county. Cf. *Maine*: Decrow, 319 (bell in the left ear) — *Massachusetts*: Edwards, 98 (ringing [Armenian]) — *Indiana*: Tullis, No. 11 (ringing) — *Illinois*: Hyatt, No. 3176 (ringing; unpleasant news) — *Iowa*: Stout, No. 259 (ringing) — *California*: Dresslar, 103; also (sad news). — Wessman, 18 (sad news).

4096 If the right eye itches, one will hear bad news.

Anonymous. *Ozarks*: Randolph, *Ozark*, 17. — Cf. HDA IV, 793.

4097 If your left eye itches, you will hear bad news.

Martha Wall, Wallburg, Davidson county. *Louisiana*: Roberts, No. 256 (jumping) — *Illinois*: Hyatt, No. 3214. — Cf. HDA IV, 793.

4098 A dream about a baby is a sign of bad news.

Ethel Hicks Buffaloe, Oxford, Granville county.

4099 It is bad news to dream of a white horse.

Green Collection. *Quebec*: Bergen, *Current*, No. 480 — *Nebraska*: Cannell, 29, No. 1.

4100 If a rooster crows after dark, it is a sign of bad news to the family.

Julian P. Boyd. Cf. *Kentucky*: Thomas, No. 3583 (before ten o'clock at night); No. 3589 (crowing on the roost, bad news of some of your relatives) — *New England*: Johnson, *What They Say*, 154 f. (middle of the night, with the direction of the rooster's head indicating whence the bad news was to come: there have been persons who, hearing the rooster's midnight call, would get up and visit the henroost to find out in which quarter trouble was brewing for them) — *Indiana*: Busse, 14, No. 2 (dusk).

Secrets

4101 If your ear itches, someone wants to tell you a secret.

Marie Harper, Durham county. Cf. *Kentucky*: Thomas, No. 809 (right ear; a boy is going to tell you a secret); No. 810 (left ear; a girl, etc.) — *Illinois*: Hyatt, No. 3173 (right ear; a boy, etc.); No. 3172 (left ear; a girl, etc.). — Cf. HDA iv, 793.

4102 If your ear itches, you're going to hear a secret.

Kate S. Russell, Roxboro, Person county. Cf. *South*: Wiltse, *Superstitions*, 134 (if your left ear itches, you'll hear a secret) — *Kentucky*: Thomas, No. 806 (Itching ear, a secret you'll hear).

4103 If you place a person's hand in cold water while he is talking in his sleep, he will tell you all his secrets.

J. Frederick Doering, Durham. *Maryland*: Whitney-Bullock, No. 1328 — *Kentucky*: Thomas, No. 921 — *Tennessee*: Redfield, No. 382 (pour water on anyone's feet who is asleep, etc.).

Mail

4104 If one gets a letter on Monday, he will get one each day of the week.

Jessie Hauser, Pfafftown, Forsyth county. Cf. *Kentucky*: Thomas, No. 2746 (two more letters that week) — *New York*: Bergen, *Current*, No. 1424 (six during the week) — *Illinois*: Hyatt, No. 8431 (two more that week).

4105 If your right eye itches, you will get a letter.

Mrs. Gertrude Allen Vaught, Alexander county. *Kentucky*: Thomas, No. 818 — *Illinois*: Hyatt, No. 3216.

4106 If a person's nose itches, he is going to get a letter.

Lida Page, Nelson, Durham county, and Mrs. Gertrude Allen Vaught, Alexander county. *General*: Beckwith, *College*, No. 84c — *South*: Puckett, 450 (Negro) — *New York*: Bergen, *Current*, No. 1361 — *Pennsylvania*: Fogel, Nos. 305, 393 (German) — *Illinois*: Hyatt, No. 3294 (tip of the nose); No. 3250 (right side of the nose); No. 3251 (end of the nose; a letter from somebody on a journey); No. 3248 (mail) — *Iowa*: Stout, No. 287 (end of the nose [Scottish]) — *Nebraska*: Canell, 32, No. 16. — HDA vi, 972.

4107 If you sneeze on Monday, you will get a letter on Tuesday.

Autie Bell Lambert, Stanly county. *Ontario*: Bergen, *Current*, No. 1428. Cf. No. 563, above.

4108 If you sneeze on Tuesday, you sneeze for a letter.

Pearl Forbes (*Tennessee*).

4109 If you sneeze on Wednesday, you'll get a letter.

Margaret Taylor, and an anonymous informant. *South Carolina*: Bryant II, 148, No. 99 — *Maryland*: Whitney-Bullock, No. 2128 f. — *Kentucky*: Thomas, Nos. 1035, 1039 — *Tennessee*: Redfield, No. 366; Rogers, 34; Rogers, *Family*, 6 — *Louisiana*: Roberts, 360 — *Ontario*: Waugh, No. 165; Wintemberg, *Grey*, No. 92 — *New England*: Johnson, *What They Say*, 65 — *New York*: Bergen, *Current*, No. 1429 — *Pennsylvania*: Phillips, 167, No. 71 — *Illinois*: Hyatt, Nos. 3307 ff. — *Iowa*: Stout, No. 1126 (Norwegian), No. 1127 — *Ozarks*: Randolph, 55 — *Texas*: Turner, 173 — *Nebraska*: Cannell, 32, No. 10 — *California*: Dresslar, 72, 95; Mills, 43. — *Lean* I, 348; Radford, 222; Udal, 286; HDA VI, 449.

4110 If you sneeze before breakfast on Wednesday, it means you will receive a letter.

Green Collection. *New York*: Chamberlain, *Folk-Lore*, 336.

4111 You will get some mail if your left palm itches.

Bessie Lou Mull, Shelby, Cleveland county. *South*: Puckett, 450 f. (left hand [Negro]) — *Louisiana*: Roberts, No. 310 (left hand) — *Iowa*: Stout, No. 294 (left hand). — Wessman, 27 f.; cf. HDA IV, 793.

4112 If a person finds a hole in a garment, it is a sign of a letter in the post office.

Eleanor Simpson, East Durham. Cf. Nos. 4115 f., below.

4113 If the hem of your dress is turned up, and you kiss it, you will get a letter that day.

Zilpah Frisbie, Marion, McDowell county. No reference to "kissing" the hem. *Maryland*: Whitney-Bullock, No. 880 — *Nova Scotia*: Fauset, No. 219. For other references to kissing the hem of a dress, cf. Nos. 3159 f., above. — Cf. HDA IV, 1495.

4114 If the tail of your shirt comes out of your trousers, it is a sign that you have a letter in the post office.

Green Collection. *Ontario*: Waugh, No. 568 (if the corner of a boy's shirt protrudes through a hole in his trousers, etc.) — *Illinois*: Hyatt, No. 3609 (if a man's shirt tail hangs out of his pants, etc.) — *Nebraska*: Cannell, 47, No. 8 (if a boy's shirt tail hangs out, etc.).

4115 If you find a hole in the heel of your stocking, it is a sign you're going to get a letter.

Kate S. Russell, Roxboro, Person county. Cf. *Cape Breton*: Bergen, *Current*, No. 1394 (hole in toe of stocking) — *California*: Dresslar, 113 (toe).

4116 If there is a hole in your stocking, there is a letter in the post office for you.

An anonymous informant; Zilpah Frisbie, Marion, McDowell county; and two other informants from Durham and Alexander counties. *South Carolina*: Bryant II, 144, No. 12 — *Tennessee*: Farr, *Riddles*, No. 231;

Farr, *Superstitions*, No. 232 — *Louisiana*: Roberts, No. 888 — *Pennsylvania*: Phillips, 169, No. 92 — *Illinois*: Allison, No. 519 — *Missouri*: McKinney, 106 (if a woman suddenly pulls a "runner" in her hose, etc.) — *Ozarks*: Randolph, 68.

4117 A hole in the stocking means a letter in the mail box.

Green Collection. References are simply to "receiving a letter." *Kentucky*: Thomas, No. 2127 (the size of the letter depends on the size of the hole) — *Indiana*: Brewster, *Beliefs*, No. 133 (a "run" in a stocking) — *Illinois*: Hyatt, No. 3546; No. 3547 (size of letter depends on size of hole) — *Texas*: Bogusch, 117 (a letter in the mail).

4118 When a piece of pie is served with the point toward you, you will get a letter.

Dixie V. Lamm, Wilson county, and five other informants from widely separated localities. *General*: Beckwith, *College*, No. 64b — *Kentucky*: Thomas, No. 1860 (a letter that day); No. 1864 (if the point of another person's piece of pie is directed toward you, and the person begins eating his piece at the point, you will get a letter) — *Nova Scotia*: Creighton, 20, No. 80 — *Washington*: Tacoma, 31.

4119 If a piece of pie is placed before one with the right angle towards him, it is a sign that he will receive a letter soon.

Mary O. Pruette, Charlotte. Cf. *Kentucky*: Thomas, No. 1861 (pointing halfway around, a letter next day); No. 1862 (more than halfway around, expect a letter later on) — *Washington*: Tacoma, 31 (next day).

4120 When a coal pops from the fire, and flies toward you, you will receive a letter from a dear friend.

Green Collection. Cf. *South*: Puckett, 443 f. (Negro) — *Nova Scotia*: Fauset, No. 212 (fire hopping into your lap [Negro]) — *Massachusetts*: Bergen, *Current*, No. 1450 (if a wood fire snaps and sparkles, each time it does indicates the receipt of a letter); No. 1460 (sparks flying from the fire mean letters; the number of sparks is the number of letters).

4121 If you find a button, you will receive a letter.

Mrs. Gertrude Allen Vaught, Alexander county. *Kentucky*: Thomas, No. 2065 (soon); No. 2067 (pearl button; letter at the post office); No. 2068 (number of holes in the button indicates pages of the letter) — *Illinois*: Hyatt, No. 3823 — *Ozarks*: Randolph, 61 (number of pages determined by number of holes in the button; children carried home only white "letter buttons", not black ones, because "Mommy don't want no black buttons").

4122 If you find a hairpin, and hang it on a pine tree, you will have a letter by the next mail.

Constance Patten, Greensboro. *General*: Beckwith, *College*, No. 80b (stick the hairpin into a tree) — *South*: Puckett, 447 (hang the hairpin on a nail [Negro]) — *Kentucky*: Thomas, No. 2044 (hang it on the first thing you see) — *Illinois*: Hyatt, No. 3788 (hang the hairpin in the first convenient place); No. 3789 (hang it on a nail); No. 6522 (hang the hairpin on a nail and make a wish; this will bring the letter) — *Washington*: Tacoma, 29.

4123 If you see a pin with the point toward you, pick it up, and you will get a letter.

Ella Parker, Mt. Gilead, Montgomery county. Cf. *Kentucky*: Thomas, No. 2028 (a pin with its side toward you); No. 2027 (head toward you) — *Illinois*: Hyatt, No. 3767 (head toward you); No. 3770 (a letter from someone living in the direction where the pin points) — *Texas*: Turner, 163 (if you find a pin, pick it up and you will get a letter).

4124 If you find a pin, stick it in your left shoulder, and name it for someone. If it comes out, you will get a letter from that person.

Alda Grayson, Rutherfordton, Rutherford county. Cf. *New Mexico*: Espinosa, 416, No. 26 (if a pin sticks straight out on a woman's clothing, she will soon receive a letter [Spanish]).

4125 If you sleep with a letter under your pillow, you will dream of the person it is from.

Martha Wall, Wallburg, Davidson county.

4126 If you find a feather in your hair when you get up in the morning, you will get a letter soon.

Ethyl Robinson; three informants from McDowell, Durham, and Bladen counties; and an anonymous informant. *Kentucky*: Thomas, No. 898 — *Washington*: Tacoma, 27.

4127 When a fly bothers you, it is a sign that you are going to receive a letter.

Rebecca Willis (Texas). Cf. *Pennsylvania*: Fogel, No. 356 (a flea on your hand, a letter from the country).

4128 If a spider swings down in front of you, you will get a letter soon.

Edna Arrowhead, Buladean, Mitchell county; Pearl and Eleanor Forbes (Tennessee); and an anonymous informant. *South*: Puckett, 491 f. (spinning down in front of your face [Negro]) — *Kentucky*: Thomas, No. 3733; No. 3736 (weaving a web over your head); No. 3737 (letting a web down on your shoulder); No. 3734 (if you catch a spider weaving its web downward, catch it in the palm of your hand and kill it; you will receive a letter) — *Tennessee*: Redfield, No. 203 — *Illinois*: Hyatt, No. 1437; No. 1435 (a spider letting itself down from the ceiling while you're in bed); No. 1438 (if a spider comes down in front of you three times, you are as sure of a letter as if you already had it); No. 1440 (spinning a web above your head); No. 1443 (lowering its web onto your shoulder); No. 1434 (kill the spider in the palm of your hand after it has lowered itself); No. 1439 (if you kill a spider that has sunk down before you, you will not receive a letter); Norlin, 210, No. 15 — *Wisconsin*: Brown, *Insect*, 8; also (over your head) — *Ozarks*: Randolph, 68 (when a hillman sees a big spider exactly in the middle of a path, he knows he'll get a letter in a few days) — *California*: Dresslar, 47; also (weaving his web in front of you). — Cf. HDA VIII, 272.

4129 Place a ladybug on the tip of your finger and repeat the following:

Ladybug, ladybug, fly away home,
And bring me a letter whenever you come,

and you will receive a letter soon.

Green Collection.

4130 To put a postage stamp upside down on a letter is the sign that the letter will not be answered.

Mamie Mansfield, Durham county. *Kentucky*: Thomas, No. 3081 —
Illinois: Hyatt, No. 8448.

4131 If letter falls on the ground before mailing, bad luck attends it.

Green Collection.

VI

LOVE, COURTSHIP, MARRIAGE

PORTENTS OF BODY, CLOTHING, ETC.

4132 If you see someone you know and don't recognize them, it is the sign that they are going to get married.

Hazel Cannon, and an anonymous informant.

4133 When you shiver when you aren't cold, it is a sign you're in love.

Constance Patten, Greensboro. *Kentucky*: Thomas, No. 520 (shiver without apparent cause) — *Tennessee*: Farr, *Love*, No. 177.

Hair, Hairpins

4134 When it is raining and the sun is shining at the same time, go out in the yard and turn up a rock (stone) and you will find a hair (lock of hair) the same color as that of your future intended.

Mrs. J. W. Durham; Lucille Massey, Durham county; Mildred Sinclair, Carthage, Moore county; and two informants from central and western counties. *Kentucky*: Thomas, No. 489; No. 490 (when you find sunshine, rain, and rainbow together, look under a stone to find a hair like that of your wife or husband) — *Illinois*: Hyatt, No. 7089; No. 7090 (when you see a rainbow when the sun is shining, etc.) — *Texas*: Turner, 153.

4135 When the sun is shining and it is raining all at the same time, spit under a rock. Look under the rock the next day and you will see a hair of the man you are going to marry.

Ethyl Robinson, and an anonymous informant. Cf. No. 4134, above.

4136 To try your fortune, pick up a brick while it is raining and the sun is shining. Underneath you will find a hair the color of that of the man you are to marry.

Margarite Higgs, Greenville, Pitt county. *South*: Puckett, 329 (Negro).

4137 To determine the color of hair one's future mate is going to have, one should say this rhyme to the evening star:

Star light, star bright,
First star I've seen tonight,
Have the wish I make tonight.

Then without turning around, reach behind and pick up a handful of dirt. In the dirt will be a hair from the head of the future mate.

Jessie Hauser, Pfafftown, Forsyth county. For incantations to the stars, cf. Nos. 4456 ff., below. Finding a hair in the dirt the color of one's future mate's has been noted for *Kentucky* (Thomas, No. 305), *Nova Scotia* (Fauset, No. 291), and *Illinois* (Hyatt, No. 7036), but the two motifs do not appear in combination.

4138 When one first sees a new moon, let him step back three steps, repeating the following (with eyes constantly on the moon):

New moon, new moon, come unto me
And tell me who my true love is to be.

When this is said, reach down and get a handful of dirt (keeping eyes on moon) and in that dirt will be a hair the color of his true love's.

Carl G. Knox, Leland, Brunswick county. Invocations to the moon are found in Nos. 4452, ff., below. Worth citing here is a custom among the young women of Galloway, Scotland. Upon seeing the new moon, they sally out of doors and pull up a handful of grass, saying: "New mune, true mune, tell me if you can, / Gif I hae here a hair like the hair o' my guidman." The grass is then brought into the house, where it is carefully searched, and if a hair be found amongst it, which is generally the case, the color of it determines that of the future husband (Lean II, 373).

4139 If you look at the full moon and make a wish, and then look under your right foot, you will find a hair the color of the man's hair you will marry. Then tie it in a handkerchief and put it under your pillow and you will see him during the night.

Julian P. Boyd. Cf. *Indiana*: Brewster, *Beliefs*, No. 146 (if when the first dove in the spring is heard, a girl or boy will take one step forward with the right foot, a hair the color of the future mate's will be found under it when it is lifted). — Foster, 133.

4140 To try your fortune, look at the moon while you take nine steps backward, nine steps forward, and with your eyes closed, pick up a handful of dirt. Sleep on the dirt and you will not only dream of the man you are going to marry, but find a hair the color of his in the dirt.

Margarite Higgs, Greenville, Pitt county. Cf. No. 4139, above.

4141 Starting on your right foot, take nine steps backwards. Take a handful of dirt from under the heel of your foot on the ninth step. In this dirt, you will find a hair the color of the man's hair you will marry.

Dorothy McDowell Vann, Raleigh, and Fannie Vann, Clinton, Sampson county. Cf. No. 4142, below.

4142 Take nine steps backward and then look under the left heel. There you will find a hair the color of the person's you will marry.

Alda Grayson, Rutherfordton, Rutherford county. Cf. *Kentucky*: Thomas, No. 488 (if it is raining, walk backward nine steps; then under your heel

you will find a hair, etc.) — *Illinois*: Hyatt, No. 7039 (walk nine steps backward on a dusty road, etc.).

4143 Walk backward nine steps. Dig at your left heel and you'll find a hair of the color of the man's you'll marry.

Edith Walker, Watauga county. Cf. No. 4142, above.

4144 Turn over a stone on the first day of May and you will find a piece of hair the color of the hair of the man you will marry.

Dixie V. Lamia, Lucama, Wilson county. Cf. *Quebec*: Marie-Ursule, 121, No. 21 (day not mentioned [French]).

4145 When a girl hears a dove cooing in the spring, she can take off her shoe and find a hair in it the color of the man's she will marry.

Lucille Massey, Durham county. Cf. *South*: Porter, 108 (if a girl wants to ascertain the complexion of her future husband, when the first dove coos in the spring she must take off her shoes, turn around three times against the course of the sun, and inspect her stockings; the color of any hair adhering to them will be the same as his); Puckett, 326 (right shoe [Negro]); Wiltse, *Superstitions*, 132 (when an unmarried woman hears the first cooing of a dove in the spring, she should take nine steps forward, and then nine steps backward, all without speaking; then she should take off her right shoe, and in it she will find a hair from her future husband's head) — *Maryland*: Lee, 110 (right shoe [Negro]) — *Illinois*: Hyatt, No. 7014.

4146 The first time you hear a dove cooing in the spring, take off your left shoe, and in it you'll find a hair from the head of the man you will marry.

Zilpah Frisbie, Marion, McDowell county. Cf. *Illinois*: Hyatt, No. 7015 (as soon as you hear a dove coo, turn around three times and take off your left shoe, etc.).

4147 The first time that you hear a turtledove in the spring, turn around three times, then remove your shoe and stocking from the right foot. Look in the heel of the stocking, and you will find a hair the color of your future husband's hair.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Kentucky*: Thomas, No. 311 (if when you hear the first turtledove of the season, you turn around three times on your heel and then look into the heel of your stocking, etc.) — *Tennessee*: Bergen, *Current*, No. 186 (sit down and remove the shoe and stocking from the left foot, turn the stocking inside out, in the heel of which a hair is found, etc.) — *Illinois*: Hyatt, No. 7016 (stocking only mentioned); No. 7017 (no turning mentioned).

4148 When you hear the first turtledove coo in the spring, take nine steps backward, sit down and remove your left stocking, look in the heel, and you will find a lock of the hair like that of your future husband or wife.

Mrs. Norman Herring, Tomahawk, Sampson county. Cf. No. 4147, above.

4149 After the first whippoorwill you hear in the spring, take nine steps backward, take off your left shoe, and inside the stocking you will find the hair of your sweetheart.

Julia E. Self (Florida). Cf. *Indiana*: Brewster, *Beliefs*, No. 166 (if, when the first whippoorwill is heard in the spring, a girl will take off her right shoe and look in the heel of the stocking, etc.).

4150 Burn a lightwood knot, and hunt in the ashes for a hair. It will be the color of your future husband's.

Julian P. Boyd. Cf. *Kentucky*: Thomas, No. 260 (bathe your hands, feet, and face in some water in which you have placed charcoal; you will find a lock of your husband's hair in one piece of the charcoal).

4151 Take a small round lightwood knot and burn it to a coal. Put it in a pan of water and break it open and you will find a hair the same color as that of your future intended.

J. W. Barbee, Durham; Mamie Mansfield, Durham county; and an anonymous informant. Cf. *Tennessee*: Farr, *Love*, No. 29 (wash your face, your hands, and your feet; drop a wooden fire-coal into the water, break it into little pieces, and you will find, etc.).

4152 If you find a hairpin and keep it you will have a date.

Cozette Coble, Stanly county. *Iowa*: Stout, No. 71 — *New Mexico*: Baylor, 147, No. 53 (bobby pin [Spanish]).

4153 If a girl finds a hairpin, it means a new beau. If she loses a hairpin, she loses a friend.

Green Collection. Cf. *General*: Knortz, 39 (the number of hairpins a girl finds on a walk indicates the number of her friends and admirers) — *South*: Puckett, 447 (if the points of the hairpin are toward you, you will catch a beau [Negro]) — *Kentucky*: Thomas, No. 371 (lover) — *Ontario*: Wintemberg, *Grey*, No. 166 — *Illinois*: Hyatt, No. 6866 (finding and picking up a hairpin will bring you a [new] sweetheart) — *California*: Dresslar, 61 (every hairpin a girl finds represents a lover). — Cf. HDA III, 1289, s.v. "Haarnadel."

4154 When a girl finds a hairpin, she will have someone name to herself each prong of the pin. The finder then bends down one. Immediately her friend cries: "Oh, you have turned down Charlie for John."

Kathleen Mack, Davidson county.

4155 Keeping a hairpin in one's shoe all day will cause one to dream of one's sweetheart.

Lucille Massey, Durham county. More usual in the literature than dreaming of one's future mate after wearing a hairpin in one's shoe, is meeting him (or meeting him wearing a red tie), or shaking hands with him.

Facial Parts, Kissing, Speaking, etc.

4156 If your eye itches, you will see the one you love best.

Anonymous.

4157 If your eyebrows meet, you can marry whom you please.
Green Collection.

4158 If your eyebrows meet, you will marry near home.
Ella Smith, Yadkin county.

4159 Place an eyelash on the forehead. Start saying the a-b-c's. The letter that the eyelash falls off on is the first letter of the surname of your future wife or husband.

Lucille Massey, Durham county. Cf. *Kentucky*: Thomas, No. 338 (pull an eyelash out and hold it between the thumb and the first finger; let one person name the thumb and another the finger; open them, and the one that the eyelash sticks to has the name of the one that loves you) — *Illinois*: Hyatt, No. 6725 (name an eyelash for your lover and blow it away; if you never see the eyelash again, you are loved by him). Cf. No. 4603, below.

4160 If you can touch a piece of soot (commonly known as "a beauty spot") on your face with your finger, without looking into the mirror, you will see your sweetheart before night.

Green Collection. Cf. *Kentucky*: Thomas, No. 224 (if you can touch with your finger a piece of soot [a so-called beauty spot] on your face, your sweetheart loves you); No. 783 (the same).

4161 If your nose itches, an old bachelor is going to kiss you, and a young man is crazy to do so.

Rebecca Willis (Texas). Cf. *Illinois*: Hyatt, No. 3258 (a tickling on your nose indicates that you will kiss an old person before the end of the day). — Cf. HDA I, 1524, s.v. "Braut" and "Bräutigam"; IV, 793, s.v. "Jucken."

4162 If you sneeze on Saturday, your sweetheart will come on Sunday.

Macie Morgan, Stanly county; Grace McNeill, Toecane, Mitchell county; and an anonymous informant. Unless otherwise specified, all references are to "see your sweetheart tomorrow." *South Carolina*: Bryant II, 148, 99 — *Maryland*: Whitney-Bullock, No. 2128 (a beau tomorrow); No. 2129 (true love) — *Kentucky*: Thomas, No. 1035 — *Tennessee*: Farr, *Love*, No. 37 (if a girl sneezes on Saturday, she will catch a beau); McGlasson, 24, No. 4; Redfield, No. 366; Rogers, *Family*, 6 f. — *Louisiana*: Roberts, No. 360 (beau) — *Ontario*: Bergen, *Current*, No. 1428 (see him tomorrow); Waugh, No. 165 (your love); Wintemberg, *Grey*, No. 92 (true love) — *New England*: Johnson, *What They Say*, 65 — *New York*: Bergen, *Current*, No. 1429; Chamberlain, *Folk-Lore*, 336 — *Pennsylvania*: Phillips, 167, No. 71 (get a sweetheart tomorrow) — *Illinois*: Hyatt, Nos. 3307 f.; No. 3309 (meet your beau) — *Iowa*: Stout, No. 1127; No. 1126 (Norwegian) — *Ozarks*: Randolph, 55 (beau) — *Texas*: Turner, 173 — *Nebraska*: *Nebraska Proverbs* II, 7 — *California*: Dresslar, 72; Lowrimore, No. 3 (sweetheart on Sunday). — Lean I, 348; Henderson, 92; Radford 222; Udall, 286.

4163 If your lip itches, it is a sign that you are going to get a kiss.

Anonymous. *General*: Knortz, 145 f. (if a girl's lips twitch, someone will soon press a kiss upon them) — *Kentucky*: Thomas, No. 849 (you will kiss an older person), No. 851 (lower lip, a short person) — *Tennessee*: Farr, *Love*, No. 20 (upper lip, kissed by a man with a moustache) — *Louisiana*: Roberts, No. 272 — *Nova Scotia*: Fauset, No. 190 (upper lip, a kiss from a stranger) — *Ontario*: Waugh, No. 386 — *Massachusetts*: Bergen, *Current*, No. 382 — *Illinois*: Hyatt, No. 3019; No. 3020 (you will be kissed when your upper lip itches); No. 3021 (a man will kiss a woman), No. 3022 (a woman whose lips itch will soon kiss a man). — HDA v, 1310, s.v. "Lippe."

4164 If your upper lip itches, it itches for a long tall kiss.

Mabel Ballentine, Raleigh. Cf. *Kentucky*: Thomas, No. 850 (when the upper lip itches, it will be kissed by a tall person).

4165 If your lips itch, it is a sign you want to be kissed.

Kate S. Russell, Roxboro, Person county.

4166 A fever blister on a girl indicates she has been kissed.

Green Collection. In none of the following references is a girl specifically mentioned. *South Carolina*: Bryant 1, 290, No. 24 — *Maryland*: Whitney-Bullock, No. 798 — *Kentucky*: Thomas, No. 848 — *Louisiana*: Roberts, No. 274 — *Illinois*: Hyatt, No. 6648 — *Iowa*: Stout, No. 279 (kissed by your sweetheart) — *Texas*: Turner, 174 ("I've kissed someone I had no business kissing") — *Nebraska*: Cannell, 34, No. 59. Cf. No. 1469, above.

4167 The first one you kiss after the New Year begins will love you most during the year.

Crockette Williams, eastern N. C.

4168 The first man you shake hands with after kissing a baby, you will marry.

Green Collection. Cf. *New England*: Bergen, *Current*, No. 174 (kiss the baby when nine days old, and the first gentleman you kiss afterward will be your future husband) — Knortz, 150 (the same).

4169 If a girl will kiss her elbow, she will get the man that she wants.

Mabel Ballentine, Raleigh. Cf. *South*: Puckett, 326 (a boy should kiss his elbow to win a girl [Negro]).

4170 Get a woman who never saw her father to kiss your left elbow. Get your left arm around your beloved and get the same elbow to his lips. If he kisses it he will love you and you will love him.

Green Collection.

4171 If in talking you accidentally make a rhyme, kiss your hand before you speak, and you will see your sweetheart before tomorrow night.

Green Collection. Cf. *Kentucky*: Thomas, No. 499 (if you say something that rhymes, or hear someone else say it, kiss your hand, and you will see your sweetheart in twenty-four hours).

4172 If you make a rhyme, count the number of words that constitute it. The letter in the alphabet which corresponds to that number will be the first letter of your fiancé's last name.

Dorothy McDowell Vann, Raleigh, and Mrs. Gertrude Allen Vaught, Alexander county. *Kentucky*: Thomas, No. 500.

4173 If a girl accidentally makes a rhyme while talking, she must repeat the words, counting them out on her fingers. She then knows that that number of words corresponds with the letter of the alphabet that begins her future husband's name.

Kathleen Mack, Davidson county. *General*: Beckwith, *College*, No. 158 — *Louisiana*: Roberts, No. 145 — *New York*: Allen, 260 — *Illinois*: Hyatt, No. 7101.

4174 If you make a rhyme by accident, count each word of it off on your fingers. Then count a letter off for each word. The letter on which the rhyme ends is an initial of your sweetheart. Which one, is determined by counting first east—first, etc. for the words of the rhyme.

Green Collection. Cf. *Kentucky*: Thomas, No. 501 — *Illinois*: Norlin, 212, No. 52 (count the letters in the rhyme you make, then start at the first of the alphabet and count the same number of letters, the last of which will give the initial of your future husband).

Hands, Fingers, Rings, etc.

4175 If you look into the palm of your hand and count the wrinkles and lines, they will tell you whom you will marry.

Mrs. Gertrude Allen Vaught, Alexander county.

4176 If the palms of your hands sweat, your sweetheart loves you.

Zilpah Frisbie, Marion, McDowell county.

4177 If one's left hand itches on the inside, that one will go to see the one he loves.

R. B. Cochrane, Buncombe county.

4178 If you spit in your hand and say: "Spit, Spat, tell me where my true love's at," and when you've finished, if you hit the sputum in your hand with your middle finger, it will fly in the direction of his home.

Kate S. Russell, Roxboro, Person county.

4179 When four people shake hands across each other it is a sign of a marriage.

Ralph Chesson, Washington county, and three other informants—one from Brunswick and two from Durham counties. *South Carolina*: Bryant 1, 285, No. 14 — *Maryland*: Whitney-Bullock, No. 1055; No. 1054 (a wedding for one of them) — *Kentucky*: Thomas, No. 382 (one of them will marry soon); No. 383 (the youngest will marry first) — *Tennessee*: Farr, *Love*, No. 169 (the youngest will marry first) — *Nova Scotia*: Creighton, 18, No. 44 — *Ontario*: Wintemberg, *Grey*, No. 170 — *Pennsylvania*: Fogel, No. 383 (German); Phillips, 161, No. 32 — *Illinois*: Allison, No. 224; Norlin, 208, No. 21a; No. 21 (one will soon be married); Wheeler, 60 (one will soon be married) — *Iowa*: Stout, No. 113 — *Ozarks*: Randolph, 183 — *Texas*: Bogusch, 118 (one of them will marry soon) — *Nebraska*: Cannell, 15, No. 12 (one of the four will be married); *Nebraska Proverbs* 1, 6 (some one of them will be married soon) — *New Mexico*: Moya, 75, No. 8 (Spanish) — *California*: Dresslar, 93, 97; also 97 (two of them will marry soon), (one of the four will be married), (a wedding soon in the family of any of the people shaking hands), (the couple whose hands are underneath will be married soon); Mills, 44 (one of the company will be married). — *Folk-Lore* VI (1895), 305; Storaker, *Mennesket*, No. 399.

4180 If two people are shaking hands, and another couple do the same so as to cross hands with them, a marriage within the year for one of the party is indicated.

Clara Hearne, Roanoke Rapids, Halifax county; W. G. Smith; and four other informants from central counties. *General*: Beckwith, *College*, No. 142 — *Louisiana*: Roberts, No. 146 — *Prince Edward Island*: Bergen, *Current*, No. 391 — *Ontario*: Waugh, No. 416 — *Massachusetts* and *New York*: Bergen, *Current*, No. 391 — *Illinois*: Hyatt, No. 6870; No. 6871 (if two unmarried couples who have not seen each other for a long time should meet and shake hands, etc.) — *New Mexico*: Espinosa, 416, No. 20 (Spanish) — *California*: Dresslar, 93 (one of the four will be married within a year); 97 (two of them will be married, etc., the youngest will be married, etc., two of those people will be married within four years).

4181 If you inadvertently look through spaces between your fingers, it is a sign of a wedding.

Eileen Doering (New York). *Ontario*: Doering, *Customs*, 152.

4182 Bend your thumb back so as to touch your wrist, and you may have whom you want.

Madge Colclough, Durham county.

4183 If you can touch your little finger and forefinger over the others you can get the person you want in marriage; but if you can't, the one who wants you can get you.

Anonymous. The second part of the proposition is not mentioned in either of the two following references. *Kentucky*: Thomas, No. 344 — *Illinois*: Hyatt, No. 6854.

4184 If you can touch your little finger and your forefinger across the back of your hand, you can marry whomever you wish.

Katherine Bernard Jones, Raleigh; Green Collection; an anonymous informant; and three other informants from central and western counties. Cf. *Kentucky*: Price, 35 (you will marry); Thomas, No. 343 — *Tennessee*: Farr, *Love*, 123 (if you can cross your forefinger and little finger behind the two center fingers without the assistance of the other hand, etc.); Redfield, No. 272 — *Louisiana*: Roberts, No. 118 (you are going to be married) — *Illinois*: Allison, No. 410 (you will marry).

4185 If your first and fourth fingers can be made to touch, inside and out of your hand, you may get any woman you desire.

R. B. Cochrane, Buncombe county. Cf. *Quebec*: Bergen, *Current*, No. 144 (if you cannot touch the tips of your little finger and first finger together behind the two middle fingers, on both hands, then you will not marry the man you want to marry).

4186 Turn one hundred diamond rings, and shake hands with a man. He is the one who will marry you.

Ella Parker, Mt. Gilead, Montgomery county.

4187 If fifty rings containing sets are turned all the way around a number of people's fingers, the girl turning the rings will marry the first man she sees wearing a tie the color of the set of the last ring turned.

Helen Adams, Newton, Catawba county. *General*: Beckwith, *College*, No. 162 (you will marry the man you see whose necktie corresponds to the color of the twenty-fifth stone) — *Kentucky*: Thomas, No. 511 (twenty rings); No. 512 (a hundred set rings); No. 507 (if you turn nine set rings and two signet rings, the first man you meet wearing a tie the color of the stone in the last ring turned will be your future husband) — *Texas*: Bogusch, 117 (if you turn thirty-one rings with gems in them on the hands of thirty-one different girls, the last stone will be the color of the neckties your future husband wears) — *California*: Dresslar, 119 (the first young man a girl sees after she has turned sixteen diamond rings once around will be her husband, if he wears a blue necktie).

4188 Turn twenty signet rings and one diamond, and the first boy you meet with a red tie on, you will marry.

Antoinette Beasley, Monroe, Union county. Cf. *Kentucky*: Thomas, No. 508 (after you have turned ten signet rings and one diamond ring, the first boy with a red tie on who tips his hat or cap to you is your future husband).

4189 Turn nineteen finger rings of any kind, then turn a diamond, and the next person you meet will marry you.

Mary O. Pruette, Charlotte. Cf. *Kentucky*: Thomas, No. 509 (turn sixteen diamond rings and one signet ring; the first person you meet and speak to thereafter, etc.)

4190 Turn nineteen signet rings and one diamond, and the first boy you meet wearing a red tie will be your future husband.

Caroline Biggers, Monroe, Union county. Cf. *Kentucky*: Thomas, No. 510 (nineteen signet rings only; otherwise the same).

4191 Hold a gold ring on a strand of hair over a glass of water, and the number of times it strikes is the initial of his surname.

Dixie V. Lamm, Lucama, Wilson county. The use of a ring suspended from a hair into a glass of water is a fairly common means of establishing the lapse of time before marriage, according to the number of times the ring strikes the glass, but the striking of initials, or otherwise indicating the name of the lover is decidedly rare. Cf. *Connecticut*: Bergen, *Current*, No. 264 (hang a gold ring over a glass of water, from a hair, saying the name of some man; if the ring strikes the side of the glass three times, you will marry him)—*Illinois*: Hyatt, No. 7096 (slip a wedding ring on a silk thread, and holding the two ends of the thread in your left hand, lower the ring into a glass tumbler; recite the letters of the alphabet, and the letter mentioned as the ring strikes on the side of the tumbler will be the initial of the one you are to marry).—HDA VII, 723, s.v. "Ring"; cf VI 1286, s.v. "Orakel."

4192 It is bad luck to remove a ring from the finger of a girl.
Anonymous.

Fingernails, Toenails, Feet

4193 White scars on your fingernails tell the number of sweethearts you have.

Margaret Taylor, Mt. Holly, Gaston county; Jessie Hauser, Pfafftown, Forsyth county; and an anonymous informant. All references are to "spots." *General*: Beckwith, *College*, No. 148; Knortz, 21 — *South Carolina*: Bryant I, 286, No. 34 — *Kentucky*: Thomas, No. 445 — *Indiana*: Busse, 21, No. 3 — *Illinois*: Hyatt, No. 6856 — *Texas*: Bogusch, 119; Turner, 152 — *New Mexico*: Moya, 76, No. 24 (Spanish) — *California*: Dresslar, 104. — Wessman, 33.

4194 White spots on the third fingernail reveal one's fortune in the matter of sweethearts.

Mrs. Gertrude Allen Vaught, Alexander county. The "third finger," excluding the thumb, or the "fourth finger," counting it, usually refers to the so-called "ring finger." Cf. No. 4195, below.

4195 If you have white spots on your ring finger, you'll have a lover.

Kate S. Russell, Roxboro, Person county. *General*: Patten, 140 — *Maryland*: Whitney-Bullock, No. 775 (a beau) — *Kentucky*: Thomas, No. 966 (beaux) — *Louisiana*: Roberts, No. 316 (a beau) — *Ontario*: Waugh, No. 156 (a beau) — *New England*: Johnson, *What They Say*, 48 f. (a beau) — *Massachusetts*: Bergen, *Current*, No. 118 (beaux) — *New York*: Barnes, No. 84 (a beau) — *Ohio*: Bergen, *Current*, No. 119 (a beau) — *Illinois*: Allison, No. 384 (beaux); Hyatt, No. 3396 (beaux) — *Nebraska*: Cannell, 33, No. 34 (beaux) — *California*: Dresslar, 104 (as many lovers as there are white spots on the nail of that finger). — Wessman, 33.

4196 If you find three spots on your little finger, you have three sweethearts.

Anonymous. Unless otherwise indicated, reference is to one spot only. *South*: Puckett, 457 (white specks under the fingernail [Negro]). *Kentucky*: Thomas, No. 444 — *Illinois*: Hyatt, No. 6651; No. 6855 (a new sweetheart).

4197 The number of spots on the nail of the little finger of the left hand show how many sweethearts you will have.

Green Collection.

4198 Cut the nails every Friday night for nine days [*sic*], and you will have a sweetheart at the end of the time.

Edna Whitley. Cf. *Maryland*: Whitney-Bullock, No. 2172 (if you cut your nails six Fridays in succession and a seventh Thursday, you will become engaged to be married). — Cf. HDA III, 66, s.v. "Freitag."

4199 If you cut your nails on Saturday, you will see your sweetheart on Sunday.

Mrs. Gertrude Allen Vaught, Alexander county, and Grace Tucker (South Carolina). *South*: Puckett, 401 (lover [Negro]) — *North Carolina*: Whiting, 408, s.v. "Fingernails" — *South Carolina*: Bryant I, 290, No. 17 (tomorrow) — *Maryland*: Whitney-Bullock, No. 2132A (a beau tomorrow) — *Kentucky*: Thomas, No. 446; No. 2702 (see your beau tomorrow) — *Tennessee*: Farr, *Love*, No. 95 (you will have a beau on Sunday); McGlasson, 24, No. 7 — *New York*: Bergen, *Current*, No. 1420 (tomorrow) — *Pennsylvania*: Sener, 243 — *Indiana*: Busse, 21, No. 2 — *Illinois*: Hyatt, No. 6669 — *Nebraska*: Cannell, 33, No. 27 (a fellow tomorrow) — *New Mexico*: Espinosa, 417, No. 33 (lover [Spanish]) — *California*: Dresslar, 73 (tomorrow). — Lean II, 267; Addy, 114; Udall, 282.

4200 If a person cuts his (or her) toenails when alone and throws the parings into the fire, he (or she) will see the person that he (or she) is to marry coming into the room when the parings begin to burn.

Mrs. Gertrude Allen Vaught, Alexander county.

4201 If your leg itches, you are going to get to sit by the side of a new pair of pants.

Edna Whitley.

4202 If your foot goes to sleep, make a cross on it and think of your sweetheart.

Antoinette Beasley, Monroe, Union county.

4203 Stub your toe, kiss your finger, and touch blue, and you will see your sweetheart before bedtime.

Anonymous. Cf. *Ontario*: Doering-Doering I, 65 (Stub my toe, / Meet my beau. / Touch blue, / Sure to come true. / Turn to the right, / Meet him tonight). In the following items, unless otherwise specified,

reference is made to stubbing one's toe, kissing one's thumb, and then seeing one's sweetheart. *Kentucky*: Thomas, No. 585 (beau) — *Tennessee*: Farr, *Love*, No. 72 (beau); McGlasson, 24, No. 9 (true love); Rogers, *Wish*, 40 ('fore sundown comes) — *New York*: Allen, 258 — *Illinois*: Hyatt, No. 6684 (he'll be sure to come); No. 6687 (if you stomp your toe, kiss your thumb and think of your beau, and you will see him); No. 6685 (after stubbing your toe, kiss your thumb and face the opposite direction, etc.); No. 6686 (walk backward over the spot where you stubbed your toe, turn around and kiss your thumb, etc.); Norlin, 212, No. 53 (beau) — *Iowa*: Stout, No. 277 (meet your fate [or beau] ere the day is done); No. 72 (Stub your toe and kiss your thumb, / That's a sign your beau will surely come); No. 95 (the first man you meet is the one you will be sure to marry) — *Ozarks*: Randolph, 183 ('fore bedtime comes), Randolph, *Folk-Beliefs*, 79 (a girl will see her sweetheart within twenty-four hours); Wilson, *Folk Beliefs*, 163 — *Texas*: Turner, 153 (beau) — *Nebraska*: Cannell, 19, No. 84 (see your beau before night); No. 83 (see your beau before one).

Shoes, Shoelaces, Walking, etc.

4204 It is a sign of good luck if you happen to put your sock on wrong side outwards when you get up in the morning, especially if you are going a-courting that day.

O. W. Blacknall, Kittrell, Vance county. Cf. *Illinois*: Hyatt, No. 6752 (if you put your stockings on wrong side out, your sweetheart loves you).

4205 If you find a button, put it in your shoe. The first man you go across water with will be your husband.

Green Collection.

4206 It is a sign that a person's sweetheart is thinking about him if his shoe comes untied.

Irene Thompson, Mt. Airy, Surry county; an anonymous informant; and two other informants from Durham and Forsyth counties. *General*: Beckwith, *College*, No. 145 — *South*: Puckett, 446 (Negro) — *Kentucky*: Price, 34; Thomas, No. 525; No. 526 (you are thinking of your sweetheart) — *Mississippi*: Hudson, 146, No. 18 — *Louisiana*: Roberts, No. 128 — *Ontario*: Waugh, No. 388; Wintenberg, *Oxford*, No. 37 — *New York*: Allen, 258; Bergen, *Current*, No. 386 (should your shoestring come unloosened, "'T is a sure sign and true, / At that very moment / Your true love thinks of you") — *Illinois*: Hyatt, No. 6707; No. 6659 (your thoughts are directed toward your beau); Wheeler, 62 — *Iowa*: Stout, No. 104 (Norwegian) — *Texas*: Bogusch, 118 — *Nebraska*: Cannell, 15, No. 14; *Nebraska Proverbs* 1, 4 — *California*: Dresslar, 114; also (your intimate gentleman friend is thinking of you) — *Washington*: Tacoma, 29. — HDA VII, 1353, s.v. "Schuhband."

4207 If a girl's shoe string becomes untied, her fellow is thinking of her.

Anonymous. *General*: Knortz, 150 — *Ozarks*: Randolph, 184. — Addy, 101; HDA VII, 1353, s.v. "Schuhband."

4208 Tie your shoe and name it for someone. If it stays tied the person for whom you tied it loves you, but if it comes undone he does not love you.

Lucille Cheek, Chatham county; Julian P. Boyd; and three other informants from central and western counties.

4209 If your shoe lace becomes undone, you will meet your future husband or wife, as the case may be, provided someone ties your laces and wishes.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering 1, 62.

4210 If you let someone tie your shoe that has come untied, you will catch a fellow.

Mamie Mansfield, Durham county.

4211 If a boy ties a girl's shoe, he will be her husband.

Anonymous.

4212 If your shoe lace is untied, "your beau-lover is drunk."

Green Collection.

4213 To walk in the track of a cart wheel is a sign that you want to get married.

Julian P. Boyd.

4214 If anyone walks nine rails without falling off, he can marry whomever he wants.

Mary O. Pruette, Charlotte, and Mrs. Gertrude Allen Vaught, Alexander county. Cf. *General*: Beckwith, *College*, No. 163 (walk nine rails on a railroad track without falling off, and the next man you meet you will marry).

4215 If you can walk eleven rails on a railroad without touching the ground, you can marry whom you please.

Katherine Bernard Jones, Raleigh. Cf. *Kentucky*: Thomas, No. 484 (you will marry the first person of the opposite sex whom you meet).

4216 Walk one hundred railroad rails consecutively, and you can marry anyone you wish.

R. B. Cochrane, Buncombe county.

4217 If a bachelor stumbles, it is a sign he is going to meet the girl he is going to marry.

J. Frederick Doering, Durham. Cf. the following general references to stumbling as an indication of a coming marriage: *Texas*: Turner, 152 (a girl will marry soon if she stumbles near the top of a stairway). Cf. No. 4330, below. — Storaker, *Mennesket*, No. 350.

Hats, Dresses, Handkerchiefs, etc.

4218 If a girl puts on a boy's hat, it is a sign she wants to kiss him.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *General*: Beckwith, *College*, No. 174d (it is proper to kiss a girl if she is wearing the boy's hat who kisses her); Bergen, *Current*, No. 381; Knortz, 145 — *South Carolina*: Bryant I, 286, No. 36; No. 37 (it is permissible for a young man to kiss a girl if she is wearing the hat of the boy who kisses her) — *Louisiana*: Roberts, No. 868 — *Pennsylvania*: Fogel, No. 2018 (German) — *Illinois*: Hyatt, No. 6653; No. 6877 (it signifies that a man wants to kiss a girl if he places his hat on her head) — *Nebraska*: Cannell, 16, No. 37 (it is a sign that the owner of the hat may kiss her) — *California*: Mills, 43. — Cf. HDA IV, 534 f., s.v. "Hut."

4219 If a boy puts on a girl's hat, mistakenly or otherwise, the owner of the hat has to kiss him.

J. Schaffner. Cf. No. 4218, above.

4220 To make persons love one another—if it's a girl—take the bow out of the boy's cap.

Edna Whitley. Cf. *Kentucky*: Thomas, No. 248 (get a bow of ribbon out of a boy's cap and put it into your locket; the first boy that you cross water with thereafter will be the one you are to marry).

4221 To make a person love you, take the bow off his hat and wear it in your shoe.

Julian P. Boyd. *South*: Puckett, 325 (Negro).

4222 If a girl steals the little bow of her friend's hat and wears it on her garter, he will fall deeply in love with her.

Lucille Cheek, Chatham county. Cf. *South*: Puckett, 325 (worn in your stocking, or tied around your leg, but no mention of the girl's stealing it).

4223 If you find the hem of your dress turned up, it is a sign that you'll see your sweetheart soon.

Mildred Peterson, Bladen county, and an anonymous informant. Cf. *New York*: Allen, 258 (a date with your beau) — *Indiana*: Busse, 21, No. 15 (a new sweetheart) — *Illinois*: Hyatt, No. 6844 (she will soon have a lover). — Cf. HDA VIII, 1324, s.v. "Umkehrung."

4224 If the hem of your dress is turned up, kiss it and you will see your sweetheart before tomorrow night.

Ruth Holt, Graham, Alamance county, and an anonymous informant. Cf. *Illinois*: Hyatt, No. 6842 (a turned-up hem on your dress signifies that you are going to receive a kiss); No. 6843 (a girl kissing her skirt hem before turning it down will be kissed by her former sweetheart).

4225 If the hem of your dress gets turned up, you will go to a wedding.

Julian P. Boyd.

4226 If a stick catches in the dress while walking, it is the sign of a beau. If it falls off of itself he will leave you. If you have to pull it off it is a better sign.

Anonymous. Except in Decrow, there is no mention of the stick's (briar's, etc.) falling off. Cf. *Maryland*: Whitney-Bullock, No. 548 (if a briar gets caught in a girl's dress, it is a sign that a widower is after her) — *Kentucky*: Thomas, No. 534 (bramble: a widower is in love with her) — *Louisiana*: Roberts, No. 131 (if a briar catches on your skirt you have caught a beau; say the letters of the alphabet as you walk, and it will fall off as you say the letter which is the initial of his name) — *Maine*: Decrow, 319 — *New York*: Gardner, No. 224 (a stick or briar fastened to a girl's dress) — *Pennsylvania*: Fogel, No. 175 (a bramble on a woman's skirt indicates a lover [German]) — *Ozarks*: Randolph, 182 (if a girl's skirt is always catching on briars, it is said that she will soon catch a husband). — Sébillot 1, 322 (widower).

4227 If a handkerchief is placed where the dew can fall on it on the first morning of May, it will have the name of your betrothed on it.

Bessie Lou Mull, Shelby, Cleveland county. Cf. *Tennessee*: Farr, *Love*, No. 71 (if a handkerchief has been left outside overnight before the first day of May, the next morning the initials of your future mate will be written on the handkerchief) — *Illinois*: Allison, No. 188 (on the last day of April put a handkerchief where dew will form on it; get up early, and you will find the initial of your future mate on it). Cf. Nos. 4540, 4567 ff., 4580, below.

4228 Make somebody pick up the corners of a handkerchief and then you may select two and pull them from the hand. If they are diagonal, your sweetheart loves you.

Green Collection. *Tennessee*: Farr, *Love*, No. 139 — *Prince Edward Island* and *Maryland*: Bergen, *Current*, No. 236 (if she gets opposite corners, she will be married).

4229 Wet a handkerchief in water which divides two men's land, and hang it on a bush to dry. One's future intended will turn it over.

Mrs. J. W. Durham; Mamie Mansfield, Durham county; and an anonymous informant.

4230 When a lady counts the ribs of her fan, it is a sure sign that she wishes you to speak to her.

L. B. Brantley, Zebulon, Wake county.

LOVE CHARMS, APHRODISIACS, ETC.

Bodily Tokens

4231 If a young girl knows her admirer loves her and she wishes him to come within three days, let her take a clean sheet of white paper, without lines, a pin with a new point, then prick the tip of the ring finger on the left hand. She must then write both their names as small as possible in the middle of the page

with the blood, make three rings around the names in blood, fold the paper so as not to bend the writing, tie it with her own hair, and, without letting anyone know of it, bury it at nine o'clock at night. If he loves her he will come within three days without fail.

Dorothy Kanoy, Fayetteville, Cumberland county. Cf. *South*: Puckett, 266 (prick the third finger on the left hand with a pin, take some of the blood and write your name and your sweetheart's name on a piece of paper; draw a heart around the names and bury the paper under your doorstep, and your absent lover will return to you at once [Negro]) — *Illinois*: Hyatt, No. 9361 (same as the previous item except that the paper is to be buried at nine o'clock at night [Negro]); cf. Nos. 9359 f. for other blood rituals — *Ozarks*: Randolph, 167 f. (if a girl has quarreled with her lover, she may get him back by taking a needle and drawing a little blood from the third finger of her left hand; using the needle as a pen, she writes her initials and his in blood on an ironwood chip, draws three circles around the letters, and buries the chip in the ground; the recreant boy will be hangin' 'round again in three days or less).

4232 Three drops of your own blood fed to the object of your misplaced affection is an effective love charm.

Green Collection, and Mrs. Maude Minish Sutton, Lenoir, Caldwell county. Cf. *South*: Puckett, 267 (put some of your blood on candy and give it to your girl to eat (Negro) — *Georgia*: Campbell, 2 (candy with a few drops of blood on it fed to a woman) — *Nova Scotia*: Creighton, 19, No. 61 (a drop of your blood in candy or an apple) — *Illinois*: Hyatt, No. 9357 (blood disguised with tomatoes and put into vegetable soup (Negro). — HDA I, 1436, s.v. "Blut."

4233 If you will steal a piece of a boy's, or a girl's hair, and sew it in your coat or dress, he or she will get crazy about you.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. Nos. 4234 ff., below. Cf. *Pennsylvania*: Bayard, 59 (if a girl takes some hair from any part of her body and secrets it about the clothing of her lover, he will not be able to stay away from her. Cf. Nos. 4237 f., 4240, below. — HDA VI, 943 s.v. "nähen"; cf. III, 1280, s.v. "Haar"; VII, 1528, s.v. "Schwelle" (the last two references deal with placing the hair under one's threshold).

4234 A person possessing a lock of hair of a person may possess that person as a sweetheart.

Lucille Massey, Durham county. Cf. *Kentucky*: Thomas, No. 366 (pull a hair out of a girl's head and she will love you); No. 888 (if you hold a lock of your lover's hair, he will always be true to you) — *Tennessee*: Farr, *Love*, No. 168 (if you pull a hair out of a girl's head, she will love you — *Nova Scotia*: Creighton, 19, No. 62 (steal a lock of hair from the girl you love and she won't be able to refuse you) — *Illinois*: Hyatt, No. 6865 (you can secure a girl's love by pulling hair from her head); No. 9385 ("If a man loves you and you love him don't let him get a strand of your hair; for if you do, he will run you crazy") — *Rio Grande*: Bourke, 137 (a Mexican keeps a lock of his sweetheart's hair, not so much as a pledge of affection, as a preventive of aberration; as long as he keeps it, she can't love anybody else, and even were she married to another man, the marriage would be vain, if he did not con-

sent, provided he tied three knots in the tress [Spanish]) — *Washington*: Tacoma, 26 (pull a hair out of a girl's head and she will love you). — Foster, 93; Udal, 279.

4235 Wear your sweetheart's hair in a locket to make him think of you.

Green Collection. Cf. *South*: Puckett, 325 (carried in purse [Negro]).

4236 Wear a wisp of your sweetheart's hair next to your heart and she will love you.

Anonymous. Cf. *South*: Puckett, 325; 266 (get as many hairs from a girl's head and wear them in the upper left vest pocket [i.e., over the heart] [Negro]) — *Nova Scotia*: Fauset, No. 321 (to gain a girl's affection, get two or three strands of her hair, tie them with gray yarn and keep them under your left arm for two weeks [Negro]) — *Illinois*: Hyatt, No. 9386 (take some of your beau's hair and put it in a little sack; pin the sack so that it will "lay" on your bosom all the time; he may try to go with others, but you will be on his mind all the time and he will come back (Irish). — Leland, 134.

4237 If a man steals a piece of a girl's hair and wears it in his hat, she will be crazy about him.

Lucille Cheek, Chatham county. *South*: Puckett, 325 (Negro) — *Kentucky*: Thomas, No. 369 (if you wear a lock of your sweetheart's hair in your hat, he will love no other) — *Illinois*: Hyatt, No. 9393 (girl secrets her hair in her lover's hatband); No. 9396 (pull out a few hairs from your privates and put them in the hatband of the man you want to love you; these hairs will lie against his brain and make him crazy about you [German]). — HDA VIII, 626 (also pubic hair), s.v. "Sympathie."

4238 If your lover is trying to leave, a good remedy is to get a hair around his neck under his collar, and he can never get rid of it. When he tries to make love to another girl it will choke him; and he is sure to return.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

4239 You can put the girl from his mind, in case you have trouble about getting the hair around his neck, by taking a lock of her hair and putting it in a split in a sliver from a lightning-struck white pine, and by then throwing the pine in running water. He will go as far as the water runs.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. Mrs. Sutton wrote an extended account of this ritual, dialect and all, in the *Raleigh News and Observer*, May 17, 1931, under the heading, "Mollie's Love Charm." It provided for a girl's securing hair and nail trimmings from her rival, and then giving them to a "wise woman" who with an elkhorn handled knife opens up a sliver of wood taken from the north side of a lightning-struck tree, and then has the girl herself throw it into the running water. Cf. *South*: Puckett, 266 (reference is made to securing hair from a woman [head and private parts], and then secreting it in a crack in the wall [Negro]). Cf. No. 4274, below. — Cf. HDA III, 1280, s.v. "Haar."

4240 Wear a wisp of your sweetheart's hair in your shoe, and he or she will love you.

Edith Walker, Watauga county. Cf. *South*: Puckett, 267 (a love charm is to wear a little of your lady love's hair in your shoe for a day or so and then take it and bury it under your doorstep [Negro]) — *Illinois*: Hyatt, No. 9399 (if a man wants to run a woman crazy, he can take a strand of her hair and wear it in his shoes for a week [Negro]); No. 9402 (cut off husband's hair when he's asleep, wear it in your right shoe, and he will never leave you [Negro]); No. 9398 (woman's private hair and some from a man's head, tied together and worn in the woman's left shoe, will make him crazy about her [Negro]).

4241 To keep a man from wandering from home, plug the door frame with his hair.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

4242 For a husband who is admiring someone else, it is advised that a lock of his hair be plugged in the door jamb with a hickory stob. Hickory is used because it takes a long time to rot, and he is secure only while the stob is sound.

An extended account is contained in the *Raleigh News and Observer*, May 17, 1931. An old granny "fixed" an erring lover by securing hair from the girl's head, and nails from the fellow's toe, securing them in the door jamb "druv up" with a hickory nut. Once the stob "wuz driv in," one could be sure that he was the "stiddest feller" in the settlement. Cf. *South*: Puckett, 325 (your lover's hair nailed to a tree or post will make the person love you; but, inserted in a green tree, it will run the owner crazy [Negro]). Cf. No. 4255, below.

4243 The parings from your left forefinger nail, three hairs from your head, wet in your blood and tied in a garment you have worn, is a love charm. Bury it under the northeast corner of your beloved's house.

Green Collection. For the burial of love charms, cf. No. 4280, below. — Cf. HDA III, 1281, s.v. "Haar."

4244 You may win a lover by giving him or her wine in which your nail trimmings have been soaked.

Madge Colclough, Durham county. *South*: Puckett, 266 (Negro) — *New York*: Allen, 260 (nail trimmings soaked in whiskey administered to lover); Gardner, No. 77 (teaspoonful of nail filings mixed with a glass of beer, cider, lemonade, or other beverage) — *Ozarks*: Randolph, 166. — Taboada, 51.

Intimate Possessions

4245 A maiden may rub her eyes with a pearl and thereafter, by merely gazing at a man, she makes him her slave.

Anonymous. Cf. *Iowa*: Stout, No. 94 (dissolve a pearl in water; have your girl drink the solution, and she will always love you).

4246 Star stones and star sapphires served the girls of yesterday as love charms.

Edith Herlong (Florida). Cf. *General*: Knortz, 58 (a sapphire brings happiness to the bride).

4247 Scarf pins made in the shape of a love knot make an effective love charm.

Green Collection.

4248 To win a lover, place his picture in a drawer, cover it with clothes, and he will love you.

Constance Patten, Greensboro. The burying of photographs, albeit not in a drawer, is noted for *Kentucky* (Thomas, No. 468) and *Illinois* (Hyatt, Nos. 9421, 9429 f.).

4249 A coin broken on the new of the moon, and one half sewed in the clothing of one who is vainly loved, will bring a return of the wasted affection.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

4250 Write a girl's name and leave it in a package at the cross-roads, and the man who finds it will have her love.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

4251 Point your shoes toward a certain door each night for nine nights, and it will bring a desired one to your door.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

4252 If you step on a person's heels, you will catch his or her sweetheart.

Zilpah Frisbie, Marion, McDowell county. Cf. *South*: Puckett, 462 (Negro) — *Kentucky*: Thomas, No. 388 — *Louisiana*: Roberts, No. 121. — Wessman, 36.

4253 A girl may make a man whom she desires visit her home by walking behind him and picking up some dirt from his track. She must wrap the dirt in a cloth and keep it. The man will soon become her suitor.

Lucille Massey, Durham county. Cf. *South*: Puckett, 266 (pick up some dirt from a girl's foot track, mix it with dirt from your own, tie in a piece of red flannel, and wet with the juice of a red onion; carry this in your left vest pocket, and she will surely be yours [Negro]); 267 (take up the girl's tracks, put them in your sock, and bury it under the doorstep [Negro]); *ibid.* (girls sometimes win an indisposed lover by putting his tracks under their bed [Negro]); 326 (pick up the desired person's track and lay it over the door [Negro]). — Cf. HDA III, 242, s.v. "Fussspur."

4254 If a man counts nine steps a girl takes and gets some dirt out of her left heel track, and carries it in his pocket for nine days, she will be crazy over him.

Lucille Cheek, Chatham county. Cf. *Kentucky*: Shearin, 321 (to win a maiden, the lover should count her steps up to the ninth one, then take some earth from the track made by her left shoe-heel, and carry it in his pocket for nine days).

4255 To keep a woman true, take some dirt from her right foot track and a wisp of hair on the back of her neck and stob it in the hole with a hickory stob.

Mrs. Maude Minish Sutton, Caldwell county. Cf. No. 4242, above.

4256 To make a lover return, put foot tracks in a sock and place it under your pillow. Put a letter to your lover in a can and throw it in running water.

Constance Patten, Greensboro. Cf. *South*: Puckett, 267 (take up the girl's track, put it in your sock and bury it under the doorstep [Negro]); 326 (put a letter from your lady love in a can and throw it in running water [Negro]).

4257 If your sweetheart is going to see another girl, sprinkle salt in his path before him, and he will quit her and come back to you.

Edith Walker, Watauga county. Cf. *Illinois*: Hyatt, No. 9461 (sew some salt in a man's pants pocket without him knowing it, and he will not leave you [Negro]). — Cf. HDA VII, 902, s.v. "Salz."

4258 If a girl sows salt on the ground to win her man, he will die of the "wastin' sickness" unless he comes and takes her.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. Cf. Leland, 19.

4259 Salt sprinkled on a fire at the end of a nine-day period is supposed to win a wavering lover back for a girl if she repeats the following charm:

It is not salt I aim to burn,
But my true lover's heart to turn.
Wishing him neither joy nor sleep,
Till he come home to me and speak.

"When hit works, it works; he'll be back," the old granny said, "And he'll stick closer than a cuckleburr in a sheep's wool."

Newspaper file of the *Raleigh News and Observer*, May 17, 1931. *Illinois*: Hyatt, No. 9462 (if your husband is running with another woman, just before you go to bed sprinkle some salt on the cookstove; then go and hang his pants on the foot of the bed. This must be done for nine nights, and he will stop the other woman [Negro]) — *Ozarks*: Randolph, 168 (salt placed on the fire seven consecutive mornings will bring the absent lover home whether he wants to come home or not.)

4260 If your lover is chasing after another woman, have an old granny make a beeswax doll, using a picture of the other woman, and bury it under a rotten stump.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. Cf. Kittredge, *Witchcraft*, 75.

4261 If the foregoing charm does not work, the girl herself is given the effigy of "the other woman" to place in the chimney, where it is hot enough to melt it away, and thus destroy her rival.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. Applied to the love relationship here is an old principle of witchcraft, vicarious destruction of one's rival or enemy by means of torture inflicted upon an effigy. Various examples of such involution are to be found in the chapter on witchcraft. Cf., for example, No. 5549, below.

Animal and Plant Tokens

4262 To break love tokens, send the gift back to the giver, and wear a rabbit's foot, namely, the left hind foot of a graveyard rabbit.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. For the use of a rabbit's foot as a charm, cf. Nos. 5789 ff., below, esp. Nos. 5796 ff.

4263 The following is what a lady told me made her husband love her: She put a frog in a box and late that evening she placed the box containing the frog over an ant hole. The ants ate the meat. A week later she went to the box and found a bone of the frog in the shape of a fish hook. She took the hook and put it in her husband's coat and he fell in love with her again.

Eleanor Simpson, East Durham. Unless otherwise specified, the following references are all to toads. *Ontario*: Wintemberg, *Oxford*, No. 29 (after the bones are picked clean by the ants, a certain bone must be found, possession of which will cause the object of your affections to reciprocate your love; the information about this charm must be imparted by a girl to a boy, and vice versa, for, if given by a girl to a member of her own sex, the charm will lack potency) — *Nova Scotia*: Fauset, No. 319 (the toad all eaten up except for two bones, one of which is put in the girl's clothes [Negro]); No. 320 (one bone shaped like a hook, one shaped like a fan; if you want a fellow, put the hook in his clothes; if you want to get clear of him, brush him with the fan) — *New York*: Allen, 260 (the ants will devour the toad, leaving two bones, one fork-shaped, the other like a hook; to win the love of a man, place the hook on his clothing, but beware of the fork, which will beget only his wrath) — *Pennsylvania*: Bergen, *Animal*, No. 46 (a certain hook-shaped bone is taken as a love charm; if this is fastened in the sleeve of a girl she will marry you). — Addy, 79; Leland, 26 (note), 119; HDA I, 362, s.v. "Ameise."

4264 Frog's blood, put on a certain girl you are interested in, will compel her to love you.

Green Collection. Cf. HDA III, 134, s.v. "Frosch."

4265 Three drops of blood taken from a snake while it is still alive, mixed in a small pinch of spider dust (ground spider) and stirred in a cup of green corn, will kill any rival who drinks it and will bring back the loved one.

F. C. Brown, Durham.

4266 To break love tokens, flip a bone which looks like a fish scale at the one who has been under charm.

Madge Colclough, Durham county.

4267 Spanish fly will increase mannishness [passion?].

Green Collection. Cf. *Ontario*: Waugh, No. 283 (it is given [in homeopathic doses?] in candies) — *Rio Grande*: Bourke, 133, No. 3 (to make a love-philtre, take the insect called *cantaria*, dry, grind to a powder, put a very small pinch into a cigarette, and let the young woman smoke it, or let it be put in her food or drink [Spanish]). — Cf. HDA iv, 965, s.v. "Kanthariden."

4268 To win a lover, wear under the arm two grape leaves that are joined together and you will get the one you love. The Negroes call this the Adam and Eve root charm.

Constance Patten, Greensboro. Cf. *Washington, D. C.: The Folk-Lorist* 1 (1892-1893), 159.

4269 If you hold an apple in your arm pit until it is warm, and then eat it, your sweetheart will love you.

Eunice Smith, Pantego, Beaufort county. *Kentucky*: Thomas, No. 200 — *Tennessee*: Farr, *Love*, No. 155 — *Newfoundland*: Bergen, *Animal*, No. 1154 (an apple pricked with pinholes and then put under the left arm is given to the person whose love one wishes to secure).

4270 Hellebore is a charm to make a man or woman love the one who uses it.

Anonymous.

4271 Carry sweet-shrub in your pocket to win a girl's love. Green Collection.

4272 Get a leaf from a ten-finger plant and measure the middle finger on your left hand with it. Tear the leaf off, and keep it wrapped up in your pocket, and you may have anyone you want.

Madge Colclough, Durham county.

4273 Planting the entwined names of two persons under the moss on the east side of certain trees will bring them together.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

4274 To keep a man true, split a splinter from a white pine struck by lightning, put a twist of her hair (i.e., of the other

woman) in the split, and throw the splinter in running water. She will travel as far as the water from your door.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. Cf. No. 4239, above.

4275 White moss from the skull of a murdered man, picked in a graveyard at the full of the moon, and tied in a piece of blue cotton cloth around the neck, will win any man.

F. C. Brown, Durham.

Love Powders, Charms

4276 To make a person love you, sprinkle love powders on the food of the object of your devotion. Be sure and present the person with something he (she) likes, never cross him (her) or make him (her) mad, no matter how much he (she) flirts, and always prove you are interested in him (her) alone.

Madge Colclough, Durham county, and W. S. Smith, Cornelius, Mecklenburg county. A long account of the flourishing trade in love powders in North Carolina appeared in the *Durham Sun* under an INS dateline out of Raleigh for Aug. 18, 1928, under the heading, "Drug Store Trade in Love Powders Brisk in Carolina." Many druggists reported almost daily calls for love powders to bring back erring spouses or to rekindle the ardors of the couple's honeymoon. Powdered sugar, with a little aromatic flavoring, at 50 cents a packet, was the commodity usually purveyed, and a Winston-Salem druggist is reported as having made about \$150 a year on this one item alone. *South*: Puckett, 265 (love powders, pink for female, and white for male, are mixed into cakes, the power of the charm working off after ten years; a New Orleans druggist reports daily requests for such powders) — *Ozarks*: Randolph, 166 (country druggists sell a perfumed mixture of milk, sugar, and flake whiting at enormous profits; this stuff is dissolved in a girl's coffee or fed to her in candy, and is said to be quite efficacious); Wilson, *Folk Beliefs*, 163 — *Illinois*: Hyatt, No. 9449 (make a love powder out of a half teaspoonful of sugar, one teaspoonful of peppermint, and one teaspoonful of grated candied orange peel; give one teaspoonful of this mixture in a glass of wine or coffee, and he will love you forever [German]). — Wessman, 50 f.

4277 To make a person love you, think about him all the time.

Eunice Smith, Pantego, Beaufort county. Cf. *Illinois*: Hyatt, No. 6682 (if you love a person, think of them real hard and they will come to you soon).

4278 A girl can win the love of any man she desires by secretly throwing over his clothes some of the powder made by rubbing together a few heart leaves which have been dried before the fire. She may have a score of lovers by carrying leaves in her bosom. The opposite sex may use the same means.

Elsie Doxey, Currituck county, and Mrs. Gertrude Allen Vaught, Alexander county. *North Carolina*: Mooney, 99 (heart leaves, or liverwort).

4279 To make a person love you, give candy or food with love powders on it. Charm, or have a conjure doctor charm for you.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and Mrs. Gertrude Allen Vaught, Alexander county. Cf. No. 4276, above.

4280 Bury a love charm with secret contents in the northeast corner of the desired one's field at daybreak on the morning of the change of the moon.

Green Collection. For the burial of love charms, cf. No. 4243, above.

4281 June 22nd is a day for love charms.

Green Collection. For the importance of June 22nd in matters pertaining to love, cf. Nos. 4437, 4444, below.

4282 To see a pretty girl, make a cross and spit in it.

Mr. Fairly. This appears to be an application to love matters of a magical act encountered in other kinds of practices. Cf., for example, Nos. 472, 3764, 3770 f., 3773 f., 3777, 3791, 3828, 3862, above, and 5842, below.

4283 Cherokee witches can make you lovesick merely by thinking of you in that condition.

Anonymous. From the MS file of newspaper clippings, taken from an article in an unnamed and undated Washington newspaper, but dealing with the *North Carolina* Cherokee.

HOME AND DOMESTIC SCENE

Table and Cutlery

4284 If a person sits on the table, it is an indication that she wants to get married.

Lida Page, Nelson, Durham county, and two other informants from Wake county. *South Carolina*: Bryant 1, 285, No. 12 — *Kentucky*: Price, 34; Thomas, No. 568 — *Tennessee*: Farr, *Love*, No. 60; McGlasson, 24, No. 11; Redfield, No. 285 — *Ontario*: Wintemberg, *Toronto*, No. 40 — *New England*: Johnson, *What They Say*, 126 — *New York*: Gardner, No. 270 — *Indiana*: Busse, 22, No. 20 — *Illinois*: Norlin, 207, No. 16; Smith 11, 63, No. 4 — *Nebraska*: *Nebraska Proverbs* 1, 6 — *California*: Dresslar, 53; 97 (you are in love); 98 (the person is engaged); Mills, 43 — *Washington*: Tacoma, 29. — Addy, 97; Lean 11, 305. Cf. No. 4609, below.

4285 If you sit on a table, you will be married.

Fred Stinson, Banner Elk, Avery county, and an anonymous informant. Cf. *Kentucky*: Thomas, No. 572 (if you sit on a table with a person of the opposite sex, you will marry that person) — *California*: Dresslar, 98.

4286 To misuse your tableware is a sign of being in love.

Green Collection. Cf. Nos. 4287 ff., below.

4287 In setting the table, if two forks are unintentionally put at one place, and two knives at another, it is a sign of a marriage in the family.

Sarah K. Watkins, Anson and Stanly counties, and two other informants from Brunswick and Davidson counties. Cf. *Illinois*: Hyatt, No. 6893 (if two forks and two knives are laid at the same place on the table, there will be a marriage before the year is out).

4288 If two knives are found at your place by accident, it is a sign that you will attend a wedding soon. It is also a sign that you will be married soon.

Antoinette Beasley, Monroe, Union county; two informants from eastern counties; one from Vance county; and an anonymous informant. Except for the two Louisiana references, which conform to the present text, there is mention either of a wedding or a marriage; where the marriage involves the party himself, as in the second half of the proposition, this will be stated. *Maryland*: Whitney-Bullock, No. 970 (wedding to the one receiving the two knives) — *Kentucky*: Thomas, No. 404 (wedding within a week) — *Tennessee*: Farr, *Love*, No. 24 (wedding in the family); Redfield, No. 273 (you will get married) — *Louisiana*: Roberts, Nos. 105, 716 — *Nova Scotia*: Fauset, No. 232 (pick up two knives, there will be a wedding) — *Ontario*: Waugh, No. 234 (wedding); Wintemberg, *Grey*, No. 171 (wedding); Wintemberg, *Waterloo*, 16 (wedding) — *Connecticut*: Bergen, *Current*, No. 394 (if a gentleman stayed to dinner and by accident got two knives at his plate, he would be married within a year, and there was no help for it) — *Illinois*: Allison, No. 287 (wedding); Hyatt, No. 6890 (an approaching marriage, marriage within a week, or marriage in the family); No. 6891 (the person who, while setting the table, puts two knives at one place will get married soon); Wheeler, 60 (wedding) — *Iowa*: Stout, No. 91 (a wedding in the house); No. 388 (a marriage in the family) — *Ozarks*: Randolph, 183 (someone who sits at the table that day will be married before the year is out) — *Nebraska*: *Nebraska Proverbs* 1, 5 (you will be married soon) — *California*: Dresslar, 56 (marriage in the family soon); 57 (wedding).

4289 If there are two knives at a woman's plate, she will be married.

Alda Grayson, Rutherfordton, Rutherford county. *General*: Knortz, 146 (married within the year).

4290 A dream of two forks at a person's place at the table means an invitation to a wedding.

Green Collection.

4291 If there are two forks at a place instead of one, some member of the family will be married soon.

Martha Wall, Wallburg, Davidson county. Only in the first Hyatt and the first Stout references is a marriage within the family specified. *General*: Knortz, 146 (girl will marry within a year) — *South*: Puckett, 440 (a wedding before Christmas [Negro]) — *Maryland*: Whitney-Bullock, No. 970 (sign of a wedding to the one receiving the forks) — *Kentucky*: Thomas, No. 358 (hear of a wedding); No. 1764 (go to a wedding) — *Tennessee*: Farr, *Riddles*, No. 147 (hear of a wedding);

Redfield, No. 286 (you will be at a wedding) — *Nova Scotia*: Fauset, No. 231 (sign of a marriage) — *Connecticut*: Bergen, *Current*, No. 394 (gentlemen receiving two forks will be married within a year) — *Illinois*: Allison, No. 220 (marriage); Hyatt, No. 6859 (a wedding in that house; or an approaching wedding); Smith II, 64, No. 11 (wedding); Wheeler, 60 (wedding) — *Iowa*: Stout, No. 91 (wedding in the house); No. 88 (wedding) — *Ozarks*: Randolph, 183 (someone who sits at the table will be married before the year is out) — *Nebraska*: *Nebraska Proverbs* 1, 5 (you will be married soon) — *Washington*: Tacoma, 26.

4292 If you find two forks at your place, you are going to the infare instead of to the wedding.

Elizabeth Janet Cromartie, Garland, Sampson county.

4293 Two spoons at one plate, by accident, means a marriage soon.

Green Collection. *General*: Knortz, 146 (girl will marry within a year) — *Maryland*: Whitney-Bullock, No. 970 (wedding to the one receiving them) — *Connecticut*: Bergen, *Current*, No. 394 (gentleman will marry within a year) — *California*: Dresslar, 55.

4294 To put two spoons into the same cup at the same time indicates that there will be a marriage in the family.

Eleanor Baker, Creston, Ashe county, and an anonymous informant. Only in the Patten and Dresslar items is marriage within the family specified; otherwise the reference is simply to a marriage or a wedding. *General*: Patten, 140 — *Maryland*: Whitney-Bullock, No. 984 — *Kentucky*: Thomas, No. 545 — *Louisiana*: Roberts, No. 109 — *New Brunswick*: Bergen, *Current*, No. 417 — *New York*: Gardner, No. 273 — *Illinois*: Hyatt, No. 6945 — *Wisconsin*: Bergen, *Current*, No. 417 — *California*: Dresslar, 55 — *Washington*: Tacoma, 29.

4295 If two spoons are in the same cup of tea or coffee as it is handed, it is a sign of marriage.

Anonymous. *North Carolina*: Hoke, 114 — *Maryland*: Whitney-Bullock, No. 753 (for a minister or any of his family to put two spoons in his cup of coffee or tea is a sign of a wedding).

Food, Meal, Salt, etc.

4296 Cook bread backwards, by sifting the flour with the sifter behind you, and the like; also eat it with your back toward the table, and you'll dream of whom you will marry.

Edith Walker, Watauga county.

4297 If you burn bread, it is a sign your sweetheart is mad at you.

Kate S. Russell, Roxboro, Person county. *Kentucky*: Thomas, No. 235 — *Tennessee*: Redfield, No. 393 (your husband is angry) — *Illinois*: Hyatt, No. 6695 (if a girl burns bread while baking, her beau is very angry with her).

4298 Notice the way your pie is placed on the table. Your fortune is told by the way the pie points. If away from you, marriage is indicated.

Crockette Williams, eastern N. C.

4299 If a cut of pie at the table points to your left, it means that you will get love.

Crockette Williams, eastern N. C.

4300 When the pie points toward your right, you will get a kiss.

Crockette Williams, eastern N. C.

4301 If you eat the rice from the middle of the pot, you will marry young.

L. B. Brantley, Zebulon, Wake county. *Philippines*: Meeker, 289.

4302 Rice eaten from the top of a pot or kettle indicates that the person will marry old.

L. B. Brantley, Zebulon, Wake county. *Philippines*: Meeker, 289.

4303 If, in pouring water out of a pitcher, a lump of ice goes in your glass, your sweetheart loves you.

Crockette Williams, eastern N. C.

4304 To find one's future mate, write the names of several of one's eligible acquaintances upon slips of paper. Then mix meal with water and form small balls with one name in each ball. Drop the balls into the water, and the ball which bursts first will contain the name of the person whom one will marry.

Mary Scarborough, Wanchese, Dare county. The following references all deal with the custom of writing the initials of eligible lovers on slips of paper and placing them in water face down overnight; then fishing out the next morning the letter, or letters, that have turned face up, as a divination of the name of one's future mate. The letters, however, are not encased in meal. Cf. *West Virginia*: WVF II, No. 3, p. 10; No. 2 (the bowl is placed at the foot of the bed) — *Maryland*: Whitney-Bullock No. 2353 (basin under the bed) — *Mississippi*: Hudson, 139 (pan of water placed under the bed on the eve of May Day) — *Newfoundland*: Patterson, 286 (water from a spring well placed in a white bowl that has never been touched by the lips of anyone but a newborn infant—male child if a girl performs the rite—then the letters of the alphabet are written on slips of paper and placed in a bowl face downward at the stroke of midnight, whereupon the maiden repeats the following invocation: "Kind fortune, tell me where is he who my future lord shall be; from this bowl all that I claim is to know my lover's name." The bowl is securely locked away and not disturbed until sunrise, whereupon, being blindfolded, she picks out the same number of letters as are in her own name, arranging them afterward so as to spell a man's name; the name is that of her future husband) — *Maine*: Decrow, 318 (two alphabets placed in water face down overnight; those that are turned over in the morning are the initials of the one you

will marry on October 31) — *Indiana*: Brewster, *Beliefs*, No. 144 (saucer under the bed) — *Illinois*: Hyatt, No. 7133 — *Texas*: Turner, 149 (pan under the bed). Cf. No. 4366, below. — Udal, 46 f.

4305 Eat one thimbleful of salt before retiring. The one you dream who brings you water will be your life's companion.

Eula G. Fletcher, Mabel, Watauga county. Cf. HDA VI, 1285 (thirst induced by salt herring or salty dough), s.v. "Orakel."

4306 If you will eat a spoonful of salt before retiring, you will dream of the person you are to marry bringing you a glass of water.

Alma Irene Stone, Meredith College, Wake county and Mary O. Pruette, Charlotte.

4307 Take a tablespoonful of salt before retiring, but do not drink any water. The first one you dream of bringing you water will marry you.

Mary O. Pruette, Charlotte, and three other informants from widely separated localities. Cf. No. 4464, below.

4308 Count seven stars for seven nights, on the seventh night eat a thimbleful of salt before going to bed, and do not drink any water. That night you will dream of your future husband giving you water.

Laurice Gwinn Chambliss, Wilson, Wilson county.

4309 If a girl swallows a thimbleful of salt and goes backward to bed, she will dream of her future husband.

Clara Hearne, Roanoke Rapids, Halifax county. Cf. *Idaho: Lore*, 207, No. 7 (put one grain of salt into a teaspoonful of water and swallow just before going to bed, and your dream will advise you). Cf. No. 4318, below. — Cf. HDA VII, 911, s.v. "Salz."

4310 Eat a thimbleful of salt, and, without drinking any water, back into bed, and you will marry the person you dream of.

Antoinette Beasley, Monroe, Union county. For doing things "backwards," cf. Nos. 4311 ff., below.

4311 Eat a thimbleful of salt, go to bed backwards, and your future mate will bring you water at night.

Jessie Hauser, Pfafftown, Forsyth county. Cf. *Maryland*: Whitney-Bullock, No. 1472B (swallow a thimbleful of salt and don't speak until the next morning; in the night your intended will bring you a glass of water).

4312 Eat a mixture of a thimbleful of meal and salt, observe strict silence, walk backwards to bed with your hands clasped behind your back, take off your clothing backwards, and then go

to bed. The apparition of your future husband will come to give you a drink of water.

Elsie Doxey, Currituck county. *North Carolina*: Mooney, 99.

4313 If you eat half an eggshell full of salt before going to bed, you will dream of the one whom you will marry bringing you water.

Bessie Lou Mull, Shelby, Cleveland county. Cf. *Ontario*: Wintemberg, *Grey*, No. 184. — Cf. Addy, 82.

4314 You will dream of the man you are going to marry if you take the yellow part of a hard boiled egg, fill the white with salt, eat it, then walk to bed backwards without drinking any water.

Louise Bennett, Middleburg, Vance county. Cf. *Ontario*: Wintemberg, *Grey*, No. 184.

4315 Take a boiled egg, remove the yellow and fill the space with salt. Eat this and then go to bed without drinking any water. In your dreams your future husband will bring you a drink of water sometime during the night.

Mrs. Gertrude Allen Vaught, Alexander county, and two other informants from Halifax and Durham counties. Cf. *Ontario*: Wintemberg, *Grey*, No. 184.

4316 Take the yellow out of a boiled egg and fill it with salt. Eat it just before going to bed and do not speak to anyone after eating it. Your future mate will bring you water in the night.

Jessie Hauser, Pfafftown, Forsyth county.

4317 Roast an egg, remove the yolk, fill it with salt, and eat it. Return without drinking any water. The one you will wed will bring you some water.

Anonymous. Cf. No. 4314, above.

4318 On retiring, drink a glass of water which has a thimbleful of salt in it, and you will dream and see your true love who will be offering a glass of water.

Carl G. Knox, Leland, Brunswick county. Cf. *Idaho*: *Lore*, 207, No. 7. Cf. No. 4309, above.

4319 Swallow a thimbleful of water and one of salt just before you go to sleep and you will dream of the right man.

Green Collection.

4320 Salt thrown on the fire three times each for nine mornings will bring the man destined for you to the crossroads where you will pass during the day.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

4321 Get your mouth full of water, run around the house three times, and when the third circuit is complete you will hear your future husband speak.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *West Virginia*: WVF II, 10 (if, about dusk, you fill a thimble full of salt, start at the back door and go all around the house, eating the salt as you go, you will meet the same man you are going to marry).

Dumb Supper

4322 Two girls sweep the floor together, set the table, cook a meal, put it on the table, then open the door and sit and wait. The guest who comes to the table will be the future intended of one of them. This is called the "Dumb Supper."

Mamie Mansfield, Durham county, and an anonymous informant. Cf. an Ozark folk tale, "The Dumb Supper," in Vance Randolph, *Who Blowed up the Church House?* (New York, 1952), 22 f. — Cf. HDA IV, 1234, s.v. "kehren."

4323 Sweep the floor backwards, make a fire, and sweat an egg in front of the fire; open all doors to the room, remain silent, and watch the egg. The one you are to wed will come in and turn the egg around and walk out. If you speak, the spirit will die.

Mrs. J. W. Durham; Mamie Mansfield, Durham county; and an anonymous informant.

4324 By means of a dumb supper, one can get a glimpse of his or her future mate. In the preparation and eating of the supper no word must be spoken, nor must one speak before retiring. That night each dumb member of the party will dream of seeing her intended.

Jessie Hauser, Pfafftown, Forsyth county. Cf. *Illinois*: Hyatt, No. 7025 ("silent supper" hoax, involving a real boy who was put up to entering a girl's window at midnight as the dumb supper was in progress) — *Ozarks*: Randolph, 178 f. (May cited as the proper season for dumb suppers). Cf. Bergen item from Maryland in No. 4325, below, for reference to Hallowe'en.

4325 If two girls will set a dumb supper, that is, not speak a word while cooking and setting the table backwards, their husbands will come in and take their seats at the table in the chairs left vacant for them.

Marie Harper, Durham county. *West Virginia*: Keysner, 7 (laughter expressly forbidden; on the stroke of midnight, each maid will see opposite her the man she is to marry) — *Maryland*: Bergen, *Current*, No. 317 ("Silent Supper" on Hallowe'en, with each girl standing behind a chair, and the man marrying her coming in and sitting down on the chair) — *Tennessee*: McGlasson, 24, No. 5 (the one you are going to marry will come in and eat with you) — *Mississippi*: Hudson, 146, No. 14 — *Maine*: Bergen, *Current*, No. 247 (table set in silence at 11 P.M., with bread and butter and silver knives and forks; two girls sit down

at twelve and say: "Whoever my true love may be, come and eat this supper with me") — *Indiana*: Busse, 23, No. 49 — *Arkansas*: Randolph, 178 (An old woman in Washington county, Arkansas, told me that when she was a girl they always walked backward while cooking and serving a dumb supper, and measured everything by thimblefuls instead of by spoonfuls or cupfuls. According to this version of the tale, nobody expects to see an apparition enter the room, no extra plates are set for ghostly visitors, and there is no supernatural wind to blow out the lights. Each girl sits down in silence and eats her tiny portion of food, then bows her head over the empty plate. If all goes well, she sees the outline of her future husband's face *in the plate*, comparable to the figures seen by crystal gazers and the like).—Addy, 84.

4326 Set a "dumb table," go backward in silence to the sideboard or cupboard, move backward and work with your hands behind you. Set the table in silence, place a chair, take your seat, and remain till midnight. At that hour a vehicle will seem to drive up, and the phantom of your future husband will alight. If you are to die before marriage, a coffin will appear instead.

Elsie Doxey, Currituck county. Cf. *Kentucky*: Thomas, No. 3870 (no mention of the vehicle driving up, but reference is made to supernatural phenomena).

4327 If a man has a dumb supper on December thirtieth and sets an extra place, his future wife will come in and sit at the place by him and eat supper.

W. S. Smith, Cornelius, Mecklenburg county.

Sweeping, Sewing, Winding Yarn, etc.

4328 Always sweep the doorstep, or you'll not get the one you want to marry.

Anonymous.

4329 Balance a broom on your finger; the direction the broom falls points the way to where your sweetheart lives.

W. J. Hickman, Hudson, Caldwell county.

4330 Stumbling upstairs indicates marriage.

Green Collection. Cf. *Texas*: Turner, 152 (a girl will marry soon if she stumbles near the top of a stairway). Cf. No. 4217, above.—HDA VIII, 493, s.v. "stolpern."

4331 While sewing, if your thread knots, your lover is thinking of you.

Laurice Gwinn Chambliss, Wilson, Wilson county. *Kentucky*: Thomas, No. 578 — *Louisiana*: Roberts, No. 151 — *New York*: Gardner, No. 274 (if in sewing carpet rags, you accidentally form a ring with the sewn rags, it is a sign of a wedding) — *Pennsylvania*: Fogel, No. 318 (sewing material curling into a ring indicates a wedding [German]) — *Indiana*: Busse, 22, No. 22 — *Illinois*: Hyatt, No. 6710.

4332 If a knot comes in your thread while sewing, you'll marry before you wear the garment out.

Kate S. Russell, Roxboro, Person county. *Kentucky*: Thomas, No. 579 — *Tennessee*: Farr, *Love*, No. 54 — *Alabama*: Bergen, *Current*, No. 401 — *Illinois*: Hyatt, No. 6968.—McCartney, 137.

4333 If a knot comes in the thread while you're sewing, you will wear what you're sewing on to a wedding.

Mamie Mansfield, Durham county, and Zilpah Frisbie, Marion, McDowell county.—HDA iv, 1495, s.v. "Kleid."

4334 If the thread of a person sewing continues to knot, it is a sign of a marriage in the family.

Ethel Hicks Buffaloe, Oxford, Granville county, and Sarah K. Watkins, Anson and Stanly counties. *Maryland*: Whitney-Bullock, No. 1028 (wedding) — *Pennsylvania*: Fogel, No. 331.—Lean II, 319; cf. HDA iv, 1496, s.v. "Kleid."

4335 If a pin is sticking straight out in your clothing, strike it with the finger, calling out a letter of the alphabet for every stroke. The letter you say as it falls out is the initial of your husband to be.

Mrs. Gertrude Allen Vaught, Alexander county. *Illinois*: Hyatt, No. 7085 — *Texas*: Turner, 149.

4336 If you find a pin with its point pointing toward you, it is a sign you will have a date that night.

Merle Smith, Stanly county. Cf. *Kentucky*: Thomas, Nos. 473, 2030 — *Illinois*: Hyatt, No. 6672.

4337 It is bad luck to give your sweetheart a pin of any kind, as it will cut your love in two.

Mrs. Gertrude Allen Vaught, Alexander county.—HDA vi, 918 f., s.v. "Nadel."

4338 Rub two needles together in your hands until they are warm, name yourself for one and your prospective lover for the other, and then put them in water. If they swim together, you will marry the boy or girl you named with yourself.

Lucille Massey, Durham county. In the following references, no mention is made of warming the needles by rubbing first. *North Carolina*: Bruton, *Beliefs*, No. 29 — *Maryland*: Whitney-Bullock, No. 2342 — *Alabama*: Bergen, *Current*, No. 282 (cambric needles) — *Illinois*: Wheeler, 61.—Cf. HDA vi, 921, s.v. "Nadel."

4339 Wind a ball of yarn, throw it out the window and say, "I draw. Who pulls?" and your lover will throw it back to you.

Clara Hearne, Roanoke Rapids, Halifax county. Cf. *South*: Porter, 108 (on Oct. 30, All-Hallow Eve, wind a ball of worsted and say: "I wind here; who winds there?" Fasten the loose end to some object near an open window, throw out the ball, and watch; many times girls have seen the apparitions of their lovers by this means.—Radford, 141.

4340 Throw a ball of yarn from an upstairs window saying, "I draw, who pulls?" It will be thrown back by the man you are to marry.

Elsie Doxey, Currituck county. In all of the following examples, the ritual is carried out in some deserted house to which the girls have repaired. Cf. *Kentucky*: Thomas, No. 598 ("I wind; who holds?"; before you have completed a circuit of the house, someone will catch the yarn and in some way disclose your future mate) — *Mississippi*: Hudson, 146, No. 24 (at dusk on May Eve) — *Ohio*: Bergen, *Current*, No. 301 ("I wind and who holds?"; the one who is to be your future wife or husband will be seen in the [unoccupied] house) — *Illinois*: Hyatt, No. 6992 (visit some lonely and empty house after dark and drop a ball of yarn in the yard; you must hold the free end of the yarn and begin to walk around the house while continually repeating, "I wind; who holds?"; before you have made the first circuit of the house your fortune will be revealed); No. 6993 (deserted house on a hill at night; ball thrown out of the house into the yard while saying repeatedly, "I hold; you wind"; your future husband will pick up the ball of yarn and wind until he reaches the window).

4341 After everybody is asleep in the house one night, if two girls will drop two balls out of the window, and when someone pulls from their end of the twine will say, "Who winds my ball?" the man they will marry will answer them.

Marie Harper, Durham county.

4342 Take the fourteens in the game of Rook and name each one a boy. Shuffle your other cards and ask any questions you like that can be answered by "yes" or "no." Deal out the cards on the four fourteens and the first fourteen that gets a card of its color will show you the man who loves you, or the answer to whatever the question may have been.

Mrs. Gertrude Allen Vaught, Alexander county.

Biblical Divination, St. Agnes Eve, etc.

4343 Find Matthew the seventh chapter, the seventh verse, and the seventh word will be the one you marry.

Edna Whitley.

4344 Another way to tell one's fortune with the Bible is by the use of a key. Place the key between the leaves at the fourth chapter of Ruth beginning: "Entreat me not, etc." When you hold the key on one side with one finger and have a friend hold the other side, and then repeat the sixteenth verse of the fourth chapter of Ruth beginning: "Entreat me not, etc." When you have repeated it the third time the book will turn and you cannot stop it. Open the Bible and the letter on which the key rests is the first initial of your future intended. You may ascertain all three initials in the same way.

Mrs. Gertrude Allen Vaught, Alexander county.

4345 To ascertain the initials of one's future husband or wife, take the lower part of a key and place it on Ruth 1 : 16. Tie a string around the book to keep the key with the ring outside in position. Then hold it suspended from the tip of the fingers of two persons who repeat: "Entreat me not to leave thee, etc.," and whatever letter the key is on will be the initial of your future husband or wife.

Kate S. Russell, Roxboro, Person county. *South Carolina*: Bryant 1, 287, No. 40 — *Ontario*: Wintemberg, Grey, No. 191.

4346 With a key fastened in the Bible at the first chapter of Ruth, sixteenth verse, suspend it on the middle finger of the two girls or two boys who desire to know their future mate. One repeats the alphabet slowly as the other repeats the verse. The Bible will turn and fall at the letter of your sweetheart's name.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

4347 Read the book of Solomon backward, and go to bed without speaking, and you will dream of your future wife or husband.

Lucille Massey, Durham county. In none of the following references is mention made of reading backward: Cf. *Ontario*: Waugh, No. 430 (read Song of Solomon nine nights in succession; on the ninth night you will dream of seeing your future husband working at his trade) — *New York*: Gardner, No. 96 (take a large door key, a piece of string, and a Bible. Open the Bible to Song of Solomon, 11: 16-17. Put the key in this place with the handle far enough so that you can get your finger between the key and the book. Now fasten the Bible with a string and balance it by putting your two forefingers under the ring part of the key. Have a piece of paper with the alphabet written on it, and have someone else hold the paper up toward the Bible with the alphabet pointing toward the Bible. Then the one holding the Bible says: "My beloved is mine, and I am his; he feedeth among the lillies. Until the day break and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bethel." When this is said, the book will point to the one you are to marry) — *Pennsylvania*: Fogel, No. 201 (take a key and place it in a Bible on the seventh verse of the eighth chapter of the Song of Solomon; when you reach the initial letter of your sweetheart's name the key will turn in the Bible) — *Nebraska*: Cannell, 18, No. 71 (about the same as the version from New York).

4348 Read the third chapter of the Song of Solomon, walk to bed backward, lie on the right side until you go to sleep, and you will dream about the person you are going to marry.

Mrs. H. M. Conley, and I. T. Poole, Burke county. "I know a lady who claims to have tried this, and says it came true. She even dreamed of her husband, and not only got an impression of him that stayed with her, but also got an impression of the home he lived in. She claims she had a perfect mental picture of the home and man, and the first time he ever came to see her, she realized he was the one she saw in her dreams." — Mrs. H.M.C.

4349 Certain Saints Days are remembered in the coves by the charms and incantations that are used on those days. A dozen old charms and methods to tell who your true love is recall the legend of St. Agnes. Mountain maidens ascertain their fate on the eve of the gentle saint by this charm. All the cover is removed from the bed by the girl who wishes to know her fate. She replaces it, saying as she spreads the cover:

There are four corners to my bed,
On which I now the cover spread;
May I this night in trouble be,
And the man I'm to wed come rescue me.

Then she eats an apple and goes to bed backwards without speaking to a soul. "Sure, I tried it," said a black-eyed bride with her radiant happiness shining in her eyes. "I dreamt I was a fallin' off a high rock an' Mac was a waitin' to ketch me. Next Sunday he asked me."

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. Cf. No. 4353 ff., below.

4350 On the twentieth of January, go to bed without supper and look neither to the left nor right but straight toward heaven, then you will dream of your sweetheart:

As supperless to bed they must retire,
And couch supine their beauties, lily white;
Nor look behind nor sideways, but require
Of Heaven with upward eyes for all that they desire.
—KEATS, "The Eve of St. Agnes"

Green Collection. Cf. HDA I, 214, s.v. "Agnes."

4351 On February fifteenth when you go to bed, spread the covers on your bed repeating this charm:

There are four corners to my bed,
On which I now this cover spread.
May I this night in trouble be,
And the man I'll wed come rescue me.

Some only do this on sleeping in a room the first time.

Green Collection.

4352 On the first day of May if you will spread the covers on the bed three times, saying each time,

There are four corners to my bed,
On which I now this cover spread.
May I this night in trouble be,
And the man I'm to wed come rescue me.

you will dream of your future husband.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

Bedroom, Bed, Bedclothing, etc.

4353 If you name the four corners of the room at night, the first one that you look at in the morning will be the one you will marry.

Martha Wall, Wallburg, Davidson county. *General*: Bergen, *Current*, No. 231 (the first corner you face) — *South Carolina*: Bryant 1, 287, No. 46 — *Kentucky*: Price, 34 — *Tennessee*: Farr, *Love*, No. 27; Frazier, 42, No. 2; McGlasson, 24, No. 16 — *Mississippi*: 146, No. 22 — *New England*: Bergen, *Current*, No. 180 — *New York*: Allen, 260 — *Indiana*: Brewster, *Beliefs*, No. 158 — *Illinois*: Allison, No. 229; Hyatt, No. 7104 — *Ozarks*: Randolph, 175 — *Texas*: Turner, 150 — *Nebraska*: Cannell, 17, No. 50 — *Idaho*: *Lore*, 207.

4354 The first time you sleep in a room, let someone name each of the corners. The corner which you look at first when you wake up the next morning will have the name of the person you will marry.

Antoinette Beasley, Monroe, Union county. *General*: Beckwith, *College*, No. 153b — *Louisiana*: Roberts, No. 139 (when two girls spend the night in a strange room, each names the corners of the room for the beaux of the others, etc.) — *Illinois*: Allison, No. 228 (if you are the first one to sleep under a new quilt, name the corners of the room, etc.) — *Texas*: Bogusch, 117 — *California*: Dresslar, 120.

4355 Name the corners of the room for men you know, and the first corner you look at in the morning, after sleeping on wedding cake, represents the name of the man you will marry.

Green Collection.

4356 If you go to a house you've never been in before, when you go to bed, name all the bedposts for your lovers, each post a different one. The first one you look at in the morning will bear the name of the one you will marry.

Mamie Mansfield, Durham county, and an anonymous informant.

4357 When you sleep in a bed you have never slept in before, have someone name the bedposts for you, always naming one the stranger. The one you look at first upon awaking will determine the name of your future husband.

Mrs. Gertrude Allen Vaught, Alexander county; Sarah K. Watkins, Anson and Stanly counties; and nineteen other informants. In only the Beckwith and Waugh items is the naming done by someone else; in all other references the person names the bedposts himself, and invariably the posts are named for lovers, acquaintances, etc., not for "the stranger." *General*: Beckwith, *College*, No. 153a — *Maryland*: Whitney-Bullock, No. 157 — *Kentucky*: Thomas, No. 217 (the post you have your hand on in the morning, etc.) — *Nova Scotia*: Creighton, 17, No. 35 (the bedpost you dream of) — *Ontario*: Waugh, No. 431 — *New England*: Johnson, *What They Say*, 125 (the bedpost you dream of) — *Indiana*: Busse, 21, No. 10 — *Illinois*: Hyatt, No. 6995 (the post upon which you have your hand the next morning, etc.); Norlin, 207, No. 14 — *Nebraska*: Cannell, 17, No. 49.

4358 Before going to sleep, name the bedposts after four unmarried men, and the first post seen when you wake up will be the one named after the one you are to marry.

Clara Hearne, Roanoke Rapids, Halifax county, and four other informants from eastern and central counties. Cf. *General*: Bergen, *Current*, No. 179 (four different men) — *Ontario*: Wintenberg, *Grey*, 181 — *Nebraska*: *Nebraska Proverbs* 1, 4 (the names of the four men you like best). Cf. No. 4369, below.

4359 When a young lady spends a night for the first time in a home, have someone name the bedposts after four of her best young men friends. The one she looks at first on waking the next morning will indicate the one whom she'll marry.

Duo K. Smith, Houstonville, Iredell county, and Minnie B. Grimes, Duplin county. *West Virginia*: Keysner, 6 (name bedposts, etc.; this was usually done when one had a guest, and the two girls named the bedposts for each other, exercising due care and tact, so that the favorite suitor's post was most likely to be in the line of vision) — *Illinois*: Hyatt, No. 6997 (each girl names the bedposts for the other, etc.)

4360 Make a new bed quilt, shake it out the front door, and the first person who enters will be the one you will marry.

R. T. Dunstan, Greensboro.

4361 After finishing a quilt, the first one over whom it is thrown will be married first.

Furman Bridgers, Wilson county. Cf. *Louisiana*: Roberts, No. 96 (the girl will soon be married) — *Illinois*: Hyatt, No. 6929. Cf. No. 4376, below.

4362 If somebody wraps you up in a new quilt, you will get married within a year.

Green Collection. Cf. *Ozarks*: Randolph, 185 (at other times the quilters would wrap an engaged girl up in a new quilt and roll her under the bed).

4363 Write the names of three of your dearest boy friends each on a separate piece of paper, and put them under your pillow; when you retire remove one, and when you arise remove another. The one remaining is the one you'll marry. If in doubt, try this.

Eula G. Fletcher, Mabel, Watauga county, and Elizabeth Janet Cromartie, Garland, Sampson county. Cf. *Kentucky*: Thomas, No. 472 (push the corners of a sofa-pillow in, name each corner, and strike the center of your pillow sharply with your fist; the corners that remain crushed in indicate which of the people love you) — *Nebraska*: Cannell, 17, No. 51 (when you spend your first night in a house, name the four corners of your pillow; the corner that you look on first in the morning, etc.).

4364 If a man sleeps with a mirror under his pillow, he will marry the first girl he sees the next day.

Rebecca Willis (Texas). With the exception of the first Thomas entry (No. 432), all references are to dreaming of one's prospective mate

following the placing of a mirror under the pillow. Cf. *Kentucky*: Thomas, No. 432 (sleep with a mirror under your pillow to see your future husband); No. 433 (sleep with a mirror under your head for three consecutive nights; on the third night, etc.) — *Florida*: Hauptmann, 23, No. 3) — *Newfoundland*: Bergen, *Current*, No. 291 (dream of your lover) — *Illinois*: Hyatt, No. 7058; No. 7059 (three nights in succession); No. 7060 (seven nights in succession); No. 7062 (lay a mirror upside down under your pillow on Hallowe'en, and as the clock begins to strike midnight, get up and look into the mirror; you will see your allotted mate) — *Texas*: Turner, 148 (for three successive nights, letting the third night fall on Friday). Cf. No. 4382, below. — Cf. HDA VIII, 555, s.v. "Strumpfband."

4365 When you kill a squirrel, pull its teeth and put under your pillow, saying,

Ninny, ninny, little squirrel
That chatters in the tree,
Tell me who my true love is to be.

Green Collection. Cf. *Tennessee*: Farr, *Love*, No. 145 (if you are on your way to see your sweetheart and a squirrel crosses in front of you, you will have good luck).

4366 Put several (five or six) toothpicks in a bowl of water, and place it underneath the bed. When you awake next morning you will find the initials of your lover in the bowl.

Lucille Massey, Durham county. Cf. No. 4304, above.

4367 On Hallowe'en, children used to put corn meal by the side of their beds, and ghosts would write the name of the man each was to marry with it.

Green Collection. Cf. *Kentucky*: Thomas, No. 519 (mix a teaspoonful of meal and a teaspoonful of water, then fry the mixture on the shovel, and eat it; then go to bed backward, and the person you dream about is your future husband or wife).

4368 To throw black pepper on the bed is a sign of marriage. Rebecca Willis (Texas).

Dreaming

4369 The first time you sleep in a bed, if you will name the posts after the four girls you think most of, you will dream of the one that you will marry.

I. T. Poole, Burke county; Julian P. Boyd; and six other informants from central and western counties. *General*: Bergen, *Current*, No. 179 (four different men) — *Nebraska*: *Nebraska Proverbs* 1, 4 (four men). Cf. No. 4358, above.

4370 Place clothes in four corners of the room, and you will dream of the one you are expected to marry.

Elsie Doxey, Currituck county.

4371 When sleeping in a strange bed, place a garter on one corner of it, and you will dream of your future husband.

Elsie Doxey, Currituck county. *Massachusetts*: Newell, 242 (in a strange house, put a garter at the head of your bed, and think on the one you are to marry, naming the bedposts [Irish]).

4372 When getting in bed, while thinking about your sweetheart, place your shoes beside each other—the right one on the left, and the left one on the right, and you will dream about her that night.

Harry G. Hall, Marion, McDowell county, and an anonymous informant. Cf. *Massachusetts*: Bergen, *Current*, Nos. 239, 600 (place the heel of one shoe against the instep of the other for three nights in a row, and you will dream of your future husband) — *Illinois*: Hyatt, No. 7111 (if you lay your shoes under the bed for three successive nights, you will dream of your future husband on the third night).

4373 After pulling off your shoes at night, set them so they form the letter "T" and say these words:

I set my shoes in the shape of a T,
My future husband I may see;
The color of his eyes, and the color of his hair,
And his everyday clothes he wears.

The one you dream of will be your husband.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Kentucky*: Thomas, No. 524 (put your right shoe under your head and say: "My right shoe and stocking I put under my head, / To dream tonight of whom I am to wed, / The color of his eyes, the color of his hair, / And his everyday clothes I wish him to wear"; the one that you dream of will be your husband).

4374 When sleeping in a strange room place the shoes in the shape of a "T" and say:

I place my shoes in the shape of a T,
I hope this night my true love to see;
The shape of his body, the color of his hair,
In his everyday clothes that he used to wear.

The wish will come true; you will dream of your lover.

Lucille Massey, Durham county; the Green Collection; and Eleanor Simpson, East Durham. Cf. *West Virginia*: Keysner, 5-6 (I place my shoes under the bed, / I hope to dream of the living and not the dead; / I hope to dream of the one I'm to wed; / I place my shoes in the form of a T, I'm hoping my true love to see) — *Ontario*: Waugh, No. 433 (first two lines only, transposed) — *Massachusetts*: Bergen, *Current*, No. 235 (My true love by-and-by for to see, / Be as she (or he) be, / Bear as she (or he) may, / The clothes she (or he) wears every day) — *New York*: Allen, 264 (first two lines transposed, then the concluding couplet: "I hope he comes with fortune quite fair, / My longing heart to free from all care") — *Ohio*: Bergen, *Current*, No. 234 (first two lines only, transposed) — *Ozarks*: Randolph, 168 (first two lines only, transposed; this is said to be especially effective when the errant

swain is married, or has become entangled with a married woman.—Addy, 85 (on Hallows' Eve, let a girl cross her shoes upon her bedroom floor in the shape of a T and say these lines: "I cross my shoes in the shape of a T, / Hoping this night my true love to see, / Not in his best or worst array, / But in the clothes of every day"; then let her get into bed backward without speaking any more that night, when she will see her future husband in her dreams); Udal, 46, 189.

4375 To win her lover, a girl should place her shoes under the edge of the bed in the shape of a "T" for nine nights, and recite the charm,

Four corners to my bed,
On which I now this bed quilt spread.
May I this night in trouble be,
And the one I love come rescue me.

Maude Minish Sutton, *Raleigh News and Observer*, May 17, 1931.

4376 If you sleep under a new quilt, you will dream of the one you are going to marry.

Allie Ann Pearce, Colerain, Bertie county, and Julian P. Boyd. *Kentucky*: Thomas, No. 312 — *Illinois*: Hyatt, No. 7087 — *Ozarks*: Randolph, 331 (many mountain girls are anxious to "dream out" a new coverlet). Cf. Nos. 4360 ff., above.

4377 Marriage quilts should be laid out fresh so that dreams on the first night will come true.

Anonymous.

4378 If you dream of the same man (or vice versa, if you're a man) three times in succession, you'll surely marry that person.

Kate S. Russell, Roxboro, Person county. Cf. *Alabama*: Bergen, *Current*, No. 531 (if you dream of a person of the opposite sex three nights in a row, you are sure to marry him).

4379 When one wakes up at twelve o'clock, and turns his pillow over, he or she will dream about the one he or she is going to marry.

B. L. Umberger, Jr., Concord, Cabarrus county.

4380 Write the names of several persons of the opposite sex on separate strips of paper. Put the strips under your pillow and the next morning draw out one of them. If you dreamed about the person whose name is on the strip, you will marry that person.

Alda Grayson, Rutherfordton, Rutherford county. Cf. *General*: Bergen, *Current*, No. 243.—HDA 1, 17, s.v. "ABC"; 1, 400, s.v. "Andreas."

4381 If you will sleep with a love letter under your pillow, you will dream about the one you are going to marry.

Julian P. Boyd.

4382 Put a mirror under your pillow for three nights in succession, and on the third night you will dream of the person you will marry.

Minnie B. Grimes, Duplin county, and four other informants. *Illinois*: Hyatt, No. 7059; No. 7060 (seven nights in succession) — *Texas*: Turner, 148 (for three nights, letting the third night fall on Friday).

4383 Sleep with an apron under your head on Friday night, and you will dream of the one you will marry.

Madge Colclough, Durham county. *South*: Puckett, 496 (Negro) — *Illinois*: Hyatt, No. 6991 (an apron, folded three times is placed under the pillow, with the following words: "Every night in dreams let me see him who my true love is to be"); No. 6790 ("This Friday night I go to bed, / With a three-folded apron under my head. / This very night in a dream I will see, / Him who my true love is to be, / Not in gorgeous apparel or bridal array, / But in the garments he weareth every day. / If I am an old maid to be, / Let me in a green field be"; after repeating these verses, do not speak another word, and go to bed backward).

4384 On Wednesday night go to bed, and put your petticoat under your head. After you put it there you must say these words:

On Wednesday night I go to bed,
I put my petticoat under my head;
To dream of the living and not of the dead,
But dream of the one I'm going to wed.

After these words say nothing, and the man you dream about will be your future husband.

Effie Tucker. Cf. *Maryland*: Bergen, *Current*, No. 240 (except for Wednesday [Friday] the first four lines are about the same; then three additional lines follow: "The color of his eyes, the color of his hair, / The color of the clothes he is to wear, / And the night the wedding is to be"); Knortz, 149-150 — *West Virginia*: WVF II, 10 (on Friday night a lady would walk backward to bed, reciting as she went: "On Friday night I go backward to bed; / I sleep with my petticoat under my head, / To dream of the living, to dream of the dead / And I hope I shall dream of the one I shall wed").

4385 Sleep with a lock of cotton, containing nine seeds, under your pillow for nine consecutive nights. On the ninth night you will dream of the girl you will marry in the future.

Green Collection. Cf. *Texas*: Lake, 146 (if a boy dreams in his sleep of seeing cotton baled and made ready for shipping, he will be married before the end of the year).

4386 Get the first wheat head you see, put it under your pillow, and you'll dream about the one you'll marry.

J. T. Carpenter, Durham county.

4387 When you drink water from a strange spring, take a pebble from the bottom, put it under your pillow that night, and you will dream of your future husband.

Mrs. Gertrude Allen Vaught, Alexander county.

4388 If you dream of being married, it means a great disappointment in life for you.

Anonymous. Bad luck is indicated in the following references unless otherwise indicated. *General*: Knortz, 21 — *Maryland*: Whitney-Bullock, No. 697; 694 (your own wedding) — *Nova Scotia*: Fauset, No. 162 (disappointment) — *Massachusetts*: Edwards, 98 (to dream of being at a wedding [Armenian]) — *Illinois*: Hyatt, 6261 — *New Mexico*: Moya, 64, No. 42 (Spanish).

4389 If a person dreams of a death, he will hear of a marriage.

Lida Page, Nelson, Durham county, and nine other informants. *General*: Beckwith, *College*, No. 95 — *Maryland*: Whitney-Bullock, No. 699 — *Alabama*: Bergen, *Current*, No. 561 — *New York*: Allen, 264 — *Illinois*: Hyatt, No. 6090 (also: dead person) — *California*: Dresslar, 126 (you will be married).

4390 To dream of a death is the sign of a wedding.

Professor J. C. T. Wright, Boone, Watauga county. *North Carolina*: Mooney, 101 — *South Carolina*: Bryant II, 136, No. 2 — *Kentucky*: Thomas, No. 316 — *Tennessee*: McGlasson, 21, No. 1; Redfield, No. 387 — *Louisiana*: Roberts, No. 827 — *Pennsylvania*: Fogel, No. 264 (German); Sener, 242 — *Indiana*: Busse, 22, No. 25 — *Illinois*: Allison, No. 227; Norlin, 203, No. 12 — *Iowa*: Stout, No. 1132 — *Ozarks*: Randolph, 331 — *Texas*: Turner, 148 — *Nebraska*: Cannell, 29, No. 21 — *California*: Dresslar, 191, 126; (also a death in the family: you will receive an invitation to a wedding).—HDA II, 575, s.v. "Ehe."

4391 If you dream about the dead, you'll hear of a wedding.

Ethel Hicks Buffaloe, Oxford, Granville county. Cf. *South*: Puckett, 499 (to dream of the dying indicates a wedding [Negro]) — *Maryland*: Whitney-Bullock, No. 696 (a shroud; if the shroud is empty, your own wedding is indicated).

4392 If you dream of a funeral, there will be a wedding in the family.

Edna Beasley, Louisburg, Franklin county; Rubye Fogel, New York; and two other informants. A wedding "in the family" is not specified in any of the following references. *General*: Bergen, *Current*, No. 568 — *South*: Puckett, 499 (Negro) — *South Carolina*: Bryant II, 136, No. 2 — *Maryland*: Whitney-Bullock, No. 700 (your own funeral) — *Nova Scotia*: Fauset, No. 170 — *Ontario*: Wintenberg, *Grey*, No. 265 — *New England*: Johnson, *What They Say*, 37 — *New York*: Allen, 264 (to dream of your own funeral means you'll be married) — *Pennsylvania*: Fogel, No. 252 (German) — *Illinois*: Allison, No. 458 (dream of a funeral and attend a wedding) — *Iowa*: Stout, No. 1167 (Norwegian) — *Texas*: Turner, 148 (invitation to a wedding) — *New Mexico*: Espinosa, 409, No. 7 (Spanish) — *Washington*: Tacoma, II, 21.—Addy, 100; Udal, 190.

Fire, Hearth, Firebrands, Matches, Candles, etc.

4393 If you can make a good fire, you will be sure to get a good husband.

Mrs. Gertrude Allen Vaught, Alexander county. *General*: Knortz, 113 — *Kentucky*: Thomas, No. 346 — *Louisiana*: Roberts, No. 524 — *Pennsylvania*: Fogel, No. 2064; No. 2063 (already has a good husband); No. 2085 (a man who can kindle a fire easily will make a model husband); No. 2065 (if a man can kindle a good fire he has a good wife [German]) — *Illinois*: Hyatt, No. 7187 (you will get a good mate in marriage) — *Nebraska*: Erickson, 152, No. 2 (a good husband or wife) — *California*: Dresslar, 17.

4394 To dream of a fire indicates a marriage.

Anonymous. HDA II, 1197, s.v. "Feuer."

4395 If you name a fire for a person, and the fire burns, the person loves you.

Dixie V. Lamm, Lucama, Wilson county, and Martha Wall, Wallburg, Davidson county. *Kentucky*: Thomas, No. 345 — *Tennessee*: Farr, *Love*, No. 82; Frazier, 43, No. 12 (if it burns, he loves you; if it goes out, he doesn't); McGlasson, 25, No. 29 (if it burns, etc.; if it smokes and goes out, he doesn't) — *Louisiana*: Roberts, No. 533 — *Texas*: Turner, 150 (if it burns, etc.; if it goes out, he does not).

4396 When you kindle a fire, let someone think of the name of one of your friends. If the fire burns rapidly, the girl named loves you.

Green Collection.

4397 If you name the fire you build after your sweetheart, its burning is indicative of his ardor.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. "I knewed that fire wouldn't do no good. I named it after Jim, and Zorah's cut me out."

4398 Name a fire after your lover and blow on it three times. If it flames up, he loves you.

Mrs. Gertrude Allen Vaught, Alexander county.

4399 If you are sitting before an open fire, and a chunk of coal pops into your lap, you can marry anyone you want to.

Green Collection.

4400 When a chunk falls off the fire on the hearth, if you will name it after someone you wish to see, spit on it, and put it back on the fire, the one desired will come.

I. T. Poole, Burke county. *Kentucky*: Price, 34 (he will come ere it burns out); Thomas, No. 544 — *Tennessee*: Redfield, No. 269 — *Illinois*: Hyatt, No. 6692.

4401 Take a small round lightwood knot and burn it to a coal. Then put it in a pan of water, break open the charcoal, and you will be the future intended.

Mildred Peterson, Bladen county.

4402 If you will burn a piece of paper on the hearth, it will leave a line. This line will form the initials of the man you are to marry.

Zilpah Frisbie, Marion, McDowell county.

4403 To try your fortune, put a shovel in the fire with two grains of corn in it, naming one for yourself and one for your sweetheart. If, on popping, the corn named for her pops toward you, it is a token that she loves you. But if it doesn't pop toward you, she doesn't.

O. W. Blacknall, Kittrell, Vance county. Cf. *Ohio*: Knortz, 36 (at lunch boys and girls in Ohio roast grains of corn at school, giving each corn a name; the ones that move together indicate lovers and future mates).

4404 Place two chestnuts before the fire, name one for yourself and one for your suitor. If the one named for him pops toward you, he loves you, if it pops away from you, he does not.

The Misses Holeman, Durham county. Cf. *Maryland*: Whitney-Bullock, No. 2350 (tests of love, faithfulness, and marriage) — *Kentucky*: Thomas, No. 262 (name the chestnuts on a grate; the first one to jump shows which person loves you most) — *Illinois*: Hyatt, No. 6720 (same as previous item); No. 6818 (if you will put a handful of chestnuts on the fire on Hallowe'en, you can tell how many beaux will pop the question; for every chestnut that pops a beau will pop the question).— Foster, 27; cf. HDA I, 264, s.v. "Allerheiligen."

4405 By giving a number of mistletoe leaves the names of her several suitors and ranging them in a line before the fire, a girl can test the affection of each sweetheart. The leaf which the heat causes to pop over nearest to where she is standing will indicate which lover is most sincere, and in the same way the ardor of the others will be shown.

Elsie Doxey, Currituck county. *North Carolina*: Mooney, 99.

4406 Name a number of mistletoe leaves, and place them in a line on the hearth. The one that pops nearest the leaf bearing the owner's name is the most sincere lover.

The Misses Holeman, Durham county.

4407 Put the leaves of mistletoe on a hot stove two at a time to try one's fortune in love. Each leaf is given a name, one that of a girl, the other that of a boy. The movement of the leaves will indicate how the one feels toward the other.

Green Collection, and O. W. Blacknall, Kittrell, Vance county. "To try your fortune, put a shovel in the fire with two leaves of mistletoe in

it, naming one for yourself and one for your sweetheart. If on popping she popped toward you, she loved you, but if she didn't she didn't." — O. W. B. Cf. *General*: Knortz, 148 (charcoaled mistletoe leaves flying up the chimney together indicate a marriage) — *Kentucky*: Thomas, No. 435 (mistletoe named for a boy and girl and placed on a hot stove, will, if they hop together, indicate a marriage of the two) — *Tennessee*: Farr, *Love*, No. 15 (same as previous item) — *Illinois*: Hyatt, No. 6908 (same as two previous items).

4408 Your sweetheart is angry with you if the fire spits sparks at you.

Elsie Doxey, Currituck county.

4409 Name a match, strike it, and if you can hold it until it is completely burned up, that person loves you.

Martha Wallburg, Davidson county, and five other informants from eastern and western counties. *South*: Duncan, 236, No. 10 — *Kentucky*: Thomas, No. 414 — *Tennessee*: Farr, *Love*, No. 153; McGlasson, 25, No. 33 — *Illinois*: Hyatt, No. 6904; No. 6738 (name a match and strike it; if it lights, you are loved by the one named) — *Ozarks*: Randolph, 172-173.

4410 Light a match and name it for someone. If you can hold it until it burns up and does not break, the one you named it for loves you; but if it goes out before it burns up, she does not love you.

Jeanette McKinney, Lees-McRae College, Avery county, and Kathleen Mack, Davidson county.

4411 Hold a match till it burns up. The way the ashes bend is the direction your nearest and dearest friend lives.

W. J. Hickman, Caldwell county. Cf. *Illinois*: Hyatt, No. 6902 (light a match and let it burn out; the head of the match will bend toward the place where your sweetheart lives) — *Iowa*: Stout, No. 99 (the direction the smoke goes is the direction your fellow goes) — *Ozarks*: Randolph, 173 (if the blackened head of a match turns to a boy friend's home, he loves her) — *Texas*: Bogusch, 117 (a burning match held upright will twist until the end points to where your sweetheart lives) — *Nebraska*: Cannell, 17, No. 63 (direction in which the tip bends shows where your true love lives); *Nebraska Proverbs*, 1, 6 (the burned end will turn toward your sweetheart) — *Idaho*: Lore, 206 (the charred staff will bend in the direction of the mate's home) — *California*: Dresslar, 64 (light a match, hold it between the thumb and the index finger until it goes out, and it will point in the direction of the home of your future husband or wife).

4412 Hold a lighted match vertical until it burns itself out, and the charred remainder will fall in the direction of one's true love.

Green Collection. Cf. *Kentucky*: Thomas, No. 415 (match placed on end on the stove, will fall, etc.) — *Louisiana*: Roberts, No. 153 — *Illinois*: Hyatt, No. 6903 — *Iowa*: Stout, No. 97 (head of match, held vertical, will fall in the direction of your true love's home).

4413 Burn one end of a match, and let the burnt end point downward. Then take the other end and burn it. If the whole match burns before the flame goes out, your sweetheart loves you.

Green Collection, and W. J. Hickman, Hudson, Caldwell county.

4414 Throw a burnt match over your shoulders, and if it doesn't break, your true love loves you well.

Green Collection.

4415 If a blindfolded person blows three times at a lighted candle, and succeeds in putting it out, he need never have fear of not marrying.

Ada Briggs, Nansemond county, Virginia. There is no reference to being blindfolded in any of the following items; unless otherwise indicated, the number of unextinguished candles on the birthday cake after blowing, indicates the number of years remaining before marriage. *General*: Beckwith, *College*, No. 139 b; 139 a (years are indicated by the number of times it takes to blow out all the candles) — *South Carolina*: Bryant I, 285, No. 9 — *Kentucky*: Thomas, No. 247; No. 246 (if extinguished all at once, marriage within a year) — *Illinois*: Hyatt, No. 6806 (candles blown out with one breath indicate marriage before the year is gone) — *Iowa*: Stout, No. 85 — *Nebraska*: Cannell, 16, No. 30; *Nebraska Proverbs* II, 8.—Cf. HDA IV, 1249, s.v. "Kerze."

Mirror, Water Glass, Wells, Springs, etc.

4416 Break a mirror, and you have broken your love's head.

Autie Bell Lambert, Stanly county. Professor Josiah Combs suggested "love's head" as a reading in place of "love head," as it originally stood in the text, on the matter-of-fact theory that a broken mirror, a token of bad luck, might indicate a quarrel between the lovers.

4417 If you look in the mirror at night when you are eating an apple, you will see your future husband.

Autie Bell Lambert, Stanly county.

4418 Eat an apple at twelve o'clock, then look in the mirror, and you will see your future intended.

Mary O. Pruette, Charlotte. *General*: Knortz, 22 — *Maryland*: Whitney-Bullock, No. 2376; No. 2379 (stand before a mirror on Hallowe'en at midnight, eat an apple, and brush your hair for some time, and then you will see the face of your future husband in the glass) — *Alabama*: Bergen, *Current*, No. 314 (on the last night of October, place a mirror and a clock in a room that has not been used for some time, and at a quarter to twelve take a lighted candle and an apple, and finish eating the apple just as the clock strikes twelve, and then look into the mirror and you will see your future husband) *California*: Dresslar, 78.—Addy, 84.

4419 The inquisitive maiden must carry a bright red apple and a hand mirror to an empty room in the house. Sitting at the

window in the dark room, she must wait in silence until the moon is well risen. When the moon is high, she must turn herself three times around to the left, then three times to the right. Then, closing her eyes, she holds the mirror close to her face. Thrice she intones the following words: "Wenty Sarum, You-wenty Sarum, Wenty Sarum." Then she takes three bites from the apple, swallows each morsel she has taken (this is most important for the success of the ceremony) and opens her eyes. In the mirror, which is still close to her face, she will see a man's face. This mirrored gentleman is her future lord and master. If no man's face is seen, the girl must reconcile herself to being that most forlorn of all creatures, an old maid.

Anonymous. Cf. No. 4418, above.

4420 If you take a glass of water and look in it while the clock is striking twelve at night, you will see the man you will marry.

Mamie Mansfield, Durham county; Ethyl Robinson; Mildred Peterson, Bladen county; and an anonymous informant. Cf. the Alabama item in No. 4418, above.

4421 Fill a glass half full of water, place a wedding ring or any band ring in the glass. Set the glass on something, and hold a mirror over it. Look into the center of the ring in the mirror, and you will see your life's companion.

Eula G. Fletcher, Mabel, Watauga county.

4422 Look in a mirror at a glass on a table behind you—a glass in which a ring has been placed, and you will see your future mate.

W. S. Smith, Cornelius, Mecklenburg county.

4423 On the first day of May, put a diamond ring in a glass of water. Place this glass where the sun will shine into the center of the ring, and when you look into the center, you will see there the face of the man you will marry.

Anonymous. Cf. *Tennessee*: Frazier, 44, No. 19 (on New Year's night, place a gold band ring in a glass of water, go into a dark cellar, and see your husband's picture in the bottom of the glass).

4424 On the first day of May, place a light on a table. Place a glass of water even with the light, and turn your back on the light and water. Look in a mirror that you hold in your hand, and the light and water will reflect an image of your husband on the mirror.

Eleanor Simpson, East Durham.

4425 Try your fortune by a glass of water. This can be tried but once in a lifetime; that is, after you try it once you can never see anything. First put a chair in front of an open fire, and set

a glass of water under it ; with a broom in your hand, sit down in the chair, pass the broom all around the chair from one hand to the other for three times, and then get up. Lie down on your stomach and look through the glass of water into the fire, and you will see your future husband.

Effie Tucker.

4426 Take a glass, fill it full of water, and put a splinter in it with fire on one end ; then you will dream of being in danger, and the one that helps you out will be the one you will marry.

Edna Whitley.

4427 If you stand in front of a mirror at twelve o'clock on Hallowe'en, the man you are to marry will look over your left shoulder.

Maysie Rea and Marjorie Rea, Craven county. *Kentucky*: Thomas, No. 379 — *Illinois*: Hyatt, No. 7061 (midnight not mentioned) — *Nebraska*: Cannell, 17, No. 59 — *California*: Dresslar, 78.

4428 If on Hallowe'en you take a mirror and walk down the stairs backward, you will see in the mirror the person you will marry.

Mamie Mansfield, Durham county, and Zilpah Frisbie, Marion, McDowell county. Cf. *Maryland*: Whitney-Bullock, No. 2378 (walk backward downstairs with a candle in one hand and a mirror in the other ; on the last step you will see the man you are going to marry looking in the mirror) — *California*: Dresslar, 78.

4429 On Hallowe'en night, if one holds up a candle and looks in a mirror, the face of one's future husband or wife will be seen.

Ada Briggs (Virginia). *Maryland*: Whitney-Bullock, No. 2370.

4430 Look into an old well, and you will see the person you are to marry.

Antoinette Beasley, Monroe, Union county. Cf. No. 4431, below.—HDA I, 1675, s.v. "Brunnen."

4431 If a person looks into a well on the first day of May at noon, he will see his sweetheart.

Mabel Ballentine, Raleigh ; Lida Page, Nelson, Durham county ; and Ada Briggs (Virginia). *Tennessee*: Frazier, 43, No. 9.

4432 If you look down a well on May first, you will see the face of the one you are to marry reflected in the water.

Green Collection ; Minnie B. Grimes, Duplin county ; and Ethel Brown, Catawba county. Cf. *General*: Knortz, 150 (through dark glasses) — *South*: Puckett, 328 (Negro) — *Maryland*: Whitney-Bullock, No. 2314 (an old well not in use) — *New Hampshire*: Bergen, *Current*, No. 322 (an unused well) — *Illinois*: Hyatt, No. 7146 — *California*: Dresslar, 77.—Cf. HDA VI, 576, s.v. "Morgenbrunnen."

4433 At noon on May first, a girl may see the man she is going to marry if she looks into a well.

Ada Briggs (Virginia). Cf. *Maryland*: Whitney-Bullock, No. 2316 (if you are not going to be married, you will see a coffin) — *Kentucky*: Thomas, No. 426 (at sunrise) — *Tennessee*: Farr, *Love*, No. 13 (sunrise) — *Alabama*: Bergen, *Current*, No. 323 (exactly at 12 o'clock) — *Illinois*: Hyatt, No. 7148 (sunrise) — *Ozarks*: Randolph, *Ozark*, 7 (high noon).

4434 Look into a well on the first day of May with the sun shining, and you will see a white horse.

Mildred Sinclair, Carthage, Moore county. Cf. *Illinois*: Hyatt, No. 7148 ("I had a friend and she looked down in a well on the first day of May at sunrise, and she saw a man riding on a white horse, and she married a man with a white horse").

4435 Look into a well with the sun shining in it on the first day of May, and you will see your sweetheart riding on a bicycle.

Mildred Sinclair, Carthage, Moore county.

4436 If you look in the well on the longest day in the year and see a man, he is the one you will marry.

Dorothy McDowell Vann, Raleigh.

4437 If you look in a well on the twenty-second of June at twelve o'clock sharp, you will see your future husband or wife.

Mrs. Norman Herring, Tomahawk, Sampson county, and Julian P. Boyd. Cf. No. 4281, above.

4438 If you take a mirror and look at the well through the mirror, you will see the person you will marry.

Julian P. Boyd, and Caroline Biggers, Monroe, Union county.

4439 If you hold a mirror over an open well on the first day of May, your sweetheart's image will appear in it.

Katherine Bernard Jones, Raleigh, and Esther F. Royster, Henderson, Vance county. *Kentucky*: Thomas, No. 425; No. 426 (at sunrise) — *Tennessee*: Farr, *Love*, No. 13.

4440 If you look in a well through a mirror at sunrise on the first day of May, you will see the picture of the man you are going to marry.

Allie Ann Pearce, Colerain, Bertie county. Cf. *Kentucky*: Thomas, No. 426 (the reflection of your prospective wife or husband) — *Tennessee*: Farr, *Love*, No. 13 (reflection).

4441 On the first day of May, go to an old well that has no top on it, having a mirror that will exactly throw the sun down on the water below. You will surely see your future wife or husband, or, if you are to die unwed, a coffin. Young folks took

long journeys to find such a well. Springs were used sometimes, but they were unreliable.

O. W. Blacknall, Kittrell, Vance county.

4442 The first day of May, without speaking, take a mirror out of its frame and go to a well and reflect the sun on the water. You will see the one you are to marry, or if you are never to marry, you will see your coffin.

Mrs. J. W. Barbee, Durham, and an anonymous informant. Cf. No. 4443, below. The month of May is not specified in any of the following references, nor is silence prescribed, *South*: Puckett, 328 (Negro) — *West Virginia*: WVF II, No. 3, p. 10 (at daybreak or soon thereafter) — *Illinois*: Hyatt, No. 7141 (about dusk walk backward to a well, etc.)

4443 If a girl goes to the well on the first day of May, takes a mirror with her, and looks through this over her left shoulder, she will see the man in the well whom she will marry.

Marie Harper, Durham county. Looking over one's shoulder is not mentioned in any of the following references. *South*: Knortz, 113; Puckett, 328 (Negro) — *South Carolina*: Bryant I, 288, No. 59 (the husband's face will be reflected) — *West Virginia*: WVF II, No. 3, p. 10; No. 1 — *Kentucky*: Thomas, No. 420 (lean over a well and hold a mirror so that you can see the bottom of the well in it, etc.); No. 421 (look into an inverted mirror, etc.) — *Tennessee*: Redfield, No. 253 (at twelve o'clock) — *Alabama*: Bergen, *Current*, No. 324 — *Mississippi*: Hudson, 138 (she will see the face of her husband-to-be as it will appear when she will see him for the first time, or if she has already met him, as it appeared when she saw him for the first time) — *Indiana*: Brewster, *Beliefs*, No. 165 (any time the sun is shining on the first day of May) — *Illinois*: Allison, No. 187 (May 1 at 12 o'clock); Hyatt, No. 7145 (hold the mirror in such a manner as to reflect the bottom of the well); No. 7147 (at noon); Smith II, 64, No. 13 (holding a mirror so that the sun reflects to the water) — *Ozarks*: Randolph, 176 (the mirror is held so that the light is reflected down into the darkness) — *Texas*: Turner, 151 f. (high noon, in an old-time dug well that has no shed over it); p. 152 (this is also done at midnight on Hallowe'en) — *California*: Dresslar, 77.

4444 A lover can get a picture of his or her future mate by using a mirror on June twenty-second to cast a sun picture on the surface of water in the bottom of a well.

Green Collection. Cf. Nos. 4281, 4437, above.

4445 Take a mirror and hold it over the well when the sun goes in the eclipse, and you will see the one you are to marry.

Julian P. Boyd.

4446 If you take a mirror and hold it over a spring the first day of May, the image of your future husband will appear.

Flossie Marshbanks, Mars Hill, Madison county. *Mississippi*: Hudson, 138 (the girl will see the face of her husband-to-be reflected in the spring exactly as it will appear when she sees him for the first time) —

Illinois: Hyatt, No. 7116; No. 7117 (look over your left shoulder); No. 7202 ("Years ago a girl went to the spring and held a looking-glass over the spring to see her future husband, and she saw a man plowing; and she married a farmer that looked just like the man in the spring").

4447 Hold a looking glass over a spring early in the morning of the first day of May, and you will see your future sweetheart's face reflected in the water.

Eleanor Simpson, East Durham. *North Carolina*: Mooney, 98 (if a young girl will take a looking-glass to the spring on May morning, and, turning her back to the spring, look into the mirror, she will see the figure of her lover rise out of the water behind her) — *Kentucky*: Price, 35; Thomas, No. 418; No. 419 (look down into a spring whose branch flows east).

4448 If you look into a spring through a mirror before sunrise on the first day of May, you will see the one whom you will marry.

Bessie Lou Mull, Shelby, Cleveland county.

4449 Look in the spring at twelve o'clock on the first day of May and you will see the person you will marry.

Alda Grayson, Rutherfordton, Rutherford county.

4450 Look into a spring with a lightwood torch at midnight on Hallowe'en and see the face of your future husband (or wife).

Frank C. Brown, Durham.

MOON, STARS

4451 Make a wish on a new moon and you will dream that night of the man you are to marry.

Madge Colclough, Durham county. Cf. *Indiana*: Busse, 23, No. 44 (reach backward for a stick or object to put under the pillow at the time you make the wish).

4452 New moon, now, I wish I may, I wish I might,
Dream of him I love tonight.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county.

4453 Look at the new moon and say the following:

New moon new, this is the first time I have seen you;
I hope I may, I hope I might,
See the one I love tonight.
If I am not his bride to be,
I hope his back be turned to me;
But if I am his body to embrace,
I hope to meet him face to face.

Eleanor Simpson, East Durham. Cf. No. 4457, below.

4454 When you see the new moon, say the following rhyme:

New moon, new moon, pray let me see
Who my husband is to be,
The color of his hair,
The clothes he is to wear,
And the happy day he'll wed me.

The first man you shake hands with after saying this you will marry.

Elizabeth Janet Cromartie, Garland, Sampson county, and Mrs. Nilla Lancaster, Goldsboro, Wayne county. In none of the following references is mention made of shaking hands with one's future mate; dreaming of one's mate is indicated in Puckett, Bergen, Randolph, and the second Dresslar item. In the item from New York State, the first man one sees upon turning around after reciting the charm is the intended spouse. Slight verbal changes occur in most of the variants; only substantive changes are indicated in the following references. *South*: Puckett, 327 f. (Negro) — *Kentucky*: Thomas, No. 441 — *New England*: Johnson, *What They Say*, 193 — *Massachusetts*: Bergen, *Current*, No. 1084 (the verse is addressed to the moon over the right shoulder, and the final line reads: "And on what day he shall appear") — *New York*: Allen, 259 (also over the right shoulder, with variation as indicated above) — *Illinois*: Hyatt, No. 7066; No. 7065 (over the left shoulder) — *Ozarks*: Randolph, 175 (over the right shoulder) — *California*: Dresslar, 22 (look at the moon over the right shoulder, make a wish, etc.); p. 23. — Addy, 81.

4455 When the new moon encloses a star, it is a good time to make love to the ladies.

L. B. Brantley, Zebulon, Wake county. Meeker, 289 (on the third day of the month, in the west). — Cf. HDA 1, 62 f., s.v. "Abendstern."

4456 When you see the first star at night, say this rhyme:

Star light, star bright,
First star I see tonight;
Wish I may, wish I might
Dream of my future husband tonight;
The color of his eyes,
The color of his hair,
The color of the suit of clothes he wears.

Dixie V. Lamm, Lucama, Wilson county.

4457 Say the following to the first star you see, and you will dream of your lover:

This is the first time I have seen you;
I hope I may, I hope I might,
See the one I love tonight.
If I am not his bride to be,
I hope his back be turned to me;
But if I am his body [to] embrace
I hope to meet him face to face.

Lucille Massey, Durham county. Cf. HDA 1, 63, s.v. "Abendstern."

4458 The first star you see at night, look at it all the time while you say :

Star bright, star light,
First star I've seen tonight,
I wish I may, I wish I might
See my true love tonight.

Then wish something, and if you don't see that star again that night, your wish will come true.

Lucille Massey, Durham county. Cf. *Ontario*: Waugh, No. 427 (Star light, star bright, / Very first star I've seen tonight, / Tell me truly all I wish to know, / Whether the boy that I adore / Loves me less or loves me more. / Star bright, star bright, / Tell me! Is it so?). — Cf. HDA III, 1696, s.v. "Heirat."

4459 Star light, star bright,
First star I've seen tonight;
I wish I may, I wish I might
Dream of my true love tonight.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. *Tennessee*: Frazier, 42, No. 3; Rogers, *Wish*, 37, 4:2 (dream of my truest sweetheart) — *California*: Dresslar, 24 (after reciting the words pick up anything under your foot and place it under your pillow).

4460 Star light, star bright,
The first star I've seen tonight;
I wish I may, I wish I might,

Lucille Cheek, Chatham county. *Mississippi*: Hudson, 146.

4461 For three successive nights name three stars, and the third night you will dream of your future intended.

Mrs. Gertrude Allen Vaught, Alexander county. *South*: Wiltse, *Folk-Lore*, 208 (look through the chimney and name three stars, giving them the names of the most desirable young men in the neighborhood, etc.) — *Tennessee*: McGlasson, 24, No. 8 — *Maine*: Bergen, *Current*, No. 271 (for three successive nights look out of the window and name three stars; walk to bed backward and without speaking, and the one you dream of two nights out of three will be your husband).

4462 Count seven stars for six nights, and on the seventh night you will dream of your husband or wife, as the case may be.

Eunice Smith, Pantego, Beaufort county. Cf. *General*: Beckwith, *College*, No. 160 (if you count seven stars nine nights in succession, the first man with whom you next shake hands you will marry).

4463 Count seven stars for seven successive nights, and the first person of the opposite sex who shakes hands with you afterwards will be your future mate.

Professor J. T. C. Wright, Boone, Watauga county. *West Virginia*: WVF II, No. 3, p. 10 (the first person you shake hands with on the eighth day) — *Kentucky*: Thomas, No. 554; No. 555 (you will dream of your future husband) — *Tennessee*: Frazier, 43, No. 8 (put a mirror

under your pillow and in your dream you will see, etc.) — *Ontario*: Wintemberg, *Waterloo*, 19 (future wife) — *New York*: Allen, 264 (every night for seven nights count thirteen stars; at the end of the seventh night you will dream, etc.) — *Illinois*: Allison, No. 463 (dream); Hyatt, No. 7119 (sit down on the sidewalk and count seven stars, and you will marry the first man who passes by); No. 7120 (dream) — *Texas*: Bogusch, 117 (dream). — Addy, 76; cf. HDA ix, Suppl., 780 f., s.v. "Sternglaube."

4464 Count seven stars for seven nights, and on the seventh night eat a thimbleful of salt before going to bed without drinking any water. That night you will dream of your future husband giving you water.

Laurice Gwinn Chambliss, Wilson, Wilson county. Cf. *Texas*: Turner, 149 (count seven stars before going to bed at night, and then name the four corners of your bedroom after four gentlemen in whom you are interested; the corner that you look into first upon waking will bear the name of the man that you will marry). Cf. No. 4305 ff., above.

4465 Count nine stars on nine successive nights, and on the ninth night you will dream of the one you will marry.

Martha Lineberry, Pittsboro, Chatham county, and seven other informants. Cf. *Maryland*: Whitney-Bullock, No. 1541 (the first man you see) — *Kentucky*: Thomas, No. 434 (put a mirror under the pillow, and you will dream, etc.); No. 556 (the first boy you shake hands with) — *Tennessee*: Farr, *Love*, No. 14 (mirror under the pillow the last night); Farr, *Riddles*, No. 142 (mirror under the pillow the last night); McGlasson, 24, No. 1 — *Alabama*: Bergen, *Current*, No. 269 — *Mississippi*: Hudson, 146, No. 16 — *Louisiana*: Roberts, No. 98 — *Prince Edward Island*: Bergen, *Current*, No. 269; No. 268 (if a rainy or cloudy night intervene, the charm is broken and the project must be begun again) — *Ontario*: Waugh, No. 436 (shake hands) — *Massachusetts*: Bergen, *Current*, No. 270 (shake hands) — *Pennsylvania*: Fogel, No. 183 (shake hands) — *Indiana*: Brewster, *Beliefs*, No. 145 — *Illinois*: Allison, No. 218 (put a mirror under the bed, etc.); Hyatt, No. 7122 (mirror under the pillow, etc.); No. 7121 ("It took me a year before I could count nine stars for nine nights straight, and just twenty minutes after I counted on the ninth night a swell looking man went by our yard . . . I met that man and married him in less than a year") — *Iowa*: Stout, No. 70 (the first man you meet, etc.) — *Ozarks*: Randolph, 173 — *Nebraska*: Cannell, 29, No. 16; No. 19 (shake hands) — *California*: Dresslar, 83 (see your lover); also (shake hands). — Cf. HDA ix, Suppl., 781, s.v. "Sternglaube."

4466 Count stars for twelve nights, as follows: twelve the first night, eleven the second night, ten the third night, etc., down to one on the last night of the twelve, and that night you will dream who your true love is to be.

Carl G. Knox, Leland, Brunswick county.

4467 When a girl says she sees a falling star, she means she wants a kiss.

Will S. Sease (Oklahoma). Cf. *General*: Beckwith, *College*, No. 174c (it is proper to kiss a girl when she remarks upon a shooting star). — Cf. HDA viii, 740, s.v. "Sternschnuppe."

4468 If a boy and girl see a shooting star together, he may kiss her and she will not resist.

Crockette Williams, eastern N. C. Cf. No. 4467, above.

ANIMAL PORTENTS

Cats, Dogs

4469 If a cat washes her face near a crowd of people, the one she looks at first will be the next to marry.

Julian P. Boyd; Constance Patten, Greensboro; and the Green Collection. *South*: Puckett, 471 (Negro) — *South Carolina*: Bryant 1, 286, No. 23 (if a cat which has been asleep wakes up and washes his face, etc.) — *Kentucky*: Thomas, No. 3305 — *Alabama*: Bergen, *Animal*, No. 187 — *New York*: Allen, 259 — *Illinois*: Hyatt, No. 6810 — *Iowa*: Stout, No. 706 (a cat washing itself in your lap signifies that you will hold someone in your arms in the near future) — *California*: Dresslar, 36 — *Washington*: Tacoma, 28 (after the cat has "licked himself"). —HDA IV, 1107 f., s.v. "Katze."

4470 If two persons shake a cat in a quilt, the one at whose end it runs out of will marry first.

Mrs. Gertrude Allen Vaught, Alexander county. *Maryland*: Whitney-Bullock, No. 557 (four persons shaking a cat in a new quilt; married within the year) — *Kentucky*: Thomas, No. 479 (newly made quilt taken from the frame) — *Tennessee*: Farr, *Love*, No. 44 (four unmarried persons hold a new quilt by the corners; the first one the cat jumps over, etc.) — *Indiana*: Brewster, *Beliefs*, No. 149 (all the girls present took hold of the sides, etc.) — *Iowa*: Stout, No. 120 (shake the quilt to scare the cat, etc.) — *Ozarks*: Randolph, 185 (girls standing around in a big circle after the cat was released from the newly completed quilt) — *Texas*: Bogusch, 115 (if you swing a cat around by her tail, the direction in which her head points when she falls is the direction in which your sweetheart lives); Turner, 151 (if the black cat runs close to an unmarried woman — and of course, he will, being shaken in that direction, etc., still practiced at Kildare [1931]) — *Nebraska*: Cannell, 17, No. 61 (black cat jumping at girl).

4471 Eat some dog grease if you want to get married.

Julian P. Boyd.

Horses, Mules, Horseshoes, etc.

4472 The next man you see after having seen a white horse is the man you will marry.

Sarah K. Watkins, Anson and Stanly counties. Cf. HDA VI, 1620, s.v. "Pferd."

4473 After you count one hundred white horses, the first man you meet wearing a red tie will be the one to marry.

Dorothy McDowell Vann, Raleigh. *General*: Beckwith, *College*, No. 159 (will look like your future husband) — *Kentucky*: Thomas, No. 280 — *Washington*: Tacoma, 31. Cf. No. 4501, below.

4474 The first man whom you meet after counting one hundred gray horses is the one whom you will marry.

Minnie Bryan Farrior, Duplin county, and three other informants from eastern and central counties. Cf. *Kentucky*: Thomas, No. 281 (you will marry on the day you count the last gray horse) — *Alabama*: Bergen, *Current*, No. 202 (the first gentleman you shake hands with after counting, etc.) — *New York*: Chamberlain, *Folk-Lore*, 336 (40 gray horses; the first person to whom you speak); Gardner, No. 84 — *Illinois*: Hyatt, No. 6882 (married on the day the last horse is counted) — *Washington*: Tacoma, 31 (the day you count the last one).—Leather, 61.

4475 Count one hundred white horses, and the first man that you shake hands with afterwards will be the man you are going to marry.

Mrs. Gertrude Allen Vaught, Alexander county. *Maryland*: Whitney-Bullock, No. 1557 — *Massachusetts*: Bergen, *Current*, No. 201 (during leap year); Knortz, 148 — *Illinois*: Norlin, 207, No. 18.—Cf. HDA IX, 351, s.v. "weiss."

4476 The first person you shake hands with after you have counted one hundred white horses and mules will be the one you will marry. A mule counts for five horses.

Jessie Hauser, Pfafftown, Forsyth county, and Ella Parker, Mt. Gilead, Montgomery county.

4477 If you count a hundred gray horses, the first person you shake hands with will be the one you will marry.

The Misses Holeman, Durham county.

4478 If a young girl stamps a hundred gray horses by wetting the finger tips of the right hand and patting the palm of the left hand with the moistened finger tips, the first man she sees afterwards she will marry.

Helen Adams, Newton, Catawba county, and Mabel Ballentine, Raleigh. Cf. *Illinois*: Hyatt, No. 6667 (stamp a gray horse and you will see your sweetheart on the following day) — *Nebraska*: *Nebraska Proverbs* 1, 7 (stamp a hundred white horses and you will marry the first man with whom you shake hands; directions for stamping are as follows: to stamp, lick your right thumb, touch your left palm with it, strike your right fist on the place your thumb touched).

4479 Hang a horseshoe over the door, and the first man that enters it will marry you.

Laurice Gwinn Chambliss, Wilson, Wilson county. *Maryland*: Whitney-Bullock, No. 1585 — *Tennessee*: Farr, *Love*, No. 114 (the first person that enters will be your future husband or wife) — *Massachusetts*: Bergen, *Current*, No. 222 (the first one who enters is your true love) — *Illinois*: Hyatt, No. 7055 (door or front door) — *Iowa*: Stout, No. 81 (place a horseshoe above the door; the first one to walk under it will be the first in the family to marry) — *Ozarks*: Randolph, 176 (placed over a door by a window on May Day, in belief that the first creature to enter will have hair and complexion like that of her future mate; stories about animals wandering in) — *Texas*: Bogusch, 118; Turner, 150 (the

first unmarried man who walks under it) — *California*: Dresslar, 69 (the first one who passes under it).

4480 If a maiden finds a horseshoe, and it has nails in it, the number of nails indicates the number of years before she will be married.

Mary L. Walker, Durham county. *Kentucky*: Thomas, No. 394; No. 395 (the number of nails that remain in a horseshoe after you have thrown it over your left shoulder) — *Ontario*: Waugh, No. 464 (horseshoe found by an unmarried person) — *New York*: Allen, 259 — *Illinois*: Allison, No. 226; Hyatt, No. 6883. — Sébillot II, 164, No. 273.

Chickens, Roosters, Eggs, etc.

4481 When a hen cries between the hours of eight and twelve at night, it is a sign that a bachelor has stolen a spinster.

L. B. Brantley, Zebulon, Wake county.

4482 If a rooster crows between dark and midnight, and crows an even number of times, it is a sign of a marriage.

Julian P. Boyd.

4483 If you eat five chicken gizzards in one day, you can marry any one you like.

Kate S. Russell, Roxboro, Person county.

4484 If you swallow a chicken's heart whole, you can marry the man you wish.

Allie Ann Pearce, Colerain, Bertie county; the Green Collection; and Alda Grayson, Rutherfordton, Rutherford county. Cf. *New England*: Backus I, 502 (girl swallowing a chicken heart whole will marry the first man who speaks to her).

4485 If a girl will swallow a chicken heart without its touching her teeth, she will get the man that she wants.

Mabel Ballentine, Raleigh. Cf. No. 4484, above.

4486 If you eat a chicken foot without saying a word, you will marry the first man that you shake hands with afterwards.

Allie Ann Pearce, Colerain, Bertie county.

4487 If a girl eats a chicken foot without speaking a word, and then puts it over the door, she will marry the first man to come under the door.

Mabel Ballentine, Raleigh.

4488 To dream of seeing a great number of eggs is a sign you are in love.

Ella Parker, Mt. Gilead, Montgomery county, and Eleanor Parker, East Durham.

4489 Old folks had a way of telling fortunes by the use of eggs. An egg for each person in the test was placed in the hot ashes. No one was to speak during the roasting of the eggs. The suitor of the next girl to be married would in some way put in his appearance—usually by riding past the house in a gallop on his horse, or his presence could be detected by the sound of his name in the rustling of the wind.

Green Collection.

4490 Place an egg before a fire, and don't speak a word. When the egg begins to sweat, the person you will marry will come in and turn the egg.

Ralph Chesson, Washington county.

4491 On Hallow Eve, if an egg placed in front of the fire by a young woman is seen to sweat blood, it is a sign that she will succeed in getting the man she loves.

Elsie Doxey, Currituck county.

Wishbones, Pulleybones, etc.

4492 The first man who walks through a door over which a wishbone has been placed will marry the one placing it there.

Helen Adams, Newton, Catawba county, and eight other informants. Only in the first Fogel reference, and in Rupp, is mention made of the girl who placed the wishbone above the door; "marry" is used only in the Cannell reference, "husband" or "future husband" everywhere else except as noted. *Tennessee*: Farr, *Love*, 88 (front door); Frazier, 43, No. 10 — *Ontario*: Wintemberg, *German* 11, 93 (wishbone of a fowl; her lover or future husband [German]); Wintemberg, *Waterloo*, 22 — *Pennsylvania*: Fogel, No. 190 (German); No. 177 (German); Rupp, 262, No. 42 (German) — *Illinois*: Smith 11, 64, 15 (pulleybone of a chicken) — *Iowa*: Stout, No. 54 — *Nebraska*: Cannell, 15, No. 21.

4493 Put the pulleybone of a chicken over the door. The first person that passes through that door will be the one you are to marry; and it will happen within ten days.

Mildred Peterson, Bladen county, and an anonymous informant. No time limit is set in any of the following references. *General*: Beckwith, *College*, No. 165; Bergen, *Current*, No. 223 (the first person entering will be your lover) — *South*: Duncan, 236, No. 6 — *North Carolina*: Hoke, 114 (the first person will be the bride or bridegroom elect) — *South Carolina*: Bryant 1, 284, No. 3 (the first young person of the opposite sex to pass under it will be your future husband or wife) — *Tennessee*: McGlasson, 25, No. 17; Redfield, No. 275 — *Alabama*: Bergen, *Current*, No. 220 (first one of the opposite sex entering is to be your future companion) — *Pennsylvania*: Phillips, 161, No. 33 (first person of opposite sex) — *Iowa*: Stout, No. 56 (the first boy or girl); No. 57 (the first boy or girl not in the family).

4494 Put a chicken bone over the door. The Christian name of the first young man who passes under it will be the Christian name of your future husband.

Elsie Doxey, Currituck county, and Lucille Massey, Durham county.

4495 If you pull a wishbone and hang your piece over a door, the first man who walks under it is the one whom you will marry.

Minnie B. Grimes, Duplin county. Only in the first Hyatt reference, in Wheeler, and in the one from *Nebraska* is the mate designated as a male. *Ontario*: Waugh, No. 432 — *Illinois*: Allison, No. 219; Hyatt, No. 7152; No. 7154 (hang a wishbone over the door between Christmas and New Year's Day); No. 7155 (you will marry the first person who finds your piece of broken wishbone over the door); Wheeler, 68 — *Nebraska*: *Nebraska Proverbs* 1, 4 — *Idaho*: Lore, 206, No. 5 (to see, dream of, or meet your future mate, etc.)

4496 If a wishbone is pulled in two, the one holding the longer piece will marry first.

Green Collection; Hazel Doritz; Flossie Marshbanks, Mars Hill, Madison county; and an anonymous informant.

4497 After "pulling" with someone for the long piece of the wishbone, place it over the door. The first eligible person to come through the door will be your future mate.

Jessie Hauser, Pfafftown, Forsyth county; Duo K. Smith, Houstonville, Iredell county; and three other informants. Cf. *Maryland*: Whitney-Bullock, No. 1582 (you will marry the first widower who walks under it) — *Tennessee*: Rogers, *Wish*, 39, No. 15 — *Ontario*: Wintemberg, Grey, No. 179 — *New York*: Gardner, No. 82 (front door) — *Indiana*: Brewster, *Beliefs*, No. 153 — *Iowa*: Stout, No. 55 — *California*: Dresslar, 122.

4498 Two people break the wishbone of a chicken at the table. The one getting the shorter piece marries first. The one getting the longer piece must hang it up over his or her bedroom door to break the charm.

Will S. Sease (Oklahoma). There is no mention in any of the following references of the loser's hanging the long piece up to break the charm. *North Carolina*: Hoke, 114 — *Maryland*: Whitney-Bullock, No. 1581 — *Kentucky*: Carter, *Mountain*, 16; Fowler, 154a; Thomas, Nos. 154, 611 ff. — *Tennessee*: Farr, *Love*, No. 39 — *Pennsylvania*: Fogel, No. 322 (German); Phillips, 161, No. 28; Rupp, 262, No. 43 (German) — *Illinois*: Hyatt, Nos. 6642 f. — *Nebraska*: Cannell, 17, No. 58 — *Washington*: Tacoma, 23.—Addy, 83.

4499 Break a wishbone with a friend, and the one getting the shorter piece will marry first. The bone should be held where neither of the persons breaking it can see it.

Valeria Johnson Howard, Roseboro, Sampson county; Cornelia E. Covington (South Carolina); and seven other informants.

4500 Take one end of a pulleybone and have someone else take the other. If you get the shorter piece, put it over the front door, and the next person who enters that way will be your future husband or wife.

Katherine Bernard Jones, Raleigh, and three other informants from central and western counties. Only in Farr is a "front door" specified. *General*: Knortz, 21 (two girls) — *South Carolina*: Bryant 1, 284, No. 4 — *Maryland*: Whitney-Bullock, No. 1582 — *Kentucky*: Carter, Mountain, 16 — *Tennessee*: Carter, 5; Farr, Riddles, No. 145 — *Louisiana*: Roberts, No. 130 — *Middle States*: Dresslar, 121 — *Illinois*: Hyatt, No. 7153 — *Nebraska*: Cannell, 17, No. 58 — *California*: Dresslar, 122.

4501 When two girls pull a wishbone, the one who gets the shorter piece will marry first. If she puts it over the door, the first man with a red necktie who enters will be the one she will marry.

Ada Briggs (Virginia). Cf. No. 4473, above.

4502 If two people break a pulleybone under the corner of a table, the one who gets the shorter piece puts it over the door, and the first man that enters is the person she will marry.

Dorothy McDowell Vann, Raleigh. *Tennessee*: Carter, 5; O'Dell, *Superstitions*, 5 (the first one coming in at the door is the "victim").

4503 If two people take a pulleybone and break it under the table, then put the pieces over a door, the person who walks under the door will marry the person whose side broke first.

Esther F. Royster, Henderson, Vance county. Cf. *Tennessee*: Massey, 58 (pulleybones are broken under the table, and then hidden over the door; the right girl will come in the door).

4504 If two girls make a wish and then break a wishbone under the leg of the table, the one getting the shorter end will marry first, and the one getting the longer end will get her wish first.

Mabel Ballentine, Raleigh. References are to the second part only, i.e., with no mention of the table leg; person with the longer part of the wishbone gets his or her wish. *Maryland*: Whitney-Bullock, No. 1582 — *Kentucky*: Thomas, No. 611 — *Illinois*: Hyatt, No. 6642 — *Nebraska*: Cannell, 17, No. 58.

4505 Take the pulleybone of a chicken, and, with one other person, pull it round the leg of the table until it breaks into two pieces; then put the pieces over the front door, and the first single boy who comes through the door will be your future husband.

Mrs. Gertrude Allen Vaught, Alexander county, and the Misses Holeman, Durham county. *South*: Puckett, 329 (the eyes must be closed as the bone is pulled apart under the table [Negro]).

Birds, Fish, Fishing, etc.

4506 If a bird builds a nest on the plate under the edge of your porch, some member of the family will leave the same year to be married.

S. M. Gardner, Macon, Warren county, and Fannie Vann, Clinton, Sampson county. From representative parts of the country, the finding of birds' nests with eggs in them is taken as a token of the number of years until marriage, usually one year for each egg in the nest.

4507 If a bird flies into a room where there are people, one of the number will get married.

S. M. Gardner, Macon, Warren county; Fannie Vann, Clinton, Sampson county; and an anonymous informant. Cf. *Kentucky*: Thomas, No. 232 (the one that discovers the bird will be married before the year is out) — *Wisconsin*: Brown, *Birds*, 7 (the one who sees it will wed before the year has flown) — *Illinois*: Hyatt, No. 6794 (same as previous two items); No. 6793 (if the bird that has entered the house flies to the west, someone in the house is going to be married).

4508 See a buzzard and say:

Fly away, flop, flop;
Fly away, flop, flop;
Hope to see the one I love best,
Tonight before 12 o'clock.

If he flocs, you'll see him.

J. T. Carpenter, Durham county.

4509 If you see a buzzard flopping his wings, say:

Flop, buzzard, flop;
Before you go out of sight,
I expect to see my sweetheart,
Before next Saturday night.

and your wish will come true.

Mildred Peterson, Bladen county; Mamie Mansfield, Durham county; and an anonymous informant.

4510 "Oh, lonely buzzard, if I should see my sweetheart before next Saturday night, flap your wings and sail away."

Florence Holton (Washington, D. C.). Cf. the last two lines of the *Kentucky* and *Illinois* references cited in No. 4512, below.

4511 If you see a buzzard flying, say:

Buzzard flying (direction)
Flap your wings three times before you
get out of sight,
And I'll see my lover before tomorrow night.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Mississippi*, Hudson, 145 (When you see a buzzard, say this: "Poor old lonesome tacky buz-

zard, / If I should see my sweetheart / Before tomorrow night, / Flap your wings three times / Before you get out of my sight." If the buzzard obeys you, you will see your sweetheart). Cf. No. 4512, below.

4512 Try your fortune by the buzzard:

Flop to the east, flop to the west,
Flop to the one that loves me best.

Kate S. Russell, Roxboro, Person county. Cf. *Kentucky*: Thomas, No. 591 (when you see a turkey-buzzard sailing, say: "Sail, sail, lonesome turkey-buzzard. / Sail to the east, sail to the west; / Sail to the one that I love best. / Flap your wings before you fly out of sight, / That I may see my sweetheart before Saturday night") — *Tennessee*: Bergen, *Current*, No. 185 (when you see a turkey-buzzard flying alone, repeat: "Hail! Hail! Lonely, lonesome turkey-buzzard: / Hail to the East, hail to the West, / Hail to the one that I love best, / Let me know by the flap of your wing / Whether he (or she) loves me or not." Note the manner of the bird's flight; if he flaps his wings, your lover is true; if not, the lover is false); Massey, 58 (Turkey buzzard! Turkey buzzard! / Look to the east, look to the west! / If you see my sweetheart coming—flop!) — *Illinois*: Hyatt, No. 6691 (if you see a turkey buzzard sailing through the air, say: "Sail, sail, lonesome turkey buzzard / Sail to the east and sail to the west, / Sail to the one that I love best, / Flap your wings before you fly out of sight, / That I may see my sweetheart before Saturday night").

4513 When you see a lonely buzzard, if you will begin to say the alphabet till he flops his wings, the letter on which he flops will be the first letter in your sweetheart's name.

Kate S. Russell, Roxboro, Person county.

4514 When a person sees a buzzard flying above he calls out to the buzzard:

Flop to the east, flop to the west,
To show that my lover is true to the test.

If the buzzard does not flop, the lover is not true; but if the buzzard does flop, the lover is true.

Joseph E. Kanipe, Asheville, and Annie Hamlin, Durham. Cf. No. 4512, above.

4515 Two doves are a sign of marriage.

Anonymous. Cf. *General*: Knortz, 135 (a white dove suddenly appearing indicates a wedding) — *New Hampshire*: Bergen, *Animal*, No. 292 (a white dove coming near the house foretells a marriage).— McCartney, 138.

4516 If a redbird crosses your path, you will see your sweetheart in three days.

Mrs. Norman Herring, Tomahawk, Sampson county. *North Carolina: Tar Heel Tales*, 92 (one will see his sweetheart dressed in her best clothes) — *Tennessee*: Redfield, No. 200 (if a redbird crosses the road in front of you and flies to the right, you will see your sweetheart before Saturday night); O'Dell, *Superstitions*, 4 (same as previous; before night).

4517 If you hear a redbird, the voice of your lover will soon be heard.

Green Collection.

4518 If you see a redbird that is not flying, you will meet your future husband.

Lucy Farthing, Sugar Grove, Watauga county, and an anonymous informant.

4519 If you see a redbird, you will see your sweetheart the same day.

The Misses Holeman, Durham county. *North Carolina*: Mooney, 101 (before the day is over) — *Kentucky*: Thomas, No. 494 (you will see your sweetheart soon); No. 496 (the next person that you see will be your sweetheart) — *Illinois*: Hyatt, No. 6674 (you will soon see your beau); No. 7092 (the first person you meet after you see a redbird will be your lover).

4520 If you see a redbird, you will see your sweetheart before night.

Bessie Lou Mull, Shelby, Cleveland county.

4521 If you see a redbird, it is a sure sign that you will see your sweetheart before tomorrow.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *South Carolina*: Bryant 1, 286, No. 38 (see your sweetheart tomorrow).

4522 If a person sees a redbird, his sweetheart will come before tomorrow night.

Jessie Hauser, Pfafftown, Forsyth county.

4523 If you see a redbird, name it, and you will see your fellow Sunday.

Dixie V. Lamm, Lucama, Wilson county. Cf. *South*: Puckett, 491 (should a girl see a redbird and name it after her sweetheart, she will see him before sunset [Negro]).

4524 Throw a kiss at a redbird, and the first person you see will be your sweetheart.

Bessie Lou Mull, Shelby Cleveland county.

4525 If you throw a kiss to a redbird, you will see your sweetheart within three hours.

Mr. Fairley.

4526 If you see a redbird and throw three kisses at it, you will see your sweetheart the same day.

Mrs. Gertrude Allen Vaught, Alexander county.

4527 If you see a redbird, make a rhyme before he flies, and you will see your sweetheart before you die.

Alda Grayson, Rutherfordton, Rutherford county.

4528 If a whippoorwill is heard while a boy is making love to his sweetheart, the two will marry within a year.

Dorothy Kanoy, Fayetteville, Cumberland county. In the following three references the number of times the whippoorwill calls indicates the number of years before the marriage: *South*: Porter, 108 — *New York*: Travis, 201 — *Ozarks*: Randolph, 183.

4529 If a wren builds on a plate under the edge of a porch, some member of the family will leave the same year by marriage.

Anonymous.

4530 When fishing, name the hook, and if the fish bite, it is a sign the boy or girl loves you; if they don't bite, they don't love you.

Merle Smith, Stanly county. Cf. No. 4531, below.

4531 When fishing, name your hook. If you catch the fish, you will marry the man for whom you named it.

Zilpah Frisbie, Marion, McDowell county. Cf. *Kentucky*: Thomas, No. 352 (while you are fishing, name the worm; if you catch a fish, your lover is true) — *Tennessee*: Farr, *Love*, No. 167 (same as previous item) — *Illinois*: Hyatt, No. 6757 (give your sweetheart's name to a worm while fishing and then bait your hook with it; if you catch a fish with that worm, he is true to you) — *Washington*: Tacoma, 26 (name the worm; if you catch the fish, your lover is true).

4532 Spit on your hook after you have put the bait on and named it. If you catch fish, then the person for whom you named it loves you.

Lucille Cheek, Chatham county. Cf. No. 4531, above.

Insects, Spiders, Snails

4533 Put a ladybug on the tip of your finger held upright, and the bug will fly in the direction of your sweetheart's home.

Green Collection. Cf. *General*: Knortz, 22 (if a girl discovers a lady bird on her dress she throws it into the air and calls out: "Fly away east, fly away west, / Show me where lives the one I love best"). — HDA v, 1699, s.v. "Marienkäfer."

4534 If a spider web is stretched across the path in front of one, there is going to be a wedding.

Students of Lees-McRae College, Avery county; Ruth Trivette, Hickory, Catawba county; and an anonymous informant. Cf. *North Carolina*: Bruton, *Beliefs*, No. 40 (if a spider descends from the ceiling on a web, go and "dance him up and down," and there will be a wedding. — HDA viii, 282 f., s.v. "Spinngewebe."

4535 If a spider makes his web down from the door, your sweetheart is coming.

Minnie Stamps Gosney, Raleigh. Cf. *Ontario*: Waugh, No. 68 (a cobweb hanging from the ceiling will bring a new beau to the young woman who detaches it) — *Indiana*: Busse, 15, No. 15 (if a spider spins a web downward in front of you, you are going to have a new lover) — *Ozarks*: Wilson, *Folk Beliefs*, 163 (a cobweb over the door means that one's sweetheart will never call again [this belief is expressed in the well-known verse: "Where the spider-web grows, / The beau never go."]) — Sébillot 1, 283 Johnson, *Normandy*, 163; HDA VIII, 283, s.v. "Spinnewebe."

4536 Go out the first morning in May before the sun is up and find a snail. Sprinkle some meal on the floor, and place the snail in it. The course of its crawling will form the name of the man or woman you are to marry.

Susie Spurgeon Jordan, Brevard, Transylvania county. In none of the three references given below is there mention of finding the snail on May first. Cf. *Kentucky*: Carter, *Mountain*, 16 (a snail put in meal sprinkled on the floor will write the name of one's lover) — *Tennessee*: Carter, 5.—Radford, 220, s.v. "slug."

4537 Get up early in the morning on the first day of May and go snail hunting. Take the first snail you find and put it on a plate covered with meal, and it will crawl around so as to form the initials of the person you are to marry.

Minnie B. Grimes, Duplin county, Minnie Bryan Farrior, Duplin county, and the Green Collection. *Kentucky*: Thomas, No. 424 (before sunrise) — *Tennessee*: Farr, *Love*, No. 12; Farr, *Riddles*, No. 141 — *Illinois*: Allison, No. 201 (on the night before May 1, a girl should place a snail on a plate of meal under her bed; the initial of her future mate will be on the plate).

4538 If you put a snail in a plate covered with flour, it will write out the name of the person you are going to marry by the way it crawls.

Allie Ann Pearce, Colerain, Bertie county.

4539 The first day of May find a snail out of the shell, and put it in a pan dusted with flour, and he'll write your sweetheart's name before morning.

J. T. Carpenter, Durham county. Cf. *Tennessee*: Frazier, 43, No. 16 (on the first day of May find a snail, place it in a pan of meal and leave it overnight; the next day the snail will be gone and the initial of your future husband will be written in the meal) — *Mississippi*: Hudson, 139 (on the first day of May, fill a pan with white sand, smooth it over, take the pan to the woods and catch a snail; put the snail in the middle of the sand, and leave the pan under a tree; the snail will trace on the sand the initial of the person one will marry) — *Illinois*: Hyatt, No. 7115 ("An old Irishwoman said when she was a girl she would hunt up all the snails she could find and put them in the milk house with a big pan of corn meal, to see the snails make letters in the corn meal of her future husband").

4540 On May first, if you put a handkerchief on growing wheat, and lay a snail on the handkerchief, the initials of your future mate will be on the handkerchief the next morning.

Reverend W. S. Smith, Cornelius, Mecklenburg county. In the following references no mention is made of snails tracing out the initials; in the *Ozark* reference an interesting alternative is suggested. Cf. *South*: Puckett, 328 (handkerchief placed over growing wheat on May first [Negro]) — *Kentucky*: Price, 35 (on the night of April 30 spread a handkerchief in a wheat field, and in the morning the name of your future husband or wife will be written in the corner); Thomas, No. 609 — *Illinois*: Hyatt, No. 7150; No. 7151 (on the last night of April walk to a wheat field backward, and reaching behind you, lay your handkerchief on the wheat; then go to bed, and visit the field next morning before sunrise; if you find initials on the handkerchief you will be married) — *Ozarks*: Randolph, 176 (on the last night of April, a girl may wet a handkerchief and hang it out in a cornfield; the next morning the May sun dries it, and the wrinkles are supposed to show the initial of the man she is to marry. Cf. No. 4227, above, 4567 ff., 4580, below.

PLANT SIGNS

Seeds, Leaves, Plants, Herbs, etc.

4541 Put seeds on each finger and name them; then shake the hand and the ones that stick indicate the names of the ones that love you.

Kate S. Russell, Roxboro, Person county. Cf. No. 4542, below.

4542 The number of seeds that will stick to your forehead indicates the number of times you will be married.

Zilpah Frisbie, Marion, McDowell county. Cf. *Kentucky*: Thomas, No. 209 (put five seeds on your face and name them; the first to fall off shows which one you will marry) — *Ontario*: Wintenberg, Grey, No. 183 (name two seeds after sweethearts or lovers, place them on the eyelids, and then wink; whichever one remains on the eyelid after doing this will bear the name of the one whom you will marry).

4543 Throw two leaves, naming each for some person, in a stream of running water. If they run together the two persons will marry.

William B. Covington, Scotland county, and an anonymous informant. Cf. HDA VII, 23, s.v. "Phyllomantie."

4544 If the first corn silk you see in your field is red, there will be a wedding.

Mrs. Gertrude Allen Vaught, Alexander county. *Kentucky*: Thomas, No. 289; No. 2915 (you will hear of a wedding before you hear of a death) — *Tennessee*: Redfield, No. 356 — *Ozarks*: Randolph, 180 (if the first corn silk you see in the summer is red, you will attend more weddings than funerals that year).

4545 Place a green pea pod which has nine peas in it over the kitchen door, and the first person of the opposite sex who enters will be your future mate, if he enters within nine days.

Madge Colclough, Durham county. Only in Puckett are the kitchen door and the nine-day limit specified. *South*: Puckett, 326 (Negro) — *Kentucky*: Thomas, No. 463 — *Tennessee*: Farr, *Love*, No. 67 (front door; she will marry before the pea crop is over) — *Ontario*: Waugh, No. 435; Wintemberg, *Grey*, No. 178 — *New England*: Bergen, *Current*, No. 260 — *Pennsylvania*: Phillips, 160, No. 12 — *Illinois*: Hyatt, No. 6918 (perform the ritual secretly); No. 7082 — *Ozarks*: Randolph, 175 — *Nebraska*: Cannell, 19, No. 82 — *Idaho*: Lore, 206 — *California*: Dresslar, 83.—Addy, 83.

4546 If at night a young girl takes three glasses, fills them with water, and puts into each a grain of green coffee, giving to each glass the name of one of her sweethearts, by the next morning one of the grains of coffee will have sprouted. It will be the grain which is in the glass named for the sweetheart who loves her best.

Mamie Mansfield, Durham county, and Zilpah Frisbie, Marion, McDowell county. Cf. *Alabama*: Bergen, *Current*, No. 296 (take three grains of coffee, put one notch on one, two on another, put them in a glass of water under your bed, and name them; the one that sprouts is the one you are going to marry).

4547 Take a cup after the coffee has been drained off, turn it down on the saucer; then turn three times, and look inside the cup, and you will see the face of the person you will marry, also the house you will live in. If the cup appears cloudy and murky, you will have bad luck, if it appears clear, good luck.

Mamie Mansfield, Durham, and an anonymous informant. Cf. *Tennessee*: Farr, *Love*, No. 137 (take a teacup with coffee grounds in it and shake it around three times; turn it upside down in the saucer, and the picture of your future husband or wife will be found in the cup).

4548 The number of times that a tea leaf sticks to your hand when you hit it indicates the number of nights you are going to have dates.

Carolyn Kay Root, Durham county.

4549 The sure way to try your fortune, that is, if you want to play "safety first," is to try it with a three-leaf clover, and say: "He loves me, he loves me not."

Kate S. Russell, Roxboro, Person county.

4550 If a girl finds a four-leaf clover and puts it in her shoe, she will marry the first man she meets (passes).

Alma Irene Stone, Meredith College, Wake county; Maysie Rae, Craven county; and the Green Collection. *Kentucky*: Thomas, No. 266; *Quebec*: Bergen, *Current*, No. 195 (put a four-leaf clover in your shoe, and you will marry a man having the first name of the man you meet first

after doing it) — *New England*: Johnson, *What They Say*, 41 — *Indiana*: Busse, 21, No. 12 (the first fellow you meet will be your sweetheart) — *Illinois*: Hyatt, No. 7010; No. 7009 (see your future husband in a dream); Norlin, 206, No. 5a — *Michigan*: Bergen, *Current*, No. 196 (lover); Knortz, 147 — *Nebraska*: Cannell, 16, No. 35 — *Wyoming*: Walton, *Superstitions*, 161, No. 2 — *California*: Dresslar, 14 — *Washington*: Tacoma, 31. — HDA IV, 1449, s.v. "Klee."

4551 Put a four-leaf clover in your shoe, and you will marry the first single man or woman you walk with.

Lucille Massey, Durham county. Cf. *New York*: Gardner, No. 97 — *Illinois*: Hyatt, No. 7011 (put the clover in the left shoe; the first man spoken to, etc.) — *Michigan*: Bergen, *Current*, No. 194 (if a girl puts a two-leaf clover in her shoe, the first man who comes on the side where the clover is will be her future husband).

4552 If a girl swallows a four-leaf clover, she will marry the first man she shakes hands with.

Mamie Mansfield, Durham county; an anonymous informant; and two other informants from McDowell and Durham counties. Cf. *New England*: Johnson, *What They Say*, 41 (meets) — *Illinois*: Norlin, 206, No. 5 (meets).

4553 If the young woman wants to know who's her future intended, she should place a four-leaf clover over the door, and the first youth that passes under it will be her future husband.

Burns. *Ontario*: Waugh, No. 439; Wintemberg, *Grey*, No. 176 (will be your husband or will have the same name as your future husband) — *New England*: Johnson, *What They Say*, 41 — *Rhode Island*: Bergen, *Current*, No. 198 — *New York*: Allen, 259 — *Pennsylvania*: Fogel, No. 176 (German) — *Illinois*: Hyatt, Nos. 6826, 7012 — *Michigan*: Bergen, *Current*, No. 198.

4554 Take as many leaves of the boxwood plant as you wish, and name them for your boy friends. Place them on a hot stove and the first one that jumps up shows you the name of the young man that loves you best.

Zebulon Teeter (Florida). HDA I, 1696, s.v. "Buchsbaum."

4555 If a briar gets fastened to your clothing, pull it loose and count the limbs alphabetically. The last letter will be one of the initials of your future intended. You may determine which it will be by counting the number of letters then say first, last, first, last, etc. until you have finished the number.

Mrs. Gertrude Allen Vaught, Alexander county, and Eleanor Simpson, East Durham. Cf. HDA IX, 681, s.v. "Witwer."

4556 Take a fern frond and name it, saying "He loves me, he loves me not," etc.

Kate S. Russell, Roxboro, Person county. Cf. *New Hampshire*: Bergen, *Current*, No. 253 (wear a piece of fern in the toe of your shoe, and the first person you meet you will marry). — Cf. HDA II, 1222, s.v. "Farn."

4557 Put a green ivy leaf in a dish of clear water on New Year's Eve for yourself or others. Cover the dish and let it stand for twelve days. At the end of the time, if the leaf is fair, he loves you; if spotted, his love is faulty.

Elsie Doxey, Currituck county. Cf. *Illinois*: Hyatt, No. 6885 (ivy over the heart for three days; will shake hands with a bachelor).—Cf. HDA II, 559, s.v. "Efeu."

4558 Count the stickers of a holly leaf alphabetically, and you can find out your future husband's initial.

Mrs. Gertrude Allen Vaught, Alexander county; William B. Covington, Scotland county; and an anonymous informant. Cf. *Texas*: Turner, 148 (put a holly leaf with nine stickers on it under your pillow, and you will then dream of the one you will marry).

4559 The love vine is a parasite that grows on the leaves of the dense vegetation along creek banks and in low places. A mass of it is pulled off, thrown backwards over the left shoulder, and if it grows, you will have success in love.

Mrs. Maude Minish Sutton, Lenoir, Caldwell county. *North Carolina*: Brewster, *Customs*, 235 (in another set of notes from Mrs. Sutton, not available to Mr. Brewster, there is mention of "saying some words very rapidly" in the process) — *Louisiana*: Roberts, No. 123 (love vine named for someone as it is thrown) — *Indiana*: Brewster, *Beliefs*, No. 143 (throw it over your left shoulder and it will form the initials of your future mate) — *Ozarks*: Randolph, 172 (no mention of the left shoulder; if the vine flourishes, her lover is faithful) — *California*: Dresslar, 15 (over your shoulder).

4560 Throw a piece of love vine over your left shoulder, and if it grows, your loved one will marry you.

Madge Colclough, Durham county. *South*: Puckett, 327 (Negro); also over your left shoulder toward your lover's house, without looking back).

4561 If a person whirls a love vine around her head three times, and throws it behind her where it will land on a weed or bush, she knows her lover loves her if the vine clings to the bush and grows.

Helen Adams, Newton, Catawba county; the Green Collection; William B. Covington, Scotland county; and an anonymous informant. *Tennessee*: Bergen, *Current*, No. 257; Farr, *Love*, No. 31 (a person is named as the vine is cast) — *California*: Dresslar, 15.

4562 Get a handful of love vine, call your girl's name three times, throw the vine over your left shoulder on a clump of weeds, shut your eyes and walk straight off and don't come back in seven days. If the vine is alive and growing, she loves you. If it is dead, she doesn't.

O. W. Blacknall, Kittrell, Vance county. There are no details in the first three references beyond naming the love vine for a lover, placing it on a bush, and then returning to see whether it is growing or not.

Kentucky: Thomas, No. 410 — *New York*: Allen, 262 (if it grows and spreads, etc.) — *Illinois*: Hyatt, No. 6737 — *Texas*: Turner, 152 (return to the spot three days later; if the vine is growing, the person for whom it was named loves you).

4563 Love vine pulled from its original growing place and hung on an apple tree will tell whether a person loves one either by growing or dying. The former is affirmative; the latter, negative.

Kathleen Mack, Davidson county. Cf. *North Carolina*: Bergen, *Current*, No. 1187 (*Cuscuta compacta*, a common dodder, is known as "love-vine," probably because it is used in love divinations in the same way that apple parings are in other parts of the United States [from Banner Elk]).

4564 At Christmas time, put mistletoe over the door. Any girls standing under it may be kissed.

Elizabeth Janet Cromartie, Garland, Sampson county. Unless otherwise stated, the time of year is not indicated. *General*: Beckwith, *College*, No. 174a (from Dec. 25 to Jan. 1) — *North Carolina*: Brewster, *Customs*, 240 (Christmas) — *South Carolina*: Bryant I, 286, No. 35 (Dec. 25 to Jan. 1) — *Maryland*: Whitney-Bullock, No. 2404 — *Kentucky*: Fentress, 14 — *New York*: Allen, 259 (New Year's Day) — *Illinois*: Hyatt, No. 6907; No. 6906 (sign of a wedding to kiss under the mistletoe) — *Nebraska*: Cannell, 16, No. 36. — Napier, 124 (historical note); Radford, 175; HDA VI, 387, s.v. "Mistel"; V, 863, s.v. "Kuss."

4565 Bend a mullein stalk. If it rights itself, your sweetheart loves you.

Elsie Doxey, Currituck county. Cf. *Kentucky*: Thomas, No. 442 (bend a mullein stalk in the direction of your sweetheart's home; if it grows straight again, he loves you) — *Illinois*: Hyatt, No. 6742 (same as above); No. 6743 (name it while bending it to the ground; if it straightens up, etc.) — *Ozarks*: Randolph, 172 (mullein stalk bent down so that it turns toward the girl's cabin, etc.); also (if the stalk grew bent in the direction of the fellow's house, he loves her); Wilson, *Folk Beliefs* 163 f. (bent toward lover's cabin; the stalk will grow up again; if she loves someone else, the stalk dies).

4566 On the first day of May go out and pick sage before day, and the one you are going to marry will come and pick with you.

Julian P. Boyd. *West Virginia*: WVF II, No. 3, p. 11 (it's an old superstition in the hills of Wetzel county that if you go into the sage garden at midnight, take some sage into the kitchen, make sage tea, and fix yourself a midnight supper, if you are to be married within a year, your husband will come in and eat with you). — Addy, 88; Radford, 76.

4567 If you will wash a handkerchief and hang it on a sage bush to dry, the next morning the initials of the man you will marry will be on it.

Zilpah Frisbie, Marion, McDowell county. Cf. Nos. 4227, 4540, above.

4568 Place a handkerchief in a wheat field the last afternoon in April. Go to it before sunup next morning (May first), and you will find the name of your lover written on it in dew.

Green Collection, and Alda Grayson, Rutherfordton, Rutherford county. Cf. *Illinois*: Hyatt, No. 7151 (walk to a wheat field backward, and, reaching behind you, lay your handkerchief on the wheat, etc.). Cf. No. 4540, above.

4569 Go out at sunset on the last day of April and spread a handkerchief over some growing wheat. The next morning return, and you will find your future lover's initials.

Julia E. Self (Florida). Cf. *Kentucky*: Price, 35 (the name of your future husband or wife will be written in the corner); Thomas, No. 609 — *Illinois*: Hyatt, No. 7150 (example cited). Cf. No. 4540, above.

4570 To find out the person you are going to marry, spread a white handkerchief, the last night of April, in a wheat field; when you go back the next morning, hold the handkerchief between you and the sun, just as the sun rises, and you will read your future husband's name.

W. H. Smith. *South*: Puckett, 328 (Negro).

4571 If a girl leaves her handkerchief on the grass May first, she will find her lover's name written on it the next morning. Clara Hearne, Roanoke Rapids, Halifax county.

Flowers

4572 Plant a flower and name it. If the one for whom it is named loves you, it will live.

Bessie Lou Mull, Shelby, Cleveland county.

4573 Flowers worn upside down are a sign that the person wearing them is engaged.

Kathleen Mack, Davidson county. Cf. *Kentucky*: Thomas, No. 354 (in pinning a bouquet on, if you put the flowers accidentally upside down, you wish to be married) — *Washington*: Tacoma, 26 (same as above).

4574 If flowers wilt quickly on a person, it is a sign that she is a flirt.

Mamie Mansfield, Durham county, and Zilpah Frisbie, Marion, McDowell county.

4575 Pull petals off any leaf or flower to tell when you will marry, namely, "This year, next year, now, or never."

Green Collection.

4576 Take a daisy and count the petals, saying, "He (or she) loves me, he (or she) loves me not," and on until you get to the last petal. You will know whether your sweetheart loves you or not.

Zilpah Frisbie, Marion, McDowell county, and five other informants from widely separated localities. *General*: Bergen, *Current*, No. 213 (ox-eye daisy) — *Illinois*: Hyatt, No. 6729 (this will also make you lucky). — Johnson, *Normandy*, 116; cf. HDA v, 1863, s.v. "Massliebchen."

4577 Daisies are pulled petal by petal to learn whether or not one is to be married. For each petal pulled, one should ask: "Yes? No? or Maybe so." The last one pulled answers the question.

Kathleen Mack, Davidson county. *Tennessee*: Farr, *Love*, No. 149 (perhaps?) — *Alabama*: Bergen, *Current*, No. 215.

4578 You can determine the future by this also: Take a daisy and name it for your sweetheart, and count each petal with these words:

One I love, two I love, three I love they say,
Four I love with all my heart, and five I cast away.
Six he loves, seven she loves, eight they both love.
Nine he comes, ten he tarries,
Eleven he courts, and twelve he marries.

Zilpah Frisbie, Marion, McDowell county; Mamie Mansfield, Durham county; and an anonymous informant. *Maryland*: Whitney-Bullock, No. 1543 — *New York*: Barnes, No. 85a (three, my heart's desire; four, I'll take and never forsake; five, I'll throw in the fire; six, she loves; seven, he loves—then the same through twelve) — *Nebraska*: Cannell, 18, No. 66 (with reference to No. 65). Cf. No. 4591, below.

4579 Get a dandelion which has seeded, blow upon it three times, and you can tell by the number of seeds left if your sweetheart loves you.

Anonymous. The present version is more vague than typical variants cited below: *General*: Bergen, *Current*, No. 251 (blow seeds until none remain, counting each puff as a letter of the alphabet; the letter which ends the blowing is the initial of the person the blower marries) — *West Virginia*: Keysner, 7 (same as previous item), also (wait one year before marriage for every puff it takes to blow seeds off the dandelion head) — *Kentucky*: Thomas, No. 303 (you will be married if you drive away all seeds in one exhalation); No. 304 (number of seeds left after one blow indicates years remaining before marriage) — *Illinois*: Hyatt, No. 6836 (same as previous item); No. 6721 (if you can with one breath blow off all the seeds, your sweetheart loves you, and, No. 6837, you are certain to be married); No. 6835 (blow three times and count the seeds left to determine the number of lovers you will have). — Johnson, *Normandy*, 117; Sébillot 1, 342; cf. HDA v, 1438, s.v. "Löwen-zahn."

4580 If a young girl will pluck a white dogwood blossom and wear it in her bosom on a May morning, the first man met wearing a white hat will have the Christian name of her future hus-

band. Her handkerchief left on the grass the previous night will have his name written on it.

Elsie Doxey, Currituck county. *North Carolina*: Mooney, 98.— Cf. HDA II, 919, s.v. "Erdrach."

4581 Bust a dogwood leaf by laying it flat over thumb and forefinger. If your lover loves you, it will pop.

Green Collection.

4582 For good luck in love, wear orchid bulbs.

Mrs. Nilla Lancaster, Goldsboro, Wayne county. Cf. *Illinois*: Hyatt, No. 6656 (when a man sends orchids to a girl, he is in love with her). — Cf. HDA IV, 1559 f., s.v. "Knabenkräuter"; VI, 884, s.v. "nackt"; I, 534, s.v. "Aphrodisiaca."

4583 Take a rose petal and moisten it with your tongue, then gather it up by the corners and pop it against your forehead. If your sweetheart loves you, it will make a loud noise, but if she doesn't, it won't.

Caroline Biggers, Monroe, Union county; the Green Collection; and the Misses Holeman, Durham county. *General*: Beckwith, *College*, No. 171 (forehead not mentioned) — *Nebraska*: Cannell, 18, No. 69 (pop on back of the hand).

4584 Take a rose leaf or petal, kiss it and name it; then fold it together like gathering up a bag and pop it on your forehead. If it fails to pop, he doesn't love you.

Kate S. Russell, Roxboro, Person county, and Eleanor Simpson, East Durham. Kissing the petal is not mentioned in any of the following references, and only in the first item is the petal popped on the forehead. *South Carolina*: Bryant I, 285, No. 13 — *Kentucky*: Thomas, No. 515 — *Louisiana*: Roberts, No. 126 (close your left hand and put a rose petal between the base of the thumb and the forefinger, naming it for your sweetheart; strike it with your right hand, etc.) — *Indiana*: Busse, 22, No. 32 — *Illinois*: Hyatt, No. 6749 — *Nebraska*: Cannell, 18, No. 70 (pop a rose leaf which someone else has named for a boy, not telling you the name; if it pops loudly, he loves you).

Trees, Apple Seeds, Peelings, etc.

4585 Plant a tree and name it for a person. If the one for whom it is named loves you, it will live.

Bessie Lou Mull, Shelby, Cleveland county. *South Carolina*: Bryant I, 287, No. 42.

4586 If you tie a knot in a tiny tree and name it, and if it grows up, you will marry the man or woman for whom you named it.

Zilpah Frisbie, Marion, McDowell county.

4587 If you can break or twist an apple in two pieces with your hands, or in half, you can marry whoever you desire.

Lucille Massey, Durham county, and Mamie Mansfield, Durham county. *Kentucky*: Thomas, No. 201 — *Louisiana*: Roberts, No. 114 (you are going to be married) — *Illinois*: Hyatt, No. 6784; No. 7156 (the one who can break an apple in half will never be "bossed" by the other married partner).

4588 The number of appleseeds taken from one apple corresponds to the number of the letter in the alphabet which is the initial of one's future wife or husband.

Kathleen Mack, Davidson county. HDA I, 515, s.v. "Apfelbaum."

4589 Take the seeds of an apple, stick them on your forehead, name them, then wrinkle your forehead until they all fall off. The last to fall will have the name of the man or woman you will marry.

Lucille Massey, Durham county. Cf. No. 4590, below. Cf. HDA I, 515, s.v. "Apfelbaum"; VIII, 1487 f., s.v. "Treue, Untreue."

4590 Name the seeds of an apple, take them in the palm of your hand and slap them to your forehead. The number of seeds that remain indicates the number of years until you will marry the person for whom you named the seed.

Jessie Hauser, Pfafftown, Forsyth county; Lida Page, Nelson, Durham county; and W. J. Hickman, Hudson, Caldwell county. Naming is not involved in the first two items. Cf. *Kentucky*: Thomas, No. 205 (the number of seeds that stick indicates the number of days until you see your sweetheart) — *Illinois*: Hyatt, No. 6661 (same as previous item) — *Ozarks*: Randolph, 184 (seeds named after various lovers; the one adhering longest represents the most ardent and persistent of her admirers, and the one who will make the most satisfactory husband). Cf. No. 4639, below.

4591 It is an old custom to eat an apple and count the seeds to determine the relations between yourself and your sweetheart. The count is as follows:

One, I love; two, I love; three, I love, I say,
Four, I love with all my heart; five, I cast away.
Six, he loves; seven, she loves,
Eight, they both love.
Nine, he comes; ten, he tarries,
Eleven, he courts; twelve, he marries.
Thirteen, they quarrel; fourteen, they part;
Fifteen, they die of broken hearts.

Other versions include:

Professor J. T. C. Wright, Boone, Watauga county, and seven other informants from widely separated localities. Except for the two *Nebraska* items and those from *New York* and *California*—all of which are like the present model—the count in the following references does not go

beyond twelve. *General*: Beckwith, *College*, No. 169 — *South Carolina*: Bryant 1, 285, No. 10 — *Kentucky*: Thomas, No. 204 — *Tennessee*: Frazier, 43, No. 4; Redfield, No. 289; JAFL 11, (1889) 71 — *Louisiana*: Roberts, No. 111 — *Prince Edward Island*: Bergen, *Current*, No. 167 — *Ontario*: Bleakney, 167 f., No. 10 — *New England*: Johnson, *What They Say*, 52 f. — *New York*: Bergen, *Current*, No. 166 — *Ohio*: Bergen, *Current*, No. 167 — *Indiana*: Busse, 21, No. 7 — *Illinois*: Hyatt, No. 6781; also (thirteen, a happy life; fourteen, a happy wife; fifteen, a lot of fun; sixteen, a little one. Another ending is as follows: thirteen, they live happily together; fourteen they part; fifteen, she died of a broken heart) — *Iowa*: Stout, No. 83 — *Nebraska*: Cannell, 18, No. 65 (same as the present item, thirteen through fifteen); *Nebraska Proverbs*, 1, 4 (full treatment through fifteen) — *California*: Dresslar, 85. Cf. No. 4578, above.

4592 Another version ends:

Thirteen, wishes; fourteen, kisses;
All the rest, little witches.

Lucille Cheek, Chatham county, and an anonymous informant. *New England*: Newell, 109 — *New York*: Bergen, *Current*, No. 166.

4593 Another version ends:

Fifteen, one dies with a broken heart;
Sixteen, honor; seventeen, riches;
All the rest are kisses.

Kate B. Russell, Roxboro, Person county. Cf. *West Virginia*: Keysner, 6 (thirteen, they go to housekeeping; fourteen, the cradle rocks) — *Ontario*: Wintenberg, *Grey*, No. 182 (thirteen, for riches; fourteen, for stitches; fifteen, he tears a hole in his breeches) — *Indiana*: Brewster, *Beliefs*, No. 169 (thirteen, honor; fourteen, riches; fifteen, the lady wears the britches).

4594 If you peel an apple and throw the peeling over your head, it will fall into the shape of the first initial of the person you are to marry.

Martha Lineberry, Pittsboro, Chatham county; Helen Adams, Newton, Catawba county; and Cornelia E. Covington (South Carolina). Cf. *Illinois*: Allison, No. 244 — *Nebraska*: Cannell, 17, No. 54 (on Hallowe'en).—HDA 1, 513, 515, s.v. "Apfelbaum."

4595 Throw an apple peeling over your shoulder and it will form the first initial of the person you are to marry.

Minnie B. Grimes, Duplin county. *Indiana*: Busse, 21, No. 6 — *Washington*: Tacoma, 10.—HDA 1, 513.

4596 To try your fortune with an apple peeling, throw the entire peeling over your right shoulder, and the letter it forms in falling is the first letter of your lover's name.

Clara Hearne, Roanoke Rapids, Halifax county, and Dorothy McDowell Vann, Raleigh. *Nebraska*: Cannell, 17, No. 55.—Napier, 123.

4597 You may find out your lover's initial by an apple peel. Take one in your right hand and twirl it around the head three times, then throw it over the left shoulder. The peel will form the initial of your lover.

Mrs. Gertrude Allen Vaught, Alexander county, and Susie Spurgeon Jordan, Brevard, Transylvania county. In only the *Nebraska* item do the details of hand and shoulder conform; in the second *Pennsylvania* item (Phillips) the apple is twirled with the left hand; otherwise these details are lacking. *General*: Bergen, *Current*, No. 165 — *Tennessee*: Farr, *Love*, No. 26 — *Quebec*: Marie-Ursule, 120, No. 5 (French) — *New England*: Johnson, *What They Say*, 55 f. (apple should be a red one) — *Pennsylvania*: Owens, 116; Phillips, 161, No. 36 — *Indiana*: Brewster, *Beliefs*, No. 166 — *Nebraska*: *Nebraska Proverbs* 1, 6 — *California*: Dresslar, 16. For a good general treatment of the custom as it was practiced over a century ago, see Ann S. Stephens, *Fashion and Famine* (New York, 1854), 337.

4598 On May first (not Hallowe'en), if you peel an apple without breaking the peelings, and throw it over your right shoulder the initials of the first name of your "fate" will be formed.

Green Collection. *Maryland*: Whitney-Bullock, No. 2348 (Hallowe'en; elaborate instructions are given).

4599 Throw the peeling of an apple over your left shoulder. It will form the first letter of your sweetheart's name.

Lucille Cheek, Chatham county, and seven other informants from widely separated localities. *General*: Beckwith, *College*, No. 155; Knortz, 27, 60 — *South Carolina*: Bryant 1, 285, No. 11 — *West Virginia*: Keysner, 6 — *Kentucky*: Price, 35 (last initial); Thomas, No. 203 — *Tennessee*: Frazier, 42, No. 1 (on Hallowe'en night) — *Louisiana*: Roberts, No. 138 — *Ontario*: Wintemberg, Grey, No. 180 — *New York*: Allen, 260 — *Pennsylvania*: Fogel, No. 200 (German); Shoemaker, 8 — *Illinois*: Hyatt, No. 6088 — *Iowa*: Stout, No. 89; No. 62 (over your left shoulder with your right hand) — *California*: Dresslar, 16.—Radford, 17.

4600 Take two lemons, peel them, rub them on your bedpost, write her name six times on scraps of paper, and if you dream of your lover, her love is true.

Green Collection. Naming is not involved in any of the following references. *General*: Knortz, 26 — *New York*: Allen, 262 f. — *Texas*: Turner, 149.

4601 Tie two knots in a cedar tree, and if they live, the person will love you.

Edna Whitley. *Kentucky*: Thomas, No. 254 (if you tie a knot in a cedar limb and name it and it grows, the person it is named for loves you) — *Tennessee*: Farr, *Love*, No. 159 (same as previous item) — *Illinois*: Hyatt, No. 6719 (same as two previous items).—McCartney, 137.

4602 If a couple is seriously in love, and one wishes to know the outcome of the affair, take two maple leaves, name a leaf for each of the couple, and drop the leaves together into a

stream. If they stay together for twenty feet, the pair will marry; if they part within six feet, the affair will soon break up. Dorothy Kanoy, Fayetteville, Cumberland county.

ORDER AND TIME OF MARRIAGE; DELAYED MARRIAGE

Body and Clothing Indicators

4603 If you find an eyelash, put it on your forefinger; then have a friend put his or her forefinger on the hair on your finger. The person's finger the hair sticks to will be the first to get married.

Eleanor Simpson, East Durham, and Lucille Massey, Durham county. Cf. No. 4159, above.

4604 If you find a hairpin and stick it in a tree, you will be married within a year.

Mildred Peterson, Bladen county, and an anonymous informant. Cf. *Kentucky*: Thomas, No. 372 (when you find a hairpin, hang it up and name it a color; the first boy you pass wearing a tie of this color will be your husband) — *Illinois*: Smith 11, 64, No. 6 (stick it in the nearest tree, and you will see your lover before night) — *California*: Dresslar, 61 (hang it on a nail; the first person you speak to afterward will marry you).

4605 The number of white spots on your fingernails tell how many years it will be before you get married.

O. W. Blacknall, Kittrell, Vance county. Cf. 4193 ff., above. Cf. HDA IX, 351, s.v. "weiss."

4606 If you let a bride wear your garters, you will be the next to marry.

Julian P. Boyd, and Mrs. Gertrude Allen Vaught, Alexander county. *Tennessee*: Farr, *Love*, No. 118 — *New York*: Allen, 258 f. — *Illinois*: Norlin, 207, No. 12. More widespread is the custom of some girl's wearing the bride's garter to bring on a proposal and marriage, as examples from *Maryland* to *California* indicate.—HDA VIII, 556, s.v. "Strumpfband."

4607 If a girl wears on her left leg a yellow garter which has been worn by a bride, she will marry during the year.

Rebecca Willis (Texas). Cf. *General*: Knortz, 113 (whoever puts on a yellow garter and a black one on Easter will be married within a year) — *Maryland*: Bergen, *Current*, No. 320 (same as previous item); Whitney-Bullock (wear a yellow garter on Easter to insure a proposal before the end of the year); No. 2235 (black garter and a yellow one donned Easter Monday); No. 2286 (yellow garter on Easter) — *Washington, D. C.*: Bergen, *Current*, No. 406 (the exchange of one yellow garter means a proposal in six months) — *Quebec*: Bergen, *Current*, No. 407 (yellow garter given a girl, worn every day for a year, or every day and night for six months; she will be married at the end of the time) — *Massachusetts*: Bergen, *Current*, No. 334 (if a bride wears a yellow garter tied on by a girl friend, the latter will be married in-

side the year) — *California*: Dresslar, 77 (a black garter and a yellow one put on Easter morning; married before next Easter).

Table, Cutlery, Food, Chairs, etc.

4608 If you sit on a table, you will get married before the year is ended.

Allie Ann Pearce, Colerain, Bertie county. *California*: Dresslar, 98. Cf. No. 4609, below.—Cf. HDA VIII, 963, s.v. "Tisch."

4609 If you get caught sitting on a table, you won't be married for a year.

Green Collection. *General*: Knortz, 36 (tables in homes where there are black cats without a single white hair: wait seven years until betrothal) — *Maryland*: Whitney-Bullock, No. 1015 (seven years) — *Alabama*: Bergen, *Current*, No. 379 — *Ontario*: Wintenberg, *Toronto*, No. 40 — *New England*: Bergen, *Current*, No. 379; Johnson, *What They Say*, 125 — *New York*: Allen, 259; Bergen, *Current*, No. 379 — *Indiana*: Brewster, *Beliefs*, No. 214 (seven years) — *Illinois*: Norlin, 207, No. 15 (seven years) — *Ozarks*: Randolph, 182 (for a long time); Wilson, *Folk Beliefs*, 164 — *California*: Dresslar, 53, 97 f.; also, p. 98 (seven years) — *Washington*: Tacoma, 19. Cf. No. 4284 f., above.—Cf. HDA VIII, 963, s.v. "Tisch."

4610 If you drop your fork at the table, it is a sign that you will not marry that year.

Valeria Johnson Howard, Roseboro, Sampson county.

4611 When blowing out the candles on a birthday cake, the number of candles left after the first blow foretells the number of years before you marry.

Green Collection. *General*: Beckwith, *College*, No. 139b — *South Carolina*: Bryant I, 285, No. 9 — *Kentucky*: Thomas, No. 247; No. 246 (if you extinguish all of them at once, you will be married within a year) — *Illinois*: Hyatt, No. 6806 (all extinguished, married within the year) — *Iowa*: Stout, No. 85 — *Nebraska*: Cannell, 16, No. 30; *Nebraska Proverbs* II, 8.

4612 If you eat the rice from the middle of the pot, you will marry young; if you eat that at the top you will marry old.

L. B. Brantley, Zebulon, Wake county. Meeker, 289.

4613 You'll not get married that year if you turn a chair over when leaving the table.

Elsie Doxey, Currituck county, and five other informants from widely separated localities. *General*: Knortz, 145 — *South Carolina*: Bryant, I, 285, No. 19 — *Tennessee*: Farr, *Love*, No. 59 — *Alabama*: Bergen, *Current*, No. 395 — *Louisiana*: Roberts, No. 137 — *New England*: Backus I, 502 — *Massachusetts*: Bergen, *Current*, No. 395 — *New York*: Allen, 259; Bergen, *Current*, No. 395 — *Indiana*: Brewster, *Beliefs*, No. 220 — *Illinois*: Hyatt, Nos. 6815 f.; Wheeler, 60 — *Ozarks*: Randolph, 182 — *California*: Dresslar, 52. Cf. No. 4685, below.—Lean II, 321.

4614 If a chair falls accidentally or otherwise, the person will not get married that year.

Zilpah Frisbie, Marion, McDowell county, and an anonymous informant. *South*: Puckett, 441 — *North Carolina*: Hoke, 114 — *Illinois*: Hyatt, No. 6817.

4615 If your chair falls backward when you rise, there will be no wedding bells for you that year.

Mrs. Norman Herring, Tomahawk, Sampson county, and six other informants from widely separated localities. *North Carolina*: Bruton, *Beliefs*, No. 11 — *Maryland*: Whitney-Bullock, No. 956 — *Kentucky*: Thomas, No. 256 — *Louisiana*: Roberts, No. 592 — *New England*: Johnson, *What They Say*, 127 — *Indiana*: Busse, 21, No. 11.

4616 If a person sitting in a straight chair upsets it in getting up, she won't get married that year.

Ethel Hicks Buffaloe, Oxford, Granville county.

4617 If you knock a chair over and someone counts before you pick it up, the number of counts will be the number of years before you marry.

Kate S. Russell, Roxboro, Person county, and W. J. Hickman, Hudson, Caldwell county. *Kentucky*: Thomas, No. 259 — *Tennessee*: Redfield, No. 281 — *Mississippi*: Hudson, 146, No. 15 — *Ozarks*: Randolph, 182 (when a girl knocks over a chair in the presence of persons friendly to her, she abandons all decorum and leaps wildly to set it up again, because any malicious individual may begin to count inaudibly as the chair falls, and the number of counts, etc.)

4618 If when rising from a chair you knock it over, it will be seven years before you marry.

Mrs. Gertrude Allen Vaught, Alexander county. *General*: Knortz, 36 (the proposition holds only in homes where there are black cats without a single white hair) — *California*: Dresslar, 52, 81.

Sweeping, Sewing, Sleeping, etc.

4619 If someone sweeps under your feet, you won't be married for a year.

Green Collection, J. C. Williams, Jr. (Virginia), and an anonymous informant. *Mississippi*: Hudson, 145, No. 10 — *Illinois*: Hyatt, No. 6959 — *Iowa*: Stout, No. 64. — Storaker, *Mennesket*, No. 1035.

4620 If you sweep under your feet, you will not marry in ten years.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Ozarks*: Randolph, 182 (a long time).

4621 If you turn up a corner of a rug, it means that you will not marry during the year.

Dixie V. Lamm, Lucama, Wilson county.

4622 The number of handkerchiefs a person receives at Christmas indicates the number of years before he or she will be married.

J. Frederick Doering, Durham. *Ontario*: Doering-Doering 1, 62 — *New York*: Allen, 259 (every handkerchief you receive as a gift postpones your wedding for a year).

4623 If you drop a knitting needle, you won't be married soon. Green Collection. *General*: Bergen, *Current*, No. 411; Knortz, 145.

4624 A girl who begins piecing a bedquilt will not marry until she finishes it.

Anonymous, Cf. *Tennessee*: Redfield, No. 280 (the person that quilts the last stitch on the quilt will be the first one of the group to marry) — *Illinois*: Wheeler, 61 (same as previous item).

4625 When two girls are sleeping together they may try their fortunes in love by tying the big toes together. The first one to get loose will be the first to marry.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. No. 4626, below.

4626 If two girls sleeping together in a strange room tie their big toes together on going to bed, the girl with the string on her foot next morning will be the first to marry. (The string will break during the night.)

Lucile Massey, Durham county. Cf. *Kentucky*: Thomas, No. 587 (when two persons tie their toes together, and the string breaks, the one with the shorter string will marry first) — *Tennessee*: Farr, *Love*, No. 152 (one with shorter piece marries first) — *Ohio*: Bergen, *Current*, No. 176 (toes tied together with woolen yarn; one with shorter piece, etc.); Knortz, 150 f. (same as previous item) — *Indiana*: Busse, 22, No. 23 (shorter string) — *Illinois*: Hyatt, No. 6970 (shorter piece).

4627 If you see a man and woman in front of the fire when you arise on New Year's morning, you will get married before the year is out.

Julian P. Boyd.

Falling, Walking, etc.

4628 If a person falls while upstairs, he will not be married that year.

Maysie Rea, Craven county; the Green Collection; and two other informants from Wake and Craven counties.

4629 If you fall up the steps, you won't be married for a year.

Green Collection. Cf. *Texas*: Turner, 152 (a girl will marry soon if she stumbles near the top of a stairway). Cf. No. 4330. above. — HDA viii, 1145, s.v. "Treppe."

4630 If you fall downstairs you will not get married for seven years.

Robert E. Long, Roxboro, Person county. HDA VIII, 1145, s.v. "Treppe."

4631 Pour hot water on the steps where a bride and groom go out, and one of the party will marry within a year.

Ruth Barlowe and Ila Taylor.

4632 The person who goes to the hinge side of a door will never get married that year.

Helen Adams, Newton, Catawba county.

4633 If you walk with one shoe off and the other on, it will be as many years before you marry as steps you take.

J. T. Carpenter, Durham county.

4634 The number of years before a girl will marry is equal to the number of steps she takes, one foot off and one foot on a rail.

Anonymous.

Miscellaneous

4635 If you open an umbrella in the house, you will not get married that year.

Zilpah Frisbie, Marion, McDowell county. Cf. *Louisiana*: Roberts, No. 685 (an umbrella on the bed drives beaux away). Cf. No. 4656, below.—Cf. HDA VII, 1078, s.v. "Schirm." Cf. No. 4678, below.

4636 To feel for the latch on the wrong side of the gate means one will not get married that year.

R. T. Dunstan, Greensboro.

4637 If you walk on the tail of a cat, you will not marry during the year.

Rebecca Willis (Texas). *Louisiana*: Roberts, No. 101.—Laval, p. 20, No. 36; Johnson, *Normandy*, 163 (seven years).

4638 If a rabbit runs across the road in front of you, as many times as it runs across is a sign of how many years it will be until you get married.

Cozette Coble, Stanly county.

4639 Save all the seeds from an apple. Put them on the palm of the hand and press them against the forehead. The number that stick indicates the number of years before you will get married.

Mabel Ballentine, Raleigh. Cf. No. 4590, above.

FLIRTATION, JEALOUSY, DISCORD, LOSS OF SWEETHEART

4640 If a girl dreams of her lover kissing her, she had better drop him, as he is a flirt.

Mabel Ballentine, Raleigh.

4641 If a Negro girl sees "her man" talking to another girl, and she tells her lover to come to her, and if he doesn't come, he is supposed to marry the other girl.

Constance Patten, Greensboro.

4642 If a man has a date with a girl, and breaks the date to marry another girl, bad luck will follow him all through life.

Ethyl Robinson, and Mamie Mansfield, Durham county.

4643 If a man has promised to marry a girl, and marries someone else instead, he will have bad luck all his life.

Zilpah Frisbie, Marion, McDowell county.

4644 If a girl gives a boy a yellow flower, she tells him that she is jealous, as yellow means jealous. (Some say the flower tells him to "Go home, you ugly yellow devil!")

Mable Ballentine, Raleigh. Cf. *Tennessee*: Farr, *Love*, No. 42 (if you wear yellow flowers you are jealous of your sweetheart).

4645 Never leave your hair in the comb, and if you leave it and another girl takes it out, she'll take your sweetheart away.

Kate S. Russell, Roxboro, Person county. Cf. *Indiana*: Busse, 23, No. 41 (if someone else takes the combings from your comb, you will lose your sweetheart to that person) — *Quebec*: Marie Ursule, 121, No. 19 (if you drop your hair brush, it is a sign that you will lose your lover [French]).

4646 To look over someone's shoulder into a mirror means a disappointment in love.

Emmy Lou Morton (West Virginia).

4647 If you dream of losing a tooth, it's a sure sign you will lose your lover.

Kate S. Russell, Roxboro, Person county.

4648 If your apron drops off, you will lose your lover.

Jessie Hauser, Pfafftown, Forsyth county. Cf. *Kentucky*: Thomas, No. 2099 (husband) — *Ontario*: Waugh, No. 422 (lover) — *Wisconsin*: Bergen, *Current*, No. 365 (beau) — *Illinois*: Hyatt, No. 6760; (sweetheart); No. 6759 (husband).—HDA VIII, 537, s.v. "Streit, Zank."

4649 If a woman loses her garter, she'll lose her sweetheart or husband.

Kate S. Russell, Roxboro, Person county. *Tennessee*: Farr, *Love*, No. 73 (lover) — *Wisconsin*: Bergen, *Current*, No. 365 (beau) — *Illinois*:

Hyatt, No. 6764 (sweetheart).—Storaker, *Menneslet*, No. 300; HDA VIII, 555, s.v. "Strumpfband."

4650 You must never give your sweetheart a knife, because it will cut your love apart.

Katherine Bernard Jones, Raleigh; Julian P. Boyd; an anonymous informant; and three other informants from Granville, Mecklenburg, and Rutherford counties. *South*: Puckett, 431 (severing affections [Negro]) — *South Carolina*: Bryant I, 287, No. 47 — *Kentucky*: Price, 34 — *Tennessee*: Farr, *Love*, No. 18 (your love will be broken); McGlasson, 25, No. 31; Redfield, No. 268 — *Louisiana*: Roberts, No. 107 — *Ontario*: Wintemberg, *Oxford*, No. 27 (will cut the engagement of a betrothed couple) — *Nebraska*: Erickson, 149, No. 2 (an old Valentine verse used to run: "If you love me like I love you, / No knife can cut our love in two") — *California*: Dresslar, 57; Mills, 44.—Radford, 33, 158, 166; Udal, 281; HDA VI, 206, s.v. "Messer."

4651 If one gives you a pen, it will cut your love in two.

Anonymous. *South*: Puckett, 431 (Negro) — *Tennessee*: Farr, *Love*, 18 (fountain pen).

4652 It is bad luck to give a friend any sharp instrument; it will cut your love in two.

Kate S. Russell, Roxboro, Person county, and the Green Collection. *South*: Puckett, 431 (Negro) — *South Carolina*: Bryant I, 287, No. 47 — *Kentucky*: Price, 34.—Radford, 158; HDA V, 1287 f., s.v. "Liebeszauber"; IX, Suppl., 268, s.v. "Schneidendes."

4653 To break love, give the one that you love a pin.

Julian P. Boyd. HDA VI, 918 f., s.v. "Nadel."

4654 When the fire will not burn, one's wife or sweetheart is angry.

Elsie Doxey, Currituck county. *Maryland*: Whitney-Bullock, No. 911 — *Illinois*: Hyatt, Nos. 7402 f. (smouldering fire in both instances indicates bad humor of spouse).

4655 If a girl spills dishwater, she will lose her sweetheart.

Rebecca Willis (Texas), and Mamie Mansfield, Durham county. *South*: Puckett, 409 — *Louisiana*: Williamson, No. 15.

4656 To open an umbrella in the house chases away lovers.

Rebecca Willis (Texas). Cf. No. 4635, above.

4657 If you walk in a rut, you'll lose your sweetheart.

Mrs. Nilla Lancaster, Goldsboro, Wayne county, and four other informants from widely separated localities.

4658 If a boy and girl are keeping company and are out walking they must be sure to both walk on the same side of a stump. They will fall out if they walk on different sides.

Pearle Webb, Pineola, Avery county, and B. L. Umberger, Jr., Concord, Cabarrus county. *Kentucky*: Carter, *Mountain*, 16 f. — *Tennessee*: Carter, 5 — *Illinois*: Hyatt, No. 6767.

4659 A disappointment will result if a young couple walking together allows another person to pass between them.

Elsie Doxey. Currituck county.

4660 If a person marries in love, she (or he) will not be happy.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. HDA I, 1528, s.v. "Braut, Bräutigam."

SPINSTERHOOD, BACHELORHOOD

Table, Cutlery, Food, Salt

4661 If you sit on the table, it is a sign that you will be an old maid.

Valeria Johnson Howard, Roseboro, Sampson county, and thirteen other informants. Items reading "never married" are thus stated only when an old maid is not indicated. *South*: Duncan, 236, No. 3 (corner of table; never marry); Puckett, 410 (Negro) — *Maryland*: Whitney-Bullock, No. 1014 (die an old maid) — *Kentucky*: Thomas, No. 570 (never married); No. 573 (on a table under a joist in a loft) — *Tennessee*: Farr, *Love*, No. 2 (same as previous item) — *Mississippi*: Hudson, 145, No. 9 (never married) — *Quebec*: Marie-Ursule, 121, No. 18 (French) — *Ontario*: Waugh, No. 418 — *Indiana*: Busse, 22, No. 21 (never marry) — *Illinois*: Allison, No. 265 (never marry) — *Iowa*: Stout, No. 357 (corner of a square table) — *Ozarks*: McKinney, 108 — *Nebraska*: Cannell, 15, No. 4 (never married).—Radford, 131, 166.

4662 If there are two knives at a man's plate, he will not be married.

Alda Grayson, Rutherfordton, Rutherford county.

4663 If there are two forks at a woman's plate, she will not be married.

Alda Grayson, Rutherfordton, Rutherford county. *Illinois*: Hyatt, No. 6860.

4664 The last one to finish eating at the table will be an old maid or bachelor.

Will S. Sease (Oklahoma). Cf. No. 4665, below.

4665 If you take the last piece of food on the dish, you will be an old maid.

Valeria Johnson Howard, Roseboro, Sampson county. *Louisiana*: Roberts, No. 797.

4666 If a girl takes the last piece of bread on a plate, she will be an old maid.

Doris Overton, Greensboro; Lucille Perrin; and an anonymous informant. *General*: Beckwith, *College*, No. 137 (last piece on a plate unoffered) — *Maryland*: Whitney-Bullock, No. 929 — *South Carolina*: Bryant I, 284, No. 5 — *Louisiana*: Roberts, No. 775 — *Pennsylvania*: Bergen, *Current*, No. 1277; Fogel, No. 317 — *Indiana*: Busse, 22, No. 30 —

Illinois: Hyatt, No. 6798 — *Iowa*: Stout, No. 98 (Norwegian) — *Nebraska*: Cannell, 16, No. 40; *Nebraska Proverbs* 1, 4 — *California*: Dresslar, 12 — *Washington*: Tacoma, 10.

4667 If one takes a biscuit and already has one on his plate, it is a sign that he will never marry.

Mary O. Pruette, Charlotte, and Martha Wall, Wallburg, Davidson county. Cf. No. 4668, below.

4668 If a girl takes the last biscuit on the plate, she will be an old maid.

Mable Ballentine, Raleigh, and nine other informants. Cf. *Kentucky*: Thomas, No. 230 (next to the last biscuit) — *Tennessee*: Frazier, 43, No. 7 — *New England*: Johnson, *What They Say*, 132 — *Indiana*: Brewster, *Specimens*, 367 — *Illinois*: Hyatt, No. 6796 (next to the last) — *Missouri*: McKinney, 108 — *Ozarks*: Randolph, 182 — *Washington*: Tacoma, 28, 30.

4669 If a girl cuts off the point of a slice of pie first, she will be an old maid.

Ada Briggs (Virginia), and Martha Wall, Wallburg, Davidson county. Cf. *General*: Beckwith, *College*, No. 138 (eating end of pie first) — *Kentucky*: Thomas, No. 469; No. 470 (if pie is placed crust toward you, you will be an old maid).

4670 If one cuts off the right angle of a piece of pie first, he will never marry.

Mary O. Pruette, Charlotte, and Laurice Gwinn Chambliss, Wilson, Wilson county. Cf. *Tennessee*: Farr, *Love*, No. 40 (the point).

4671 The person who cannot break an apple in half with his hand will never marry.

Lucille Massey, Durham county. *Louisiana*: Roberts, No. 114 — *Illinois*: Hyatt, No. 6783 (the girl who has [*sic*] the strength to break an apple in two will be an old maid).

4672 When a girl spills salt on the table, it's a sign she'll be an old maid.

Mildred Sinclair, Carthage, Moore county.

Dishes, Fire, Sleep, Dreams, etc.

4673 A girl will not marry if she washes dishes in hot water.

Anonymous. Cf. *Maryland*: Whitney-Bullock, No. 990 (if you wash dishes on the stove you will never get married).

4674 If the dishwater boils, a girl will never be married.

Mildred Peterson, Bladen county. *South*: Puckett, 409 (Negro) — *Pennsylvania*: Owens, 120 — *Iowa*: Stout, No. 80. — Cf. HDA 1, 1524, s.v. "Braut, Bräutigam."

4675 If a girl has the habit of poking the fire, she will be an old maid.

Green Collection.

4676 The one who cuts the needle out of the wedding cake will be an old maid.

Green Collection.

4677 When the wedding cake is cut, the person who gets the thimble will never get married.

Mary O. Pruette, Charlotte. *General*: Knortz, 115 (in the Hallowe'en cake) — *Illinois*: Allison, No. 240; Hyatt, No. 7366.—Cf. HDA 1, 1524, s.v. "Braut, Bräutigam."

4678 To open an umbrella in the house is a sign that you won't get married.

Lucille Perrin, and four other informants. *General*: Knortz, 39 — *Kentucky*: Thomas, No. 596 — *Tennessee*: Carter, 3; Farr, *Love*, No. 58 — *Mississippi*: Hudson, 145, No. 3 (if you stand under an open umbrella) — *Illinois*: Hyatt, No. 6974 — *California*: Dresslar, 62. Cf. No. 4635, above.

4679 If a person raises an umbrella over himself in the house, he will never get married.

Reverend W. S. Smith, Cornelius, Mecklenburg county, and six other informants. Cf. No. 4678, above.

4680 If you look under your bed at night, you will never get married.

Martha Wall, Wallburg, Davidson county. *Kentucky*: Thomas, No. 220 — *Louisiana*: Roberts, Nos. 140, 659 (old maid) — *Illinois*: Hyatt, No. 6791 (looking under bed before getting into it at night; old maid) — *Iowa*: Stout, No. 96 (old maid) — *Washington*: Tacoma, 32.

4681 If a girl dreams about dates, she'll never get married.

Rebecca Willis (Texas). *Kentucky*: Thomas, No. 315.

4682 For a young woman to dream of courtship is a sign she will never marry.

Eleanor Simpson, East Durham.

4683 If you dream of having children, it's a sure sign you'll be an old maid.

Kate S. Russell, Roxboro, Person county.

4684 Rock an empty cradle, and you will be an old maid.

Ella Smith, Yadkin county. *General*: Knortz, 8 — *Nova Scotia*: Jamison, 38.

Chairs, Sweeping, Walking, etc.

4685 To turn a chair over is a sign that you won't get married.

Julian P. Boyd, and the Green Collection. *South*: Puckett, 413, 441 (Negro) — *Louisiana*: Roberts, No. 157. Cf. Nos. 4613 ff., above.

4686 Never sweep completely around yourself with a broom, or you will die an old maid.

Emmy Lou Morton (West Virginia). Cf. *Indiana*: Tullis, No. 7 (walk through someone's dirt while he is sweeping, and you'll be an old maid) — *Illinois*: Hyatt, No. 6954 (a girl will be an old maid if she is hit by a broom while someone is sweeping).

4687 If you sweep under a girl's feet, she will never marry.

Ethel Brown, Catawba county, and twenty other informants. *South*: Puckett, 397 (Negro) — *South Carolina*: Bryant 1, 285, No. 20; II, 142, No. 39 — *Kentucky*: Thomas, Nos. 565, 1614 — *Tennessee*: Carter, 3: Farr, *Love*, 17 (he or she will never marry unless he removes his shoes and walks out the back door and around the front, then re-enters and takes his seat again where the unfortunate incident occurred); Frazier, 43, No. 11; McGlasson 25, No. 18 — *Florida*: Hauptmann, 13, No. 6 — *Mississippi*: Hudson, 145, No. 10 — *Louisiana*: Roberts, No. 575 — *Missouri*: McKinney, 108 — *Texas*: Turner, 153.

4688 If anyone sweeps under a girl's feet, for example, when she is sitting with them up on the chair rounds, she will be an old maid.

R. N. Hanner, Sanford, Lee county, and an anonymous informant. In the following, specific mention is not made of the feet on chair rounds; simply sitting on a chair: *Maryland*: Whitney-Bullock, No. 953 — *Indiana*: Brewster, *Beliefs*, No. 193; Busse, 22, No. 18 — *Illinois*: Hyatt, No. 6958 (under your feet or beneath the chair on which you are sitting) — *Nebraska*: Cannell, 16, No. 24; *Nebraska Proverbs* 1, 7.

4689 To let the broom go over the feet while sweeping is a sure sign of being an old maid.

Louise F. Watkins, Goldsboro, Wayne county. *Kentucky*: Thomas, No. 1615 — *Illinois*: Hyatt, Nos. 6955 ff. — *New Mexico*: Espinosa, 417, No. 47 (Spanish).—Cf. HDA VII, 1319, s.v. "Schuh."

4690 If you step over a mop or broom handle, it is a sign that you will never be married.

Anonymous. *General*: Bergen, *Current*, No. 367 (broom); Knortz, 37 (a girl who steps over a broom has no sense of order, and will never marry) — *South*: Puckett, 398 (broom or mop) — *Maryland*: Whitney-Bullock, No. 948 (mop handle) — *Louisiana*: Roberts, No. 567 (broom) — *Maine*: Decrow, 319 (mop handle) — *Illinois*: Hyatt, No. 6800 (broom) — *Iowa*: Stout, Nos. 82, 129 (broom) *Ozarks*: Randolph, 182 (broom) — *Texas*: Bogusch, 119 (if a broom falls upon the floor, the girl that steps over it, without picking it up, etc.) — *California*: Dresslar, 64.—McCartney, 146.

4691 If you step over a person's feet, they'll never get married.

Ethel Hicks Buffaloe, Oxford, Granville county.

4692 If somebody kicks your heels from behind, it's a sure sign you'll never marry.

G. B. Caldwell, Jr., Monroe, Union county. Cf. HDA II, 1344, s.v. "Ferse."

4693 If you walk in a wagon track, you'll never get married.

Anonymous.

4694 Walking in wheel ruts prevents your marrying.

Mrs. Norman Herring, Tomahawk, Sampson county, and R. T. Dunstan, Greensboro.

Animals, Plants

4695 If you keep black cats at home, you'll never marry.

Mrs. Gertrude Allen Vaught, Alexander county, and Lida Page, Nelson, Durham county, Cf. No. 4696, below.

4696 If a family keeps black cats, the girls in that family will never marry.

Clara Hearne, Roanoke Rapids, Halifax county; W. Q. Grigg, Cleveland county; the Green Collection; and Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Maryland*: Whitney-Bullock, No. 560 (if a black cat rubs against a woman she will never marry) — *Tennessee*: Farr, Love, No. 22; Farr, Riddles, No. 144 — *Alabama*: Bergen, *Animal*, No. 937.

4697 So long as there is a black cat in the house, no member of the family will ever get married. This accounts for there being so many old maids. They insist upon keeping a number of cats and one of them is apt to be black.

Katherine Bernard Jones, Raleigh. Cf. *General*: Knortz, 63 — *South*: Duncan, 236, No. 5 — *Kentucky*: Thomas, No. 3280 — *Tennessee*: Frazier, 48, No. 26 — *Ozarks*: Randolph, 182 — *California*: Dresslar, 34.—Udal, 233.

4698 If a black cat follows a girl, she will be an old maid.

Esther F. Royster, Henderson, Vance county. Cf. *South*: Puckett, 471 (house cat [Negro]).

4699 Cobwebs in your house indicate bachelorhood or maidenhood for you.

Anonymous. Cf. *General*: Knortz, 150 (many cobwebs in the kitchen is a sign that few compliments are paid) — *Massachusetts*: Bergen, *Current*, No. 371 (kitchen; no courting) — *Ohio*: Bergen, *Current*, No. 370 (a cobweb in the door is a sign that a girl's beau calls elsewhere) — *Ozarks*: Randolph, 184 (cobwebs in the cabin; a girl fears her sweetheart will never visit her again) — *California*: Dresslar, 48 (if girls do not keep the house free from cobwebs they will never get married). The following verse, with minor variations in other states, bears on this general belief: *New York*, Cutting, *Lore*, 32 (Where the cobwebs grow, / The beaux don't go.) — *Pennsylvania*: Shoemaker,

17 — *Indiana*: Busse, 22, No. 27 — *Illinois*: Norlin, 212, No. 57 — *Nebraska*: Cannell, 16, No. 26; *Nebraska Proverbs* 1, 5.

4700 Tie a knot in a tiny tree, and name the tree for someone. If the tree dies, you will die an old maid.

Mamie Mansfield, Durham county.

4701 Take a mirror out of its frame, go to the well on the first day of May, and without speaking, hold the mirror so it will get a reflection from the water. If, instead of seeing the person you are to marry, you see a coffin, you will die an old maid, or bachelor, as it may be.

Mamie Mansfield, Durham county, and an anonymous informant. Cf. *Kentucky*: Thomas, No. 421 (casket) — *Texas*: Turner, 151 f. (Hallowe'en as well as May 1).

Miscellaneous

4702 Blue veins across her nose,
She'll never wear her wedding clothes.

Green Collection. *Maryland*: Whitney-Bullock, No. 777 (. . . your nose, / You'll . . .)

4703 If you hang a horseshoe over the door and a woman enters before a man, you will be an old maid.

Laurice Gwinn Chambliss, Wilson, Wilson county.

4704 Place a ring in a glass on a table and look at the table behind you through a looking glass. If, instead of seeing your future mate, you see a coffin, you will never marry.

Reverend W. S. Smith, Cornelius, Mecklenburg county. Cf. No. 4701, above.

4705 If, in taking a mirror to the spring on the first day of May at twelve o'clock and looking in the mirror-shadow in the water, you don't see the face of the one you'll marry, but a coffin passing by instead, you'll never marry.

J. T. Carpenter, Durham county. Cf. Nos. 4701, 4704, above.

MARITAL STATUS

Age of Spouse; Bachelor, Widower

4706 In marrying if you "change your name and not the letter, you change for worse and not for better."

Alda Grayson, Rutherfordton, Rutherford county; Clara Hearne, Roanoke Rapids, Halifax county; and the Green Collection. *General*: Beckwith, *College*, No. 125 — *South*: Puckett, 423 (marry for worse [Negro]) — *South Carolina*: Bryant 1, 286, No. 33 — *Maryland*: Whitney-Bullock, No. 1032; No. 328 (marry for worse) — *Kentucky*: Thomas, No. 689 — *Tennessee*: Frazier, 43, No. 6; Rogers, *Family*, 4 — *Louisiana*: Roberts, No. 149 — *Ontario*: Wintemberg, *Grey*, No.

195 — *New England*: Johnson, *What They Say*, 130 — *New York*: Allen, 265 — *Pennsylvania*: Grumbine, 276; Phillips, 159, No. 1 (Who changes her name and not the letter, / Marries for worse and not for better) — *Indiana*: Brewster, *Beliefs*, No. 117 — *Illinois*: Hyatt, No. 7193; No. 7194 ("I know a woman that got married twice and changed her name and not the letter, and she had nothing but trouble in both marriages. The first husband shot himself before they were married a year, and the second got killed before they were married two years"); Norlin, 207, No. 9 — *Iowa*: Stout, No. 138 (Norwegian) — *Ozarks*: Randolph, 188 (marry for worse) — *Nebraska*: Cannell, 16, No. 25; *Nebraska Proverbs* 1, 5 — *California*: Dresslar, 138.—Addy, 121; Napier, 138; Radford, 253.

4707 If you go through a new gate for the first time after sundown say, "If I'm going to marry an old man, let a cow low." Green Collection.

4708 On going through a new gate for the first time after sundown say, "If I'm going to marry a young man, let a bird whistle." If so, you will hear it.

Green Collection. Cf. *Illinois*: Hyatt, No. 7210 (A girl when out walking [years ago this was done when she went after the cows] may ascertain whether she will marry a young man, a bachelor, or a widower, by stopping, listening, and saying: "A young man, a bird sings, / A bachelor, a cow bawls, / A widower, a young one squalls." A distinction was formerly made between a young man and a bachelor. The former was usually under twenty-five years of age, the latter older).

4709 To try your fortune break a wishbone with another girl. The one getting the smaller piece of bone will marry a single man [i.e., not a widower]. She should put the pieces of bone over the front door. The first single man who walks underneath will be her future husband. (Another version has the girl who gets the larger piece marrying a widower.)

Margarite Higgs, Greenville, Pitt county. Cf. Nos. 4492, 4500, above.

4710 If you find a snail without a shell on his back, you will marry a bachelor.

Green Collection.

4711 A young lady should not sing while cooking or working near the stove, else she will marry an old widower.

L. B. Brantley, Zebulon, Wake county. *Philippines*: Filipino, No. 3; Meeker, 289.

4712 When two people break a pulleybone of chicken around a table leg, the one who gets the longer piece will marry a widower.

Elsie Doxey, Currituck county.

4713 If you find a snail with a shell on his back, you will marry a widower.

Green Collection.

Features, Characteristics, Habits

4714 Plates should not be taken from the table while a young lady is eating, or she will get an old and ugly man for a husband.

L. B. Brantley, Zebulon, Wake county.

4715 The biscuits one bakes are indicative of the kind of husband one will get. Smooth biscuits tend toward a handsome man; rough ones, toward an ugly one.

Jessie Hauser, Pfafftown, Forsyth county. Cf. *Kentucky*: Thomas, No. 231 (if you take the next to the last biscuit, you will have a handsome husband) — *Washington*: Tacoma, 28 (same as previous item).

4716 Don't marry a cockeyed man, or you'll be cheated.

Galox.

4717 Marrying on a rainy day makes a poor housekeeper.

Green Collection. *Kentucky*: Thomas, No. 647 — *Illinois*: Hyatt, No. 7259.

4718 If it rains on a bride she will make a filthy cook.

Anonymous. Cf. No. 4717, above.

4719 If one drops a dishrag, he will marry a slut.

Mrs. Gertrude Allen Vaught, Alexander county.

4720 To get your clothing wet while washing is a pretty sure sign that you will marry a drunkard.

Mrs. Gertrude Allen Vaught, Alexander county. *South*: Duncan, 236, No. 4 ("if yu get yur belly wet uh washin'," etc.) — *Maryland*: Whitney-Bullock, No. 866 — *Tennessee*: Redfield, No. 277 — *Ontario*: Wintemberg, *Grey*, No. 169 — *Indiana*: Busse, 22, No. 34 — *Ozarks*: Randolph, *Ozark*, 7 (spilling water in lap).—Addy, 100; Storaker, *Mennesket*, No. 400; HDA IX, 118, s.v. "Wasser"; IX, 99, s.v. "Wäsche."

4721 If you have a habit of spilling water on your dress when you wash clothes, you will marry a drunkard.

Green Collection. *Kentucky*: Thomas, No. 327 — *Tennessee*: Farr, *Love*, No. 96 — *Louisiana*: Roberts, No. 907 — *Texas*: Turner, 153 (If a girl, when washing dishes or clothes, gets her dress wet over her stomach, etc.).

4722 If a woman gets her apron wet when washing, she will marry a drunkard.

Mabel Ballentine, Raleigh, and Lida Page, Nelson, Durham county. *Labrador*, *Newfoundland*, and *New England*: Bergen, *Current*, No. 368 — *Pennsylvania*: Fogel, No. 198 (German) — *Illinois*: Hyatt, No.

7207 — *Ozarks*: Randolph, 177; Wilson, *Folk Beliefs*, 164 — *Nebraska*: Cannell, 15, No. 13; *Nebraska Proverbs* 1, 7.—HDA VII, 1370, s.v. "Schürze."

4723 If a man cannot make a fire burn, it means that he will have a drunken wife.

Rebecca Willis (Texas).

4724 If you break a looking glass, you will marry a lazy man.
Green Collection.

4725 If it rains the day before you marry, your husband will be unlucky in business.

Kate S. Russell, Roxboro, Person county. Cf. HDA VII, 601, s.v. "Regenorakel."

Trade, Business, Financial Status

4726 To see your future husband or wife, read the Song of Solomon for nine nights in succession. The whole eight stanzas must be read each time, and on the ninth night you will dream of seeing your future husband or wife working at the trade at which he or she will be employed.

Clara Hearne, Roanoke Rapids, Halifax county. Cf. No. 4347, above.

4727 One can tell the position of a future husband by counting the buttons on the dress and saying the following rhyme:

Rich man, poor man, beggar man, thief,
Doctor, lawyer, Indian Chief.

The name of the occupation that is called with the last button will be that of the future mate.—Another version has:

Rich man, poor man, peddler, tinker.

Jessie Hauser, Pfafftown, Forsyth county; Zilpah Frisbie, Marion, McDowell county; Mrs. Gertrude Allen Vaught, Alexander county; and Mamie Mansfield, Durham county. Unless otherwise stated, all texts read in the second line: "Doctor, lawyer, merchant, chief." *General*: Beckwith, *College*, No. 172 (a third line, as follows: "Tinker, tailor, soldier, sailor"); Knortz, 147 (also, whether he possesses a house, barn, or wheelbarrow; and whether her bridal dress will consist of velvet, silk, cotton, or wool) — *South Carolina*: Bryant 1, 284, No. 2 (the word name on the last button indicates the profession of the man) — *West Virginia*: Keysner, 6 — *Kentucky*: Thomas, No. 243 — *Tennessee*: Frazier, 43, No. 5 — *Mississippi*: Hudson, 146, No. 17 (Merchant, doctor, lawyer, chief) — *Louisiana*: Roberts, No. 155 — *Canada*: Knortz, 98 (order of lines reversed) — New England: Johnson, *What They Say*, 50 — *New York*: AN&Q III (1943), 12 f.; 77 — *Ohio*: Bergen, *Current*, No. 187 (also: merchant, cheat) — *Indiana*: Brewster, *Beliefs*, No. 160 (Indian chief or . . . merchant chief) — *Illinois*: Hyatt, No. 7167 (the same rhyme is used for the same purpose while skipping rope) — *Iowa*: Stout, No. 134 (Norwegian) — *Ozarks*: Randolph, 177 — *Texas*:

Turner, 150 (Indian chief; also merchant, chief) — *Nebraska*: Cannell, 18, No. 68; Ericson, 153; *Nebraska Proverb* 1, 5 — *California*: Dresslar, 85.

4728 If you wish to know what occupation your husband is going to pursue, pluck a daisy and pull off its petals one by one, as you pull them off say:

Rich man, poor man, beggar man, thief,
Doctor, lawyer, merchant, chief.

The last petal will tell you what pursuit your husband will follow.

Caroline Biggers, Monroe, Union county, and Kate S. Russell, Roxboro, Person county. *New York*: Gardner, No. 87 — *Iowa*: Stout, No. 103 (second line: Merchant, tailor, banker, chief). — Udal, 188; HDA v, 1863, s.v. "Massliebchen."

4729 Take a fern frond and name it, and as you pull the petals, say:

Rich man, poor man, beggar, thief.

Kate S. Russell, Roxboro, Person county.

4730 Get married in a snowstorm and you will become rich.

Anonymous. Storaker, *Mennesket*. No. 432.

4731 Whoever marries in March will have riches.

Mrs. Gertrude Allen Vaught, Alexander county.

4732 If you have any moles on your neck, you will marry a rich man.

Maysie Rea, Craven county. Cf. Nos. 3390 f., above.

4733 Many moles on your neck indicate that you will marry a rich man.

Marjorie Rea, Craven county.

4734 To be able to make your first and little fingers meet over the back of your hand indicates that you will marry rich.

Jessie Hauser, Pfafftown, Forsyth county.

4735 To take the last piece of food from a plate indicates that you will marry a rich husband.

Green Collection. *Iowa*: Stout, No. 380 (the last piece of bread or cake) — *Nebraska*: *Nebraska Proverbs* 1, 6.

4736 The person getting the dime from a wedding cake will marry rich.

Mary O. Pruette, Charlotte.

4737 Who marries to have a nice home will become in love.

Mrs. Gertrude Allen Vaught, Alexander county.

4738 Whoever marries in July will have a good (nice) home.

Mrs. Gertrude Allen Vaught, Alexander county.

4739 If you find a snail with a shell, you will marry a man with a home.

Norman Herring, Tomahawk, Sampson county.

4740 If you go snail hunting on the first day of May, and find a snail with a shell, you will marry a man with a house and home.

Allie Ann Pearce, Colerain, Bertie county. Cf. *Indiana*: Busse, 23, No. 42 (if you see a snail) — *Illinois*: Hyatt, No. 7200.

4741 If you go snail hunting on May first before sunrise and find a snail with no shell you will marry a man with no home.

Mrs. Norman Herring, Tomahawk, Sampson county.

4742 To read the future in a coffee cup, or to draw faces and incidents from a cup drained to the grounds: Take a cup after the coffee has been drained off, turn it down on the saucer; then turn it three times, and look inside the cup, and you will see the face of the person you will marry; also the house you will live in. If the cup appears cloudy and murky, you will have bad luck. If it appears clear, good luck.

Anonymous.

4743 The white of an egg broken into a glass of water will assume a shape suggesting the occupation of one's mate. A ship, for example, would suggest marriage to a sailor.

Green Collection. Cf. *Newfoundland*: Bergen, *Current*, No. 326 (place an egg in a tumbler on St. John's Day; the tumbler being filled with water, an egg is broken into it at early dawn, and is placed at the window where it remains untouched till sundown, at which time the broken egg is supposed to have assumed a special shape, in which the ingenious maiden sees dimly outlined the form of her future lord, or some emblem of his calling).—Cf. Kittredge, *Witchcraft*, 190; HDA I, 399, s.v. "Andreas."

4744 If a girl turns her foot over when she's walking, she will surely marry a poor man.

Anabel Henry, Wallace, Duplin county.

WEDDING, MARRIED LIFE

Miscellaneous

4745 If you have an opal engagement ring, you will have ill fortune during your married life.

Marjorie Rea and Maysie Rea, Craven county.

4746 Fortune tellers, reading the lines in the palm of one's hand, predict one marriage if there is one long line below the little finger, and two marriages if there are two lines.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

4747 Two marriages in the family in a year mean bad luck.

Elizabeth Sutton, Durham county. *Pennsylvania*: Fogel, Nos. 213, 248 — *Illinois*: Hyatt, No. 7321.

4748 It is bad luck for two people in the same family to get married on the same day.

Green Collection. Cf. HDA VIII, 531, s.v. "Streit, Zank."

4749 Bad luck is foreseen if two couples get married in the same ceremony.

Green Collection.

4750 Runaway matches prove unlucky.

Green Collection. *New York*: Bergen, *Current*, No. 362.

4751 It is bad luck to postpone a wedding.

Green Collection, Mrs. Gertrude Allen Vaught, Alexander county, and Constance Patten, Greensboro. *General*: Beckwith, *College*, No. 126; Knortz, 22; Patten, 140 — *South*: Puckett, 422 (Negro) — *South Carolina*: Bryant 1, 286, No. 28 — *Maryland*: Whitney-Bullock, No. 2028 (an unhappy marriage when it does take place) — *Kentucky*: Thomas, No. 628 — *Louisiana*: Roberts, No. 182 — *Ontario*: Waugh, No. 399 — *New York*: Gardner, No. 121 — *Pennsylvania*: Fogel, No. 234 (German); Phillips, 161, No. 37 — *Indiana*: Busse, 20, No. 31 — *Illinois*: Allison, No. 206; Hyatt, No. 7320; Wheeler, 64 — *Ozarks*: Randolph, 186 — *Nebraska*: Cannell, 17, No. 44; *Nebraska Proverbs* 1, 6 — *California*: Dresslar, 138 — *Washington*: Tacoma, 10, 25. — Lean II, 233.

4752 A wedding three times postponed will never take place.

Louise Bennett, Middleburg, Vance county, and Fannie Vann, Clinton, Sampson county.

4753 If you are in a wedding three times, the next one will be yours.

Lucille Pierce (Florida).

4754 Three times a bridesmaid, never a bride.

Green Collection. *General*: Beckwith, *College*, No. 136; Knortz, 123 — *South*: Puckett, 422 (Negro) — *South Carolina*: Bryant 1, 286, No. 25 — *Maryland*: Whitney-Bullock, No. 2008; No. 2007 (twice a bridesmaid, never a bride) — *Louisiana*: Roberts, No. 159 — *New England*: Bergen, *Current*, No. 328 — *New York*: Bergen, *Current*, No. 327 (if you are a bridesmaid three times you will never stand in the middle) — *Pennsylvania*: Shoemaker, 17 (same fate for groomsmen) — *Indiana*: Busse, 23, No. 39 — *Illinois*: Allison, No. 222; Hyatt, No. 7373 — *Iowa*: Stout, No. 79 — *Nebraska*: Cannell, 17, No. 48; *Nebraska*

Proverbs 1, 6 — *California*: Dresslar, 80 — *Washington*: Tacoma, 25.
— Addy, 121.

4755 If a man acts as an attendant at a wedding, along with his sweetheart, it is a positive sign that they will not marry each other.

Green Collection.

4756 It is bad luck to bathe on your wedding day.

Kate S. Russell, Roxboro, Person county.

4757 It is bad luck to look over the left shoulder of a bride into the mirror.

Lucille Massey, Durham county.

4758 If you drink from a tin or metal dipper, you will be rich when married. If you drink from a gourd, you will be poor and unhappy.

Zilpah Frisbie, Marion, McDowell county. For ritualistic practices involving drinking from different kinds of vessels, as indicative of the economic status of one's future mate, see the following references which deal with dreams of thirst following the eating of salt in various forms (egg yolk, cake, thimbleful of salt, etc.). In all cases, however, drinking from a tin cup indicates poverty, not wealth, in the marriage. Cf. *Kentucky*: Thomas, No. 333 — *Maryland*: Whitney-Bullock, No. 2361; No. 2373 (on Hallowe'en, pin a garter to the wall, saying as you do, "I pin my garter to the wall, I hope to hear my true lover call." During the night you will dream of raps, and whoever it is that raps will be your husband. If he passes you water in a glass, he will be rich; but if in a tin cup, he will be poor) — *Ontario*: Wintemberg: *Waterloo*, 22 — *New York*: Gardner, No. 83 — *Illinois*: Hyatt, Nos. 7030 f., 7136 f.

4759 If you kiss a bride before the husband gets a chance to, you will have good luck.

Anonymous. *Kentucky*: Thomas, No. 697 (good luck throughout the year) — *Maryland*: Whitney-Bullock, No. 2030 (good luck the rest of the year) — *Louisiana*: Roberts, No. 176 — *Ontario*: Waugh, No. 411.

4760 The bride and groom must never see each other on the day of their marriage before they meet at the wedding, or it will be an unhappy marriage.

Emmy Lou Morton (West Virginia). *Indiana*: Busse, 19, No. 25 — *Illinois*: Allison, No. 232 — *Nebraska*: Cannell, 18, No. 76.

4761 If the bride or bridegroom receives a telegram on the way to the church, it is a sign of evil.

Anonymous. *Maryland*: Whitney-Bullock, No. 2029 (bride) — *Ontario*: Waugh, No. 404 — *Illinois*: Hyatt, No. 7335 — *Iowa*: Stout, No. 142.

4762 If you fall up some steps, you will go to a wedding.

Anonymous. Cf. *Pennsylvania*: Fogel, No. 333 (German).—Addy, 99; Radford, 227; HDA VIII, 1145, s.v. "Treppe."

Time of Wedding, Weather

4763 Never marry when the sign is in the crawfish. You will go backwards.

Green Collection. *North Carolina*: Hoke, 113; Dresslar, 138—HDA IX, Suppl., 669, s.v. "Sternbilder."

4764 It is bad luck to be married in January.

Jessie Hauser, Pfafftown, Forsyth county. Cf. HDA IV, 632, s.v. "Januar."

4765 Don't get married in Lent; if you do, you'll repent.

Julian P. Boyd. For bibliographical references, see FFC, No. 113, p. 44. *General*: Patten, 139 — *Ontario*: Waugh, No. 394; Wintemberg, Grey, No. 198 — *New York*: Bergen, *Current*, No. 345 — *Illinois*: Hyatt, No. 7246 — *Iowa*: Stout, No. 131 — *Washington*: Tacoma, 25. —Udal, 191; HDA II, 1244, s.v. "Fastenzeit."

4766 May is the lucky month to get married.

O. W. Blacknall. Kittrell, Vance county.

4767 It is bad luck to marry in May.

Robert E. Long, Roxboro, Person county, and the Misses Holeman, Durham county. *General*: Patten, 139 — *North Carolina*: Hoke, 114 — *Maryland*: Whitney-Bullock, No. 2123 — *Louisiana*: Roberts, No. 173 — *Ontario*: Waugh, Nos. 371, 393 — *New England*: Johnson, *What They Say*, 127 — *New York*: Barnes, No. 81 — *Pennsylvania*: Phillips, 160, No. 7 — *Illinois*: Hyatt, No. 7226 (you will always be sorry) — *Iowa*: Stout, No. 141 — *Ozarks*: Randolph, 187; Wilson, *Folk Beliefs* 163 — *California*: Dresslar, 138.—Addy, 121; McCartney, 137; Napier, 43; Radford, 171; HDA IV, 166, s.v. "Hochzeit."

4768 If a woman marries in May, she will have a short life.

R. N. Hanner, Sanford, Lee county. *South*: Puckett, 330 (May brides will die [Negro]) — *Nebraska*: Cannell, 16, No. 38 (Marry in May, / The Bairns will die and decay).—Radford, 253; Moya, 121.

4769 June is the best month in which to be married.

Green Collection. Cf. *Maryland*: Whitney-Bullock, No. 2126 (lucky) — *Kentucky*: Thomas, No. 622 (June is the month of love and marriage) — *Illinois*: Hyatt, No. 7230 (same as previous item) — *Iowa*: Stout, No. 141 (lasting love) — *Ozarks*: Randolph, 187 (full moon in June).

4770 Whoever marries in June will be happy.

Mrs. Gertrude Allen Vaught, Alexander county. Cf. *Kentucky*: Thomas, No. 621 (your husband will be good to you) — *Tennessee*: Farr, *Love*, No. 10 (same as previous) — *Illinois*: Hyatt, No. 7231 (same).

4771 Marry on

Monday for wealth;
Tuesday for health;
Wednesday best day of all;
Thursday for losses;
Friday for crosses;
Saturday no day at all.

Julian P. Boyd and an anonymous informant. Brown MS has "Thursday for lossage." *South Carolina*: Bryant 1, 286, No. 39 — *Pennsylvania*: Phillips, 160, No. 6 — *California*: Dresslar, 72.—Hewett, 22.

4772 Wednesday is a lucky day to get married.

O. W. Blacknall, Kittrell, Vance county. *General*: Knortz, 22 f.; Puckett, 330 (Negro) — *South Carolina*: Bryant 1, 286, No. 39 — *Maryland*: Bergen, *Current*, No. 349; Whitney-Bullock, No. 2168 — *Kentucky*: Thomas, No. 2759 — *Tennessee*: Farr, *Riddles*, No. 99; Rogers, *Family*, 5 — *Newfoundland*: Bergen, *Current*, No. 617; Patterson, 285 — *New Brunswick*: Bergen, *Current*, No. 350 — *Nova Scotia*: Fauset, No. 367; *Ontario*: Waugh, 380 — *Pennsylvania*: Fogel, No. 209 (German); Grumbine, 285; Phillips, 160, No. 6 — *Illinois*: Hyatt, No. 7239; Hyatt, No. 7240; Norlin, 207, No. 16 — *Iowa*: Stout, No. 136 (Norwegian) — *Nebraska*: Cannell, 16, No. 28 — *California*: Dresslar, 72 — *Washington*: Tacoma, No. 21.—Cf. HDA iv, 166, s.v. "Hochzeit"; vi, 445, s.v. "Mittwoch."

4773 Never get married on Friday.

Julian P. Boyd. *General*: Knortz, 110; Patten, 139 (bad day) — *Maryland*: Bergen, *Current*, No. 349 (Negro); Whitney-Bullock, No. 2208 — *Dominican Republic*: Andrade, 428 — *Newfoundland*: Bergen, *Current*, No. 617; Patterson 285 — *New Brunswick*: Bergen, *Current*, No. 350 — *New York*: Allen, 267 (wed on Friday, poorly mated) — *Illinois*: Hyatt, No. 7241 (unhappy); 7242 (bad luck) — *California*: Dresslar, 74 — *Washington*: Tacoma, 21.—Addy, 121; Gallop, 56; (Portugal); Radford, 126; HDA iv, 166, s.v. "Hochzeit."

4774 It is bad luck to marry on a Saturday.

J. Frederick Doering, Durham. *General*: Knortz, 23, 112; Puckett, 330 (Negro) — *South Carolina*: Bryant 1, 287, No. 39 — *Maryland*: Whitney-Bullock, No. 349 — *Tennessee*: Rogers, *Family*, 5 — *New Brunswick*: Bergen, *Current*, No. 350 — *Nova Scotia*: Fauset, No. 367 — *Ontario*: Doering 1, 62; Waugh, No. 380 — *New York*: Allen, 267 (Wed on Saturday, better waited) — *Pennsylvania*: Grumbine, 285; Phillips, 160, No. 6 — *Illinois*: Norlin, 207, No. 16 — *Iowa*: Stout, No. 136 (Norwegian) — *Nebraska*: Cannell, 16, No. 28 — *California*: Dresslar, 72, 74 — *Washington*: Tacoma, 72.—Radford, 211; Udall, 191.

4775 Those who marry on Saturday will not live together.

Green Collection.

4776 Never get married on your birthday.

Julian P. Boyd. *General*: Knortz, 22 — *Tennessee*: Farr, *Love*, 5 (those who marry on the anniversary of their birthday die also on that day) — *Illinois*: Hyatt, No. 7249 — *California*: Dresslar, 138.

4777 Weather on your wedding day will foretell your married life.

Green Collection. Cf. 4778 ff., below. Cf. HDA iv, 167, s.v. "Hochzeit."

4778 If a couple marry at sundown, their married life will be short.

Green Collection. Cf. Radford, 169.

4779 If a couple is married in the bright moonlight, they will never live happily.

E. B. Spivey, Jr., Trottville, Gates county.

4780 If a couple is married in hazy moonlight, their life will be filled with much success.

E. B. Spivey, Trottville, Gates county.

4781 If it is calm on the first day that someone is married, the woman will be pleasant and happy, but if it is rough weather she will be disagreeable and selfish. The test applies to the man on the second day.

Julian P. Boyd. In the following references mention is made of a fine day only. *Nova Scotia*: Creighton, 17, No. 41 — *New England*: Johnson, *What They Say*, 125 (pleasant day) — *Illinois*: Allison, No. 238 (fair day; all well for the groom) — *Texas*: Bogusch, 118 — *Washington*: Tacoma, 19. — Storaker, *Menmesket*, Nos. 417, 425, 428.

4782 Good luck for the sun to shine on a bride.

Robert E. Long, Roxboro, Person county. *General*: Knortz, 22 — *Pennsylvania*: Phillips, 160, No. 15.

4783 Blessed is the bride that the sun shines on.

Mamie Mansfield, Durham county, and Zilpah Frisbie, Marion, McDowell county. *Maryland*: Whitney-Bullock, No. 1976 — *Tennessee*: Rogers, *Family*, 5 — *New York*: Barnes, No. 83a — *Illinois*: Smith 11, 62, No. 4.

4784 Happy the bride the sun shines on. The bridal day, if rainy, will begin a life of sorrow.

Louise Bennett, Middleburg, Vance county; the Green Collection; Fannie Vann, Clinton, Sampson county; and an anonymous informant. References to the second part are found under No. 4789, below. *General*: Beckwith, *College*, No. 123; Puckett, 459 — *North Carolina*: Hoke, 114 — *South Carolina*: Bryant 1, 285, No. 16 — *Kentucky*: Thomas, No. 646 — *Tennessee*: Farr, *Love*, No. 41 — *Louisiana*: Roberts, No. 990 — *Nova Scotia*: Creighton, 18, No. 45 — *Ontario*: Waugh, No. 371; Wintemberg, Grey, No. 197 — *New England*: Johnson, *What They Say*, 128 — *New York*: Barnes, No. 83b — *Pennsylvania*: Phillips, 160, 15; Shoemaker, 11 — *Ohio*: Bergen, *Current*, No. 351 — *Indiana*: Brewster, *Beliefs*, No. 105 — *Illinois*: Hyatt, Nos. 7250 f.; Norlin, 206, No. 1a — *Iowa*: Stout, No. 115 — *Ozarks*: Randolph, 187, 318 f. — *Nebraska*: Cannell, 15, Nos. 22 f.; *Nebraska Proverbs* 1, 4 — *California*:

Dresslar, 138; also (during the ceremony).—Inwards, 223; Storaker, *Mennesket*, No. 435; Udal, 186.

4785 Happy the bride the sun shines on; tearful the bride of the rainy day.

Louise Bennett, Middleburg, Vance county. Only the second half is treated here. *Tennessee*: Farr, *Love*, No. 41 — *Alabama*: Bergen, *Current*, No. 352 (the bride will cry all her married life) — *Louisiana*: Roberts, No. 178 (cry) — *Illinois*: Hyatt, No. 7254.—Storaker, *Mennesket*, No. 425.

4786 If it rains on the wedding day, the bride will live longest. If the day is fair, the groom.

O. W. Blacknall, Kittrell, Vance county. The following references are to the first part only, and all are stated in terms of the groom's dying first. *South*: Puckett, 459 (Negro) — *Maryland*: Whitney-Bullock, No. 1970 — *New Mexico*: Moya, 64, No. 5 (Spanish).

4787 If it rains on a person's wedding day, he or she will have some misfortune soon.

Mary O. Pruette, Charlotte, and Martha Lineberry, Pittsboro, Chatham county. Bad luck indicated unless otherwise noted. *General*: Knortz, 152; Patten, 139 (unpropitious) — *South*: Puckett, 459 (Negro) — *Maryland*: Whitney-Bullock, No. 1971 — *South Carolina*: Bryant 1, 285, No. 17 — *Ontario*: Waugh, No. 371 (inauspicious) — *Illinois*: Hyatt, No. 7252 — *Ozarks*: Randolph, 187; 318 (calamitous); Wilson, *Folk Beliefs*, 163 — *California*: Dresslar, 138.—Cf. HDA iv, 167, s.v. "Hochzeit."

4788 If it rains on a bride, the couple will live an unhappy life.

Julian P. Boyd. In the following, unhappiness for the bride only is noted. *Maryland*: Whitney-Bullock, No. 1973 — *Indiana*: Busse 20, No. 30 — *Wyoming*: Walton, *Superstitions*, 162, No. 20.

4789 A rainy bridal day will mean a life of sorrow.

Louise Bennett, Middleburg, Vance county. In the following a sorrowful bride is indicated. *Illinois*: Hyatt, No. 7257 — *Iowa*: Stout, No. 115 — *Nebraska*: Cannell, 15, No. 22.—Cf. HDA iv, 167, s.v. "Hochzeit."

4790 If it rains the day of the wedding, the bride will go through life weeping.

Kate S. Russell, Roxboro, Person county, and Merle Smith, Stanly county. *Nova Scotia*: Jamison, 38 — *Iowa*: Stout, No. 132.

4791 The amount of rain that falls on one's wedding day indicates how many tears they will shed in their wedded life.

Jessie Hauser, Pfafftown, Forsyth county, and four other informants from central and western counties. All references are to the bride's tears. *Kentucky*: Thomas, No. 644 — *Tennessee*: Farr, *Love*, No. 104 — *Pennsylvania*: Shoemaker, 11 (as many drops of rain that fall on the

bride on the Bride's Day [wedding day] that many tears she will shed) — *Illinois*: Hyatt, No. 7255 (a tear for each raindrop); No. 7256 (wedding night) — *Nebraska*: Cannell, 15, No. 9 (the number of tears are in proportion to the rain).

4792 If you get married on a rainy day, your wife will be unclean; if it rains the following day, the man will be mean.

Anonymous.

4793 If it rains on the wedding night, one of the couple will prove to be untrue.

Constance Patten, Greensboro. *South*: Puckett, 459 (Negro).

4794 It is bad luck for a girl to get married when it is snowing.

Susie Spurgeon Jordan, Brevard, Transylvania county. *Maryland*: Whitney-Bullock, No. 1966 (a snow bride is unlucky) — *Ozarks*: Randolph, 187; Wilson, *Folk Beliefs*, 163.

4795 If on going to a well on the first day of May, and looking over her left shoulder into a mirror, a girl sees her husband, she will surely be a widow.

Marie Harper, Durham.

Wedding Clothes, etc.

4796 When a woman is sewing, if a knot comes in her thread, the garment which she is making will be worn at her wedding.

Penelope Nichols, Rocky Mount, Nash county. *Maryland*: Whitney-Bullock, Nos. 1026 f. — *New York*: Gardner, No. 294.—Cf. HDA iv, 1495 f., s.v. "Kleid."

4797 When a woman who has been sewing puts her thimble on the table as she sits down to eat, she will be left a widow if she marries.

Mrs. Luchans.

4798 It is bad luck for a bride to put on (try on) her wedding dress before her wedding day.

Martha Lineberry, Pittsboro, Chatham county, and Kate S. Russell, Roxboro, Person county. *South Carolina*: Bryant 1, 285, No. 18 (unlucky for bride to put on all her wedding attire at once) — *Maryland*: Whitney-Bullock, No. 1984 (if a bride tries on her entire wedding dress before her marriage, the next one she tries on will be a mourning dress; to protect herself she must omit something, as a glove, or a flower) — *Louisiana*: Roberts, No. 163 — *Ontario*: Waugh, No. 370 — *Massachusetts*: Bergen, *Current*, No. 332 (you will not be happy) — *Illinois*: Hyatt, No. 7285 — *Iowa*: Stout, No. 329 — *Ozarks*: Randolph, 190 — *California*: Dresslar, 139 — *Washington*: Tacoma, 21.—Addy, 121; Radford, 46.

4799 It is bad luck to put on a wedding dress before the bride wears it.

Minnie Stamps Gosney, Raleigh. *Louisiana*: Roberts, No. 886.

4800 A girl who puts on the bride's wedding garment before the bride will bear the bride's troubles.

Helen Adams, Newton, Catawba county, and Allie Ann Pearce, Colerain, Bertie county.

4801 Marry in white, you'll marry all right;
 Marry in blue, your love is true;
 Marry in gray, you will go far away;
 Marry in red, you had better be dead;
 Marry in yellow, you will be ashamed of your fellow;
 Marry in garnet, you will live like a hornet;
 Marry in brown, you will live out of town;
 Marry in black, you will wish yourself back (single);
 Marry in green, you will live like a queen.

W. J. Hickman, Hudson, Caldwell county; the Green Collection; and an anonymous informant. Emphasis in the following references is on the first item, with variations throughout the rest of the verse. *North Carolina*: Whiting, 443, s.v. "Marry" 1a, b — *Tennessee*: McGlasson, 25, No. 27 (marry in white'll be all right); Redfield, No. 287 (you'll always live right); Rogers, *Family*, 7 (you'll be all right); also (you've chances all right) — *Mississippi*: Hudson, 146 (you are sure to be right) — *Missouri*: McKinney, 108 (everything'll be all right); *Ozarks*: Randolph, 189 (everything will be all right).—Cf. HDA iv, 1498, s.v. "Kleid"; ix, 347, s.v. "weiss."

4802 If you marry in white, you have (are) chosen all right;
 If you marry in black, you will wish yourself back;
 If you marry in blue, your love will be true;
 If you marry in brown, you will live in town;
 If you marry in yellow, you'll want another fellow;
 If you marry in green, you are 'shamed to be seen;
 If you marry in red, you will wish yourself dead;
 If you marry in gray, you will go far away.

Zilpah Frisbie, Marion, McDowell county; W. J. Hickman, Hudson, Caldwell county; an anonymous informant; and two informants from Burke and Durham counties. In the following references the position of the first line in the present text varies throughout the verse. *South*: Puckett, 330 (Negro) — *North Carolina*: Whiting, 443, s.v. "Marry" 1a, b — *South Carolina*: Bryant 1, 288, No. 52 — *Tennessee*: O'Dell, *Signs*, 5 — *Louisiana*: Roberts, No. 177 — *Ontario*: Wintemberg, *Grey*, No. 200 — *New England*: Johnson, *What They Say*, 131 — *New York*: Cutting, *Lore*, 40 — *Illinois*: Hyatt, No. 7269; Smith 11, 64, No. 12 — *Ozarks*: Randolph, 190 — *Nebraska*: *Nebraska Proverbs* 1, 5.

4803 Married in white, you have chosen aright;
 Married in gray, you will go far away;
 Married in black, you will wish yourself back;
 Married in green, ashamed to be seen;
 Married in blue, you will always be true;
 Married in pearl, you will live in a whirl;

Married in yellow, ashamed of your fellow;
 Married in brown, you will live out of town;
 Married in pink, your heart will sink.

Clara Hearne, Roanoke Rapids, Halifax county; Mrs. Gertrude Allen Vaught, Alexander county; and three other informants from Forsyth, Sampson, and Burke counties. Cf. *North Carolina*: Brewster, *Customs*, 236; Whiting, 443, s.v. "Marry" 1a, b — *Ontario*: Waugh, No. 373 — *New York*: Allen, 267; Gardner, No. 348 — *Iowa*: Stout, No. 145 — *Texas*: Turner, 155. Cf. No. 4811, below.

4804 A bride should never be married in black, for she will soon be dissatisfied if she does.

Mary O. Pruette, Charlotte. *General*: Knortz, 152 — *Maryland*: Whitney-Bullock, No. 1993 (black for a bride's gown in "dule"). — HDA iv, 1498, s.v. "Kleid."

4805 The bride should wear no black at her wedding. Bridesmaids also should be dressed in bright garments.

Green Collection.

4806 Marry in blue, you'll be happy and true.

W. J. Hickman, Hudson, Caldwell county. *New York*: Allen, 267 — *Iowa*: Stout, No. 144. — Cf. HDA i, 1384, s.v. "blau."

4807 If you marry in blue, you will always be kind and true.

Mrs. Gertrude Allen Vaught, Alexander county.

4808 Married in blue, your love remains true.

Louise Bennett, Middleburg, Vance county. "Will be" instead of "remains" in all of the following items: *General*: Beckwith, *College*, No. 131 — *Kentucky*: Thomas, No. 630 — *Tennessee*: Rogers, *Family*, 4 — *Mississippi*: Hudson, 146, No. 21 (your love will be untrue) — *Louisiana*: Roberts, No. 177 — *Illinois*: Hyatt, No. 7273.

4809 Marry in blue, your lover is true.

Kate S. Russell, Roxboro, Person county. Cf. *South*: Puckett, 330 (your husband) — *Ozarks*: Randolph, 190 (your man) — *Nebraska*: *Nebraska Proverbs* 1, 5 (your mate).

4810 Married in blue, he'll always be true.

Ella Smith, Yadkin county. *South Carolina*: Bryant 1, 288, No. 52 (you will always be true) — *Tennessee*: McGlasson, 25, No. 27 (you); O'Dell, 5; Rogers, *Family*, 4 (you) — *Ontario*: Waugh, No. 373 (you or he); Wintemberg, *Grey* (he will always prove true) — *New England*: Johnson, *What They Say*, 131 — *New York*: Cutting, *Lore*, 40 (you) — *Indiana*: Busse, 22, No. 33 (you) — *Illinois*: Allison, 213 (always be true); Smith 11, 64, No. 12 (you) — *Iowa*: Stout, No. 145 (you) — *Missouri*: McKinney, 108 — *Ozarks*: Randolph, 189 (always be true) — *Texas*: Turner, 155 (always be true) — *Nebraska*: Erickson, 152, No. 1 (you); *Nebraska Proverbs* 1, 4 (you).

4811 Married in gray, you'll live far away.

Ella Smith, Yadkin county. *South*: Puckett, 330; also (will stray away) — *South Carolina*: Bryant 1, 288, No. 52 — *Kentucky*: Thomas, No. 629 (go far away) — *Ontario*: Waugh, 373 (go far away) — *New England*: Johnson, *What They Say*, 131 (go far away) — *New York*: Allen, 267 (go far away) — *Illinois*: Hyatt, No. 7271 (go far away) — *Iowa*: Stout, No. 145 (go far away) — *Nebraska*: Cannell, 16, No. 39.

4812 Marry in gray, you'll wish yourself away.

Kate S. Russell, Roxboro, Person county. Cf. *Tennessee*: O'Dell, *Superstitions*, 5 (he will never get away) — *Mississippi*: Hudson, 146, No. 21 (your love will stray away) — *Iowa*: Stout, No. 144 (your love will stray) — *Ozarks*: Randolph, 190 (you will be a widow some day).—Cf. HDA IV, 1497, s.v. "Kleid."

4813 Marry in pink, your love will sink.

Kate S. Russell, Roxboro, Person county. *South*: Puckett, 330 — *South Carolina*: Bryant 1, 288, No. 52 (your spirits will sink) — *Tennessee*: McGlasson, 25, No. 27 (spirits); Rogers, *Family*, 4 — *Mississippi*: Hudson, 146, No. 21 — *Ontario*: Waugh, No. 373 (your heart will sink); Wintemberg, *Grey*, No. 200 — *New England*: Johnson, *What They Say*, 131 (your fortune will sink) — *Iowa*: Stout, No. 145 (spirits) — *Texas*: Turner, 155 (spirits) — *Nebraska*: Erickson, 152 (your house will stink).

4814 Marry in red, you'd better be dead.

Kate S. Russell, Roxboro, Person county, and two other informants from Yadkin and Alexander counties. Unless otherwise stated all references read: (you will) wish yourself dead. *South*: Puckett, 330; also (soon will be dead [Negro]) — *South Carolina*: Bryant 1, 288, No. 52 — *Tennessee*: McGlasson, 25, No. 27; O'Dell, *Superstitions*, 5; Rogers, *Family*, 4; also (you'd better be dead) — *Louisiana*: Roberts, 177 — *Ontario*: Waugh, No. 373; Wintemberg, *Grey*, No. 200 — *New York*: Allen, 267; Cutting, *Lore*, 40 — *Indiana*: Busse, 22, No. 33 — *Illinois*: Allison, 215; Smith II, 64, No. 12 — *Iowa*: Stout, No. 145 — *Ozarks*: Randolph, 190; 189 ("you'll wish to God you was dead") — *Texas*: Turner, 155 — *Nebraska*: *Nebraska Proverbs* 1, 4.

4815 Married in red, your love's soon dead.

Louise Bennett, Middleburg, Vance county. Cf. *Mississippi*: Hudson, 146, No. 21 (your love will be dead) — *Illinois*: Hyatt, No. 7277 (if a woman marries in red, her husband will soon die).

4816 It is bad luck to wear red to a wedding.

Green Collection. *Tennessee*: Farr, *Love*, No. 47.

4817 Married in yellow, you'll always be jealous.

Lucy Farthing, Sugar Grove, Watauga county, and an anonymous informant. *Tennessee*: McGlasson, 25, No. 27 (jealous of your fellow) — *Indiana*: Busse, 22, No. 33 (you will get a jealous fellow) — *Ozarks*: Randolph, 189.

4818 If you are getting married and you want to have good luck, borrow something from one of your friends and wear it at the wedding.

Jessie Hauser, Pfafftown, Forsyth county, and an anonymous informant. Cf. 4819 ff., below.

4819 If a bride wishes to be happy, she must wear
 Something old, something new;
 Something borrowed, and something blue.

Kate S. Russell, Roxboro, Person county, and sixteen other informants. *General*: Beckwith, *College*, 130; Bergen, *Current*, No. 335 (noted as very common) — *South*: Puckett, 330 (Negro) — *North Carolina*: Brewster, *Customs*, 235 — *South Carolina*: Bryant 1, 285, No. 15 — *Kentucky*: Fowler, No. 661a — *Tennessee*: Frazier, 44, No. 18; Rogers, *Family*, 5 — *Mississippi*: Hudson, 146, No. 23 — *New York*: Gardner, No. 349 — *Pennsylvania*: Phillips, 160, No. 8 — *Indiana*: Brewster, *Beliefs*, No. 236; Busse, 20, No. 8 — *Illinois*: Allison, No. 211; Hyatt, No. 7280; Norlin, 207, No. 7a — *Iowa*: Stout, No. 117 (Norwegian) — *Missouri*: McKinney, 108 — *Ozarks*: Randolph, 188 — *Texas*: Turner, 153 — *California*: Dresslar, 139. — Addy 121; N&Q, 8th Ser., vol. 7 (1895), 145; HDA v, 1175, s.v. "leihen."

4820 It is good luck for a bride to go to the altar with
 Something old, something new;
 Something borrowed, something blue;
 And a dime in my shoe.

Martha Wall, Wallburg, Davidson county. *General*: Beckwith, *College*, No. 132 (it is lucky for a bride to put a dime in the corner of her slipper; no verse); Knortz, 22 (silver coin in bride's shoe) — *Tennessee*: Farr, *Love*, No. 81 (piece of silver) — *Louisiana*: Roberts, No. 174 (a bride should always wear a piece of silver in the heel of her shoe; usually a dime); No. 175 (and a bit of silver in the heel of her shoe) — *New York*: Allen, 266 (lucky sixpence in your shoe); Barnes, No. 86a (piece of silver) — *Illinois*: Hyatt, No. 7316 (piece of money in the heel of her left shoe) — *Nebraska*: Cannell, 16, No. 27 (penny) — *California*: Dresslar, 139 (a piece of silver money). — Cf. HDA iv, 160, 162, s.v. "Hochzeit."

4821 It is good luck for a bride to wear
 Something old, something new,
 Something borrowed, something blue,
 And a gold dollar in her shoe.

Twelve informants from several counties. Cf. *New York*: Barnes, No. 86b (a gold piece in her shoe) — *Illinois*: Hyatt, No. 7281 (let a bride at her marriage wear something "New and blue / Old and gold"); Norlin, 207, No. 7 (something gold) — *Ozarks*: Randolph, 188 (the bride should wear something gold and something blue). Cf. No. 4827, below.

4822 The groom should wear something that was given him as a present, if he wishes good luck.

Emmet Reed Albergotti (Virginia).

4823 If a bride finds a spider on her wedding gown, she is blessed.

Anonymous. *Kentucky*: Thomas, No. 642; No. 3753 (spider on a bride's trousseau) — *Illinois*: Hyatt, No. 7282.

4824 If a bride tears her wedding dress, her husband will beat her.

Green Collection. Cf. *Maryland*: Whitney-Bullock, No. 1983 (unlucky) — *Ontario*: Waugh, No. 370 (unlucky).—Radford, 253 f.; HDA IV, 1497, s.v. "Kleid."

4825 It is bad luck to spill ink on one's wedding dress.

R. T. Dunstan, Greensboro.

4826 To marry with one's shoes untied brings good luck.

Green Collection.

4827 A gold dollar worn in the shoe of the bride brings good luck.

Sarah K. Watkins, Anson and Stanly counties, and Ethel Hicks Buffaloe, Oxford, Granville county. Cf. No. 4821, above.

Wedding Cake, Ring, etc.

4828 A piece of wedding cake sent to you is good luck.

Elizabeth Sutton, Durham county.

4829 Put a piece of wedding cake under your pillow, and what you dream will come true.

Ruth Barlowe and Ila Taylor; F. C. Brown, Durham; and an anonymous informant. *Kentucky*: Thomas, No. 2021 — *Nebraska*: Cannell, 30, No. 30.

4830 A young girl will dream of the man she marries, if she eats a piece of a wedding cake.

Geneva Batton, Whiteville, Columbus county, and an anonymous informant.

4831 If you sleep with a piece of wedding cake under your head, you will dream of the person you will marry.

Katherine B. Jones, Raleigh; Dixie V. Lamm, Lucama, Wilson county; and nine other informants. *General*: Knortz, 21 — *South*: Duncan, 236, No. 9 — *Kentucky*: Thomas, No. 602 — *Florida*: Hauptmann, 14 (sleeping on a piece of wedding cake makes the desired man propose [Spanish]) — *New Brunswick*: Bergen, *Current*, No. 566 — *Indiana*: Busse, 22, No. 24 — *Illinois*: Hyatt, No. 7369 — Cannell, 29, No. 17 — *New Mexico*: Baylor, 147, No. 43 (you will dream of getting married [Spanish]) — *California*: Dresslar, 125; also (dream of her future wedding).

4832 Put a piece of wedding cake under your pillow and you will dream of your future mate.

Professor J. T. C. Wright, Boone, Watauga county. *South Carolina*: Bryant 1, 284, No. 1; 11, 136, No. 14 (when you go to a wedding, carry away with you a piece of wedding cake, etc.) — *Tennessee*: Farr, *Love*, No. 110 — *Nova Scotia*: Creighton, 20, No. 79 — *Ontario*: Waugh, No. 429 — *New England*: Johnson, *What They Say*, 123 (when you go to a wedding, etc.) — *Pennsylvania*: Fogel, No. 191 (German); Phillips, 160, No. 11 — *Iowa*: Stout, No. 61 — *Texas*: Turner, 148 — *New Mexico*: Moya, 75, No. 16 (Spanish) — *Washington*: Tacoma, 10. — Cf. HDA 1, 1524, s.v. "Braut, Bräutigam."

4833 Steal a piece of cake off a bride's plate and place it under your pillow, dream on it at night, and you will dream of your future mate.

Mrs. Nilla Lancaster, Goldsboro, Wayne county.

4834 If a girl dreams over wedding cake, the third night she will dream of the man she will marry.

Lida Page, Nelson, Durham county. Cf. *Kentucky*: Thomas, No. 603 (if you sleep on a piece of wedding cake three nights and dream of the same person, you will marry him) — *Illinois*: Hyatt, No. 7370 (dreaming of the same man three nights indicates marrying him) — *Nebraska*: Cannell, 29, No. 19 — *California*: Dresslar, 125 (dreaming of person three nights in succession).

4835 Take some wedding cake and put it under a pillow for three nights in succession, and the person you dream of on the third night will be the one you will marry.

Duo K. Smith, Houstonville, Iredell county, and six other informants from central and western counties. Cf. *Ontario*: Wintemberg, *Grey*, No. 269 (whatever you dream of the third night will come true) — *New England*: Johnson, *What They Say*, 40 (same as previous item) — *Iowa*: Stout, No. 139 (a piece of wedding cake, cut by the bride, and placed by a guest under her pillow for three nights, will cause her on the third night to dream of her lover [Norwegian]).

4836 At a wedding, the bride's cake is given to dream on. Dream on it for three nights. Get someone to write a list of names and take out a name each morning for three nights, and the one you dream of is the one you will marry.

Elizabeth Janet Cromartie, Garland, Sampson county.

4837 Put three names with a piece of wedding cake under the pillow, and for three consecutive mornings draw out a name. The last drawn out will be the future husband.

Elsie Doxey, Currituck county. Cf. *Maryland*: Whitney-Bullock, No. 1565 (in dreaming on a wedding cake, a girl should put under her pillow a piece of paper with the names of male acquaintances on it; if she will do this for three nights, and if, in her dreams, the owner of the name on the paper appears more frequently than any other, etc.) — Napier, 52.

4838 If you will sleep on a piece of wedding cake for six nights, you will dream of the man you will marry on the sixth night.

Maysie Rea, and Marjorie Rea, Craven county.

4839 Put a piece of bride's cake in a package with seven slips of paper, each containing the name of a lady. Place the package under your pillow at night. On the next morning thrust your hand into the package and withdraw one of the slips. It will bear the name of your future wife.

Green Collection.

4840 Put a piece of wedding cake under your pillow. With this put the names of six people on separate pieces of paper. Leave a seventh piece blank. Each morning on arising, draw out one piece of paper and throw it away without looking at it. The piece drawn the seventh day will either tell your lover's name, or that you will never be married.

Anonymous. *New York*: Allen, 259 f. (slight variation in details).

4841 Put a piece of wedding cake into an envelope with seven strips of paper, five of which contain names of boys, one having on it "old maid," another "stranger." Put these under your pillow and dream on them for seven nights, each morning drawing out a slip of paper. The seventh morning will reveal your future.

Caroline Biggers, Monroe, Union county, and two other informants from Madison and Durham counties. *General*: Beckwith, *College*, No. 151 (seven eligible men drawn, one daily; on the seventh morning the name of the future husband will be revealed) — *Kentucky*: Thomas, No. 604 (six names on seven slips of paper, and one marked "stranger"; take one out each morning, and the one left shows your fortune) — *Ontario*: Wintenberg, *Grey*, 188 (slips bearing names of five men, a stranger, and an old maid; last slip drawn indicates future husband).

4842 Put a piece of wedding cake with the names of nine friends on it under your pillow, draw the names out one at a time, and when the last name is reached, the name on this slip is [that of] the person you will marry.

Mary O. Pruette, Charlotte.

4843 Put nine names in your pillow, including those of a bachelor and a stranger or an old maid and a stranger, with seven names of lovers and a piece of wedding cake. Draw out one name for nine mornings, and the name you draw on the ninth morning will indicate the one that you will marry.

Robert E. Long, Roxboro, Person county.

4844 One way of determining who your future husband will be is to place a piece of wedding cake in an envelope with nine

names. One of these names must be "the stranger," and the others may be anyone you wish. Then for nine successive mornings draw out a name and the last one will be the name of the man you are to marry.

Mrs. Gertrude Allen Vaught, Alexander county.

4845 If wedding cake is put in an envelope with the names of several boys on slips of papers and that of a "stranger," also on a slip, and if the person dreamed of is pulled out, that is the one the girl will marry.

Mabel Ballentine, Raleigh.

4846 Take some crumbs of a wedding cake, put them in an envelope with several slips of paper on which are written the names of five boys and an old maid and stranger, respectively, and draw out one every day. The last drawn out will indicate your fate.

Cornelia E. Covington (South Carolina).

4847 When a wedding cake is cut, the person who gets the piece with the ring in it is the one who will get married next. The person who gets the thimble will never get married, and the one who gets the dime will be rich.

Mary O. Pruette, Charlotte, and three other informants from central counties. In all references below, except Cannell, only the ring is mentioned. For a general listing and discussion of items put in the cake, cf. *Kentucky*: Thomas, No. 693. *Maryland*: Whitney-Bullock, No. 2022; 2021 (married within a year) — *Ontario*: Wintemberg, Grey, No. 187 — *New England*: Johnson, *What They Say*, 123 (married within a year) — *Illinois*: Allison, No. 239; Norlin, 207, No. 13 (the person getting the ring will be the next bride) — *Iowa*: Stout, No. 122 — *Nebraska*: Cannell, 17, No. 56 (the guest receiving the cake containing the ring will be the first one married; the one with the penny will be rich; and the one receiving the thimble will work for a living); *Nebraska Proverbs* I, 6 — *Washington*: Tacoma, 19.

Wedding Ceremony, etc.

4848 It is a sign of bad luck for either the bride or groom to laugh during the ceremony.

Green Collection. HDA v, 878, s.v. "lachen."

4849 It is bad luck for a couple to be married standing across the floor. They should notice the way the floor is laid, and stand up and down the planks.

Lida Page, Nelson, Durham county. *Kentucky*: Thomas, No. 679 — *Ozarks*: Randolph, 188 (to stand crosswise invited evil spirits) — *Nebraska*: Bergen, *Current*, No. 357.

4850 If a bride drops her wedding ring, it is bad luck.

Mamie Mansfield, Durham county, and the Green Collection. *General*: Knortz, 152 (many troubles in the marriage are in prospect) — *South*: Puckett, 459 f. (Negro) — *Kentucky*: Price, 34; Thomas, No. 684 — *Ontario*: Waugh, No. 401 — *New York*: Bergen, *Current*, No. 354 — *Indiana*: Busse, 20, No. 29 — *Illinois*: Hyatt, No. 7343 (falling). — HDA VII, 714, s.v. "Ring"; iv, 162, s.v. "Hochzeit."

4851 The wedding ring should never be removed from the finger.

Green Collection. *General*: Bergen, *Current*, No. 363; Knortz, 23 (Cooper's *The Spy* is quoted) — *Kentucky*: Fowler, No. 690a; Thomas, No. 690 (a bride should remove her wedding ring to put it back on before leaving the church, and then never take it off again) — *Louisiana*: Roberts, No. 164 — *Quebec*: Marie-Ursule, 165, No. 93 — *Ontario*: Wintenberg, *Grey*, No. 193 — *Pennsylvania*: Phillips, 161, No. 22 — *Illinois*: Hyatt, No. 7347 — *Iowa*: Stout, Nos. 118, 124 — *Nebraska*: Cannell, 17, No. 45; *Nebraska Proverbs* 1, 6 — *California*: *Movieland*, Jan. 1953 (Jane Wyman, film star). Cf. No. 4872, below. — HDA VII, 714, s.v. "Ring"; Addy, 98.

4852 If a buzzard is flying over the church at the time of a wedding, misfortune will soon come to the married ones.

Constance Patten, Greensboro.

4853 Peacock feathers at a wedding are bad luck.

Green Collection. *Kentucky*: Thomas, No. 659 — *Tennessee*: Farr, *Love*, No. 178.

4854 The person who catches the bride's bouquet, when it is thrown at the crowd, will be the first one to marry.

Mary O. Pruette, Charlotte; Lucille Pierce (Florida); and an anonymous informant. *General*: Beckwith, *College*, No. 135 — *South Carolina*: Bryant 1, 286, No. 30 — *Maryland*: Whitney-Bullock, No. 2003; No. 2004 (after a wedding the bridesmaids should throw the bride's bouquet into the air, and the first one who catches it, etc.) — *Kentucky*: Thomas, No. 692 — *Tennessee*: Farr, *Love*, No. 38 — *Florida*: Hauptmann, 12 (the maid of honor who catches, etc.) — *Louisiana*: Roberts, No. 148 — *New York*: Allen, 258 (if you catch the bride's bouquet, and meet a young man, you will marry him) — *Indiana*: Busse, 22, No. 37 — *Illinois*: Allison, No. 212; Hyatt, No. 7359; Norlin, 206, No. 2 — *Iowa*: Stout, No. 133 (married within the year [Norwegian]) — *Nebraska*: Cannell, 16, No. 34; *Nebraska Proverbs* 1, 4 — *California*: Dresslar, 139 (within the year) — *Washington*: Tacoma, 16 (within a year). — Johnson, *Normandy*, 163.

4855 When the bride throws her wedding bouquet over the banisters, the bridesmaid below who catches it will be the next married.

Green Collection. Cf. *South Carolina*: Bryant 1, 286, No. 29 (when the bride leaves the room, or drives away in the carriage, etc.) — *New England*: Johnson, *What They Say*, 131 f. (same as previous item) — *Pennsylvania*: Bergen, *Current*, No. 343. — Cf. HDA VII, 788, s.v. "Rosmarin."

4856 When a bride leaves on a train, it is good luck for her to throw her bouquet away just as the train starts.

Martha Lineberry, Pittsboro, Chatham county.

Leaving the Church; Honeymoon, Householding, etc.

4857 Drive in a bride's shoe for good luck.

Green Collection.

4858 Old shoes should be thrown after the bride to bring her luck.

Mrs. Norman Herring, Tomahawk, Sampson county. Unidentified newspaper clipping among the Brown MS: Shoe is thrown to signify that the bride's parents have forfeited rights over her. *General*: Beckwith: *College*, No. 133; Knortz, 152; 24 (heavy shoe, hobnailed); Patten, 138 (German) — *South*: Puckett, 445 f. (Negro) — *North Carolina*: Brewster, *Customs*, 237 — *South Carolina*: Bryant 1, 285, No. 22 — *Maryland*: Whitney-Bullock, No. 2026 — *Kentucky*: Thomas, No. 687 (averts bad luck and malevolent influences) — *Louisiana*: Roberts, No. 170 — *Massachusetts*: Bergen, *Current*, No. 358 (good luck, but death for one of the party if one of the shoes lodges on the coach or carriage) — *Pennsylvania*: Phillips, 159, No. 3 — *Indiana*: Busse, 20, Nos. 2, 13 — *Illinois*: Allison, No. 230; Hyatt, No. 7352; No. 7353 (bridal pair will be lucky if hit by shoe) — *Iowa*: Stout, Nos. 116, 335 — *Nebraska*: Cannell, 16, No. 31 — *California*: Dresslar, 114. — HDA VII, 137, s.v. "Schuh"; Addy, 121; Radford, 218; Pop. Sup. Gent. Mag., 205.

4859 Old slippers and rice are thrown after the bride and groom for good luck when they drive off.

Green Collection, and Zilpah Frisbie, Marion, Caldwell county. *General*: Bergen, *Current*, No. 360; Knortz, 152 — *North Carolina*: Brewster, *Customs*, 236 — *South Carolina*: Bryant 1, 285, No. 21 (rice) — *Maryland*: Whitney-Bullock, No. 2025 (good luck forever, if the slipper thrown after a bride lights on top of the carriage) — *Kentucky*: Thomas, No. 688 (the throwing of rice after a couple increases the probability of their having children) — *Tennessee*: Farr, *Love*, No. 179 (same as previous item) — *Louisiana*: Roberts, No. 171 (rice) — *Quebec*: Marie-Ursule, 165, No. 95 (French) — *New York*: Allen, 267 (rice thrown as symbol of fertility) — *Pennsylvania*: Phillips, 159, No. 2 (rice is thrown over a bride so that some of it falls in her bosom) — *Indiana*: Busse, 20, No. 2 (rice) — *Illinois*: Allison, No. 230 (rice and old shoes); Hyatt, No. 7350 (rice); No. 7351 (rice increases their chances of having children) — *Iowa*: Stout, No. 114 (rice [Norwegian]) — *Nebraska*: Cannell, 16, No. 32 (a white satin slipper tied to the luggage of a newly married couple will bring good luck); No. 33 (rice for fertility) — *California*: Dresslar, 114.

4860 It is bad luck for a man to take his bride home behind a white horse.

Allie Ann Pearce, Colerain, Bertie county. *New York*: Barnes, No. 80 (a bride should not leave home in a carriage drawn by white horses) — *Michigan*: Bergen, *Current*, No. 220; Knortz, 131.

4861 If a bride at a home wedding leaves through the front door after the ceremony she will never return.

Green Collection.

4862 Pour hot water on the steps where a bride and groom go out, and one of the party will marry within a year.

Ruth Barlowe and Ila Taylor.

4863 A newly married couple should not enter their new home unless there is a Bible and broom therein. This done, the home life will be happy.

Carl G. Knox, Leland, Brunswick county. Cf. HDA I, 1135, s.v. "Besen."

4864 A young couple will upon moving into a new home (new building) take salt in the Bible for good luck.

Nina McInnis. HDA I, 1214, s.v. "Bibel."

4865 To stay at home the first Sunday you are married is a sign of good luck.

Green Collection.

4866 When you see a mushy honeymoon,
 You may listen for a quarrel soon.

Alex Tugman, Todd, Ashe and Watauga counties.

4867 When you fold your hands together, if the right thumb is on top, you will rule your husband; if the left, he will rule you.

Green Collection. Cf. *Maryland*: Whitney-Bullock, No. 772 (in closing your hands, if your thumbs naturally go inside of your fingers, you will be ruled by your husband) — *Kentucky*: Thomas, No. 937 (if you place your right thumb over your left, you will rule your married partner); No. 938 (left thumb over the right, you will be ruled, etc.) — *Illinois*: Hyatt, No. 7190 — *Ozarks*: Randolph, 171 (when a woman has the habit of resting her thumb inside her clenched hand everybody knows that she will be ruled absolutely by her husband, while if the thumb is habitually extruded the man who married her will probably be henpecked) — *Texas*: Turner, 153 (if the left thumb is on top when a man clasps his hands, he will rule the house; if the right is on top, his wife will rule) — *Nebraska*: Cannell, 34, No. 52 (right thumb out, husband is boss, and vice versa).—Cf. HDA IV, 160, s.v. "Hochzeit."

4868 If the toe next to your big toe is longest you will be boss in your family.

Mrs. Gertrude Allen Vaught, Alexander county. Unless otherwise stated, all references are to the dominance of the woman whose second toe is longer than her first (big) toe. *General*: Knortz, 21 — *South Carolina*: Bryant I, 287, No. 41, *Kentucky*: Thomas, No. 1004; 586 (man will be henpecked) — *Louisiana*: Roberts, No. 340 — *New England*: Johnson, *What They Say*, 106 ("It's a sign I'm going to fight with my old man all of my days") — *Illinois*: Hyatt, No. 7205; No. 7204 (man

will be henpecked); No. 7206 (the husband will master the woman whose first toe is longer than her second toe); Wheeler, 61 — *Missouri*: McKinney, 108 — *Ozarks*: Randolph, 171 (girl will bully her lover) — *Texas*: Turner, 153 — *California*: Dresslar, 105.—Wessman, 37.

4869 In the old days, the way to insure an obedient wife was to offer her the "britches" the next morning after marriage. Whenever she got too "biggity," all you had to do was to remind her of that offer.

O. W. Blacknall, Kittrell, Vance county. Cf. *Pennsylvania*: Fogel, No. 218 (if a man offers his trousers to his wife the first morning of wedded life he will be henpecked [German]).

4870 An eagle stone, taken from a bird while still alive, and worn around the neck, will keep a husband or a wife faithful.
F. C. Brown, Durham.

4871 If the husband or wife should stray, burn seven sprouts of persimmon in the fire and the unfaithful one will have seven severe pains and return home.

F. C. Brown, Durham.

4872 It is bad luck to remove a wedding ring. The persons married will be separated.

Jessie Hauser, Pfafftown, Forsyth county. *Iowa*: Stout, No. 124 (lose your husband). Cf. No. 4851, above.

4873 The seventh year of marriage is the crucial one. If you are going to separate, it will be then or never.

Green Collection.

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